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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus





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Christian Science Literature

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII SEPTEMBER 6, 1919 NUMBER 1

Understanding

LLOYD EDMUND WHITNEY

THE belief that God's law operates as a material law of nature, and that God at infrequent intervals sets aside this law when some special proof of His power becomes necessary to teach mankind a needed lesson, has never helped humanity to have faith in God. In fact, to attempt worship of God while holding in thought such a concept of His law begets a lack of faith in His unchanging goodness and infinite intelligence and love. It is even believed that the various ills of the flesh are experienced as a punishment visited upon mankind by God for disobedience of this law of nature, and this, irrespective of whether or not the offender was aware of his mistake. Mankind, believing themselves deprived of reliance on God by this teaching, are directed to the ever changing opinions of materia medica for instruction as to what constitutes proper obedience to God's will. This has left humanity at the beck and call of various material systems, which are not in agreement among themselves as to the proper method of caring for the body, except that all believe prayer an unimportant element.

Religious teaching which accepts this material belief of God's law, or which makes a theoretical condemnation of "the things of the flesh" in the nature of a compromise with materiality, cannot furnish mankind the spiritual guidance which they have been taught to seek in the church, nor can such teaching give a concept of prayer in which God is known to be Spirit, Love, and His law absolutely spiritual, in accordance with the teachings of Jesus as summed up in his talk with Nicodemus, when he said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This necessity for the rejection of materiality was also taught by Paul, for he declared, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

In Christian Science God is understood as Love, divine Principle, infinite, unchanging, eternal; and because it deduces all its conclusions from this spiritual basis, Christian Science rejects all material sense testimony of man and creation and contends for the reality and allness of Spirit and its spiritual creation. This understanding of God enables one to demonstrate His law to be a law of love, not a blind and often destructive force, but an ever beneficent, intelligent power, constantly manifesting good throughout creation, protecting and sustaining His creatures. To material sense, however, love is a variable condition of human thought, and to undo the errors which this falsity imposes, this finite belief must be eradicated and a true concept of Love as divine Principle, the only God, must be established. It is then necessary to reject the counterfeit or spurious evidence of the material senses and to affirm and demonstrate the true understanding of Love.

To learn how to reject this material sense testimony and to manifest the spiritual sense, one must test each mental concept which presents itself to his consciousness, with the truth concerning divine Love, God. If there seems to be a concept of sickness, it needs to be refuted with the understanding that infinite Love never created an inharmonious sense, but that where the belief of erring sense claims to exist, the power and presence of God must in reality be manifest. If the sense belief should claim reality as sin or animality, it can be proved unreal and without power with a courageous knowing of the infinite power and perfection of God and His eternal reflection in man. The belief of lack or want is proved to have no reality or being by the same process of realizing that such a claim is not of Love, but a false belief of finite sense which is contrary to the nature of God, who supplies all His ideas with the abundant harmony of infinite good.

A belief in a God of nature with changeable, material laws leads to an excuse for failure to do the works of spiritual understanding, and results in the contention that Jesus and his disciples did their healing works under a special dispensation of power, through which God set aside His laws for the purpose of supporting the claims of Messiahship in the Master. This explanation may seem to satisfy a merely superficial sense, but does not, and indeed cannot, fulfill the hungering desire of one who seeks relief from disease or sin. To such a one the message of the healing power of Love as revealed in Christian Science comes as a ray of light to the sufferer, and he joyfully and gladly accepts its promise with a faith that is spontaneous.

Jesus knew the omnipotence of Love to the utter exclusion of any belief in a power apart from God, and through this understanding he performed his mighty works. As Mrs. Eddy has written in "Science and Health with Key to the Scriptures," beginning on page 476, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

When blind Bartimæus heard that Jesus of Nazareth passed by, he cried, "Jesus, thou son of David, have mercy on me;" and it is worthy of note to one who has not received healing at his first appeal, that this blind beggar could not be silenced but cried the louder that he might be healed. The Master, conscious only of man's perfect reflection of divine Love, asked, "What wilt thou that I shall do unto thee?" and answered the petition for healing with instantaneous proof of God's love for man. The record in the gospel of Luke concludes with the statement that this man followed Jesus, "glorifying God: and all the people, when they saw it, gave praise unto God."

To the Master, then, the creation of God was not to be found in the expression of disease, blindness, or any of the ills of the flesh; nor were such conditions to be accepted as having dominion even to the human sense of existence; neither was God to be known as "a God afar off," governing His creation through the operation of heartless and blind laws. His teaching and practice exemplified an understanding of God as a tender, loving Father, ever expressing

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throughout His universe the infinite perfection and goodness of perfect love, producing absolute harmony, in which health, joy, peace, are forever the result of obedience to God's law.

To-day Christian Scientists are again bearing grateful testimony to the omnipotence and tender care of divine Love, and they are sanguine that eventually all mankind will know and demonstrate the truth of Mrs. Eddy's statement (Miscellaneous Writings, p. 82): "Man is the offspring and idea of the Supreme Being, whose law is perfect and infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love."

The Unfolding of God's Purposes

HENRIETTA A. FIELD

THAT every student of Christian Science may learn to differentiate between the ideas of Spirit and the beliefs of material sense is evident, for Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 505): "Spirit imparts the understanding which uplifts consciousness and leads into all truth. . . . Understanding is the line of demarcation between the real and unreal." To realize that there is a line of demarcation between truth and error and that consciousness can be so enlightened as to see this difference and choose intelligently, is to lay a sure foundation of confidence that a right decision is possible of attainment under any circumstances.

Science and Health provides a most exhaustive study of the character, qualities, and activities of spiritual ideas, and so furnishes the means for their identification; while experience soon makes it possible to apply some of the simple, practical tests that will guide into a right choice between ideas and illusions. One of the first steps in discerning whether that which is presented has the origin and character of an idea, is a frank and fearless investigation of the motives and desires that lie back of it. Is it the child of reason, justice, and love, or the product of some wayward mesmeric influence? Whither does its development tend,—toward the promotion of spiritual betterment or toward self-gratification and self-advancement? Will it bring clearer views of God or bury one deeper in materialism? The answer to these questions will go to the very root of the matter, for Mrs. Eddy says of the exalted thoughts or spiritual ideas (Science and Health, p. 299), "These upward-soaring beings never lead towards self, sin, or materiality, but guide to the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers." Thus by their character and probable leadings, ideas may be recognized and accepted, and their opposites rejected.

The next step is a perfect willingness to be led, whether the leading harmonizes with human desires or not, a determination to put aside human will and endeavor, to give up outlining, and to recognize Spirit as that which outlines and creates. Then will the unfolding of the right idea be in every way natural and orderly, for "order is Heaven's first law." Spiritual ideas never appear as a confused mass out of which good may be drawn at random, but like the flowers they come in the fullness of time, each clothed by Spirit with appropriate and diversified expression, suitable to its place and mission. The Science and art which pervade all spiritual creation find their most delicate expression in this perfect fitness of things to their surroundings, for there are no misfits or misplacements in Truth and Love. Every vague longing and unformed thought, if right, will be directed into its proper channel of expression, if one will but wait patiently on God. And according to its kind or intelligence will it manifest some degree of true love, strength, beauty, and usefulness.

Again, the unfolding spiritual idea rouses into living action everything associated with it, finding willing allies in what before had seemed of little value, as well as enlisting the unseen forces of the spiritual universe; for when God moves in the affairs of men "all things work," and they so "work together" that the result is concerted, harmonious action. More than this, the energy of all the component parts will be directed toward one definite and worthy achievement, because "all things work together for good to them that love God," as Paul says. While erroneous beliefs, selfish desires, and false limitations may be rudely jarred by the spiritual power of an unfolding purpose, yet it is certain the gathering energy and activity will not cause damage or do wrong to any of the useful and natural surroundings, but will rather bless and multiply all good, as its nature and behest require. When Spirit has thus been given full sway in consciousness, and permitted to lead and designate, the message of John to the angel of the church in Philadelphia is again heard, "Behold, I have set before thee an open door, and no man can shut it."

One may therefore go out with joy, certain that with each succeeding footstep the way will grow more plain, and that every obstacle which would hinder this broader outlook and higher development will be overcome or removed by Truth's omnipotent touch. In the words of one of our hymns (Hymnal, p. 65):—

His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flower.

To Realize

MARY MEXIA FORD

TWO definitions of the verb "realize," which seem to express most clearly the scientific viewpoint are, "To comprehend completely," and, "To bring home to one's own experience." The latter especially is the "open sesame" by which we enter the kingdom of God on earth and perceive, though faintly at first, "the ability and power divinely bestowed on man" (Science and Health, p. 393). One is seldom willing to profit from another's experience, probably thinking that the fruit he gathers for himself will be of a better flavor. In the end, however, one finds that all mortal experiences are about the same. Then tired, weary, and heartsick, one turns to divine Love, and begins to see that the most valuable experience one can have is to bring home to one's own self the realization of God's goodness, and prove it conclusively in overcoming the woes and trials of mortal existence.

Suppose we should be told of great wealth unexpectedly inherited, or of rare talents unknowingly possessed; of what avail would they be, unless we were brought to realize the truth of the statements, and to use the wealth or develop the talents? Some one, for instance, realized the possibilities of arid land under irrigation, put thought into action, and lo! the once sterile sands blossomed like the rose. So it is with the treasures of Truth given to us in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which reveal and make available our inheritance to "every good gift and every perfect gift" which divine Love has always for His children. We may read of

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them, talk of them, think of them, and believe in them, but unless we absolutely realize their truth by incorporating them into our daily lives,—learning through a right understanding of God and His law how to put out the erroneous thought and replace it with the true, just "here a little, and there a little," striving patiently each day to prove what we have been taught—we are still echoing that centuries-old cry of inability to realize the Christ, Truth, "Lord, I believe; help thou mine unbelief."

Had the rich man in the parable realized the true nature of substance, no fear of exhausted supply, no thought of hoarding in bigger barns, would have been entertained; rather, the desire would have been to share with the less fortunate. So, too, with the young man of many possessions who came to Jesus inquiring about eternal life. In reply to Jesus he said that he had kept the commandments from his youth up; yet when he was told to sell all that he had and give to the poor, he went away sorrowing. Jesus perceived that his thought of substance was wholly material and must change to the realization of God, Spirit, as the only source of supply and substance. In thus acknowledging a source of good apart from God this young man was all unwittingly breaking the first and fundamental commandment.

What else did Jesus mean when he said so plainly, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"? The understanding that God has already provided for our every need, brings the result in "things added," in the form of whatever that need may be. The blindness of mortal belief and the futility of looking to or depending upon anything but God, is shown when we look to mortal methods to aid us, and depend upon human so-called wisdom to guide us, which is unsubstantial, frail, and powerless to give real help.

When we grow in the understanding that we "live, and move, and have our being" in Him who is infinite Life, Truth, and Love, surely we, too, will say with the psalmist, "I will fear no evil: for thou art with me." As we see one after another of error's claims destroyed, we thereby prove that by the demonstration of Christian Science we can realize how all evil will ultimately vanish from consciousness; for the great taproot, fear, is withering away under the radiant "sun of righteousness" which brings "healing in his wings."

The Little One

JESSIE L. REMINGTON

IT is the common experience of Christian Scientists to be grateful. If their gratitude is not the result of some specific demonstration over illness, sin, poverty, or inharmony of any nature, there are manifold instances when they recognize and are grateful for unfoldment,—a daily, hourly experience to those who are working under the guidance of Truth. The Word is ever unfolding to bless. As if to prepare thought for the true wonders of the Word, even words have a way of unfolding.

Does anyone think that when Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven," he meant to exclude the grown people? Obviously not. He knew, and we are learning to know, that there are little children in all states and stages of unfoldment. Those like unto little children are of the kingdom of heaven. How shall we find them? We have not far to go in our search, for the meaning of the word "little" begins to unfold to us.

If we, as Christian Scientists, see not the little one in our own consciousness, it is time to stop and question ourselves. The little one is humble. Let each ask himself, Do I find humility in myself? The little one is dependent on Father-Mother God. Again, Am I conscious of this sweet dependence? Self-righteousness plays all kinds of tricks to hide from us the little one in our own consciousness and in that of others. In "Miscellaneous Writings" (p. 130) Mrs. Eddy writes, "The greatest sin that one can commit against himself is to wrong one of God's 'little ones.'" How is this too often done? By a depreciation or an undervaluing of one's true self; by a false estimate of man; by not appreciating the right motive; by failing to recognize the proportion of our acts which are right.

It is quite possible to be mesmerized into the error of thinking that there are no indications of progress if a problem or difficulty seems long in the solution. Here and now is the time to search diligently for the little one. Perhaps one is confronted with a case of illness that seems slow in yielding to the action of Love. Let him be careful that he does not overlook the little one, which may appear in a more loving attitude, in a trifle more of cheer, in greater patience and appreciation; or the so-called invalid may be more interested than formerly in other people, in some slight occupation.

Time may seem to claim importance as a factor when one is being healed of a false appetite. Those watching may be eager for the healing in its completeness. Do they recognize the striving? Do they show understanding and appreciation when an attempt, however much of a failure it may seem to be, is made to do better? It is the little one again. Take care of it. How well was the little one guarded from Herod! Mrs. Eddy nurtured, nourished, and guarded the Christ-child as it came to her. When it grew stronger she gave her understanding of it to the world. Still she guarded it, and as its truth dawns on individual consciousness, we, too, have our duty in this direction, knowing the great need of protecting still this little one.

"Peace, be still"

R. C. MC CLAY

THE availability of the presence and power of God as understood through the teachings of Christian Science has been experienced many times by the writer, and when earnestly and honestly relied upon has never failed of proof. On one occasion when it became necessary to return home from one of the island resorts off the coast of California, a distance of some twenty-five miles of open sea had to be crossed. Our boat was an open launch thirty feet long and five-foot beam. Everything was made ready the night before, and at seven the next morning we shoved off. The party consisted of my wife, our small daughter, and myself. As soon as we were out in the open sea we encountered a heavy wind, with resultant rough water. We ran along slowly for a while, but we finally decided to turn back and lay over another day for smoother weather.

Early the next morning we again started, and when we reached the open sea the same conditions presented themselves. We reluctantly turned back again. As there was a lecture on Christian Science to be given on the mainland that evening and we were anxious to hear it, we decided to face the wind and waves once more and trust in God to carry us across. On our course again it was hard beating against the "chop." The waves seemed higher, and for a while it seemed impossible to go on. At this moment my wife shouted from the stern that she would read the Lesson-Sermon, as we always take the Bible, "Science and Health with Key to the

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Scriptures," and the *Quarterly* with us, while I did my best at the helm. She began to read, and now and then I could hear a word—such words as it seemed I never had heard before, although I had read them many times. As soon as we had taken our stand with God, fear subsided, and the assurance of a power not our own started us to work. Never a thought of turning back came, for, as Mrs. Eddy says on page 67 of Science and Health, "when the ocean is stirred by a storm, then the clouds lower, the wind shrieks through the tightened shrouds, and the waves lift themselves into mountains. We ask the helmsman: 'Do you know your course? Can you steer safely amid the storm?' He answers bravely, but even the dauntless seaman is not sure of his safety; nautical science is not equal to the Science of Mind. Yet, acting up to his highest understanding, firm at the post of duty, the mariner works on and awaits the issue."

We were now in mid-channel, about fifteen miles from the mainland. All at once I scanned the horizon, having been too interested in hearing a word of the Lesson now and then and in watching the compass to do so before. I saw that the wind was slackening and there were not so many whitecaps. We had not gone a mile farther before the water became smooth as glass. We could hardly believe our eyes, at the smoothness and calm that prevailed. Needless to say we attended the lecture.

To face the seeming waves of mortal belief and steer a true course toward the golden shore of spiritual understanding where divine Love reigns supreme, we must be willing to follow God's word as it silently and meekly appears to those who trust Him. Then the joy of working out our salvation is at hand, because each experience brings progress and confidence. To stay at the false mental resort of supposed material pleasure and try to gratify the desire of the senses is not struggling to lift our heads above the drowning waves of error. It is only when our eyes are opened to the nothingness of this fleeting dream that we have the moral courage to start on the true course, and find true what Mrs. Eddy says on page 254 of Science and Health, "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms." Steering by the compass of God's ever present directing, with the charts, the Bible and Science and Health, before you, the winds of error may blow and lash the waters white, but the "Peace, be still" of infinite Mind silences forever the seeming tempest of evil.

Relief

FREDERICK R. RHODES

A LARGER sense of what rightly constitutes the true idea of relief has been gradually but surely unfolded to humanity through the activities of the Christian Science War Relief rooms, through which splendid work was accomplished all over the United States of America, France, and the United Kingdom. Many are the expressions of deep gratitude not only from those who were at the head of the various departments of the service, but especially from the women and men who found these true resting places a real help in their various needs. Although good work was done through various agencies in providing for the material comfort of those wearing the uniform of the Allies, a great opportunity certainly remained for the Christian Science movement to supply that which would minister to the higher needs of the soldiers.

It has been the privilege of the writer to see a great deal of work done through The Mother Church War Relief fund, and also through the Camp Welfare activities, and it is extremely gratifying to watch the splendid results obtained through the spiritual understanding which lies back of these various activities. If we do our best to think in accord with right, then our Father-Mother God, who is always working with us, will see that this best is blessed and will give the increase. This is the direct result of right desire, and conscious, constant right desire is prayer without ceasing. This consistent and persistent effort to think rightly, has therefore the omnipotent power of omnipresent Truth behind it and must successfully overcome all the many and varied attacks which mortal mind opposition can claim to launch against it. This conscious desire to think in harmony with divine Love is the procurer of the only true relief from any discordant human condition. Spiritual thinking, being man's conscious ability to reflect God, is in reality his true prerogative, and when once he becomes conscious of this fact, he is lifted above the power of any discordant conditions to interfere with his constant sense of harmony; in other words, he enters into at-one-ment with true relief.

The one who is determined to gain a genuine victory over the world and its lying suggestions of poverty, sin, sickness, and the like, soon realizes that such a victory can be gained only by meeting the erroneous beliefs of the carnal mind or physical senses, and overcoming them through exact knowledge of the truth. As our Leader says (Miscellaneous Writings, p. 118), "The warfare with one's self is grand." Therefore one sees that every adverse circumstance, of whatever name or nature, can be overcome through the knowledge of Truth, and thus used as a stepping-stone to a higher recognition of the omnipotence of God, in whom we have placed our trust. We, like Paul, can then take pleasure in overcoming the adverse conditions which come up to be met. The spiritual atmosphere of our Christian Science War Relief rooms proved the power of right thought to draw those desiring the enduring and true, and also to show those who come how to gain such a state of consciousness. This is clearly indicated by the fact that it was not necessary to placard the walls with a number of "Don'ts," since it was assuredly the pure atmosphere of truth and purity which did the work.

A sailor walked into the rooms one day smoking a pipe. Obviously noticing the cleanly appearance of the place, he looked round to see if there was not a notice forbidding smoking, but not seeing anything of the kind, continued to smoke. Very soon he gave another glance round, and saw the other boys had removed their hats, so he removed his; then he walked across to the fireplace, knocked the tobacco from his pipe, and sat writing for over an hour, leaving with the remark to the welfare worker that "it would be a pity to spoil such a handsome place."

One constantly heard expressions of surprise concerning the good behavior which was consistently maintained in our Welfare rooms, notwithstanding the apparent simplicity of the methods employed; yet it is this very condition of thought, which, although childlike in its simplicity, appeals with irresistible power to the true consciousness of all those who feel its beneficent influence. Thus the true nature of those using our rooms was appealed to, and they found themselves unconsciously yielding themselves servants to obey this higher model rather than the human propensity to mimic or to accept and follow unconscious suggestion, which usually determines the activities of those using public assembly rooms.

Probably one of the greatest joys a human being experiences is the realization that he is manifesting a higher sense of true being, or real manhood, and when he finds a resting

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place in which he consciously feels this true reflection of his creator being unfolded, he is always only too ready to take full advantage of that for which he has often felt a great need. Thus has our beloved Leader's divine message to humanity been able to offer to those in need the true, lasting, and scientific understanding of welfare or harmony, and mankind in ever increasing numbers are learning with heartfelt gratitude to God, to accept His "unspeakable gift."

Uprooting Error

ELIZABETH H. MURPHY

ON page 188 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has written, "Sin and the fear of disease must be uprooted and cast out." The writer learned a helpful lesson one day while overseeing the uprooting of an elm tree. Two strong men dug long and faithfully around the roots that held the tree firm in the soil. Each root was immediately cut off as soon as the dirt was cleared away from it, leaving the tree less secure in the ground. There were, however, many roots to be cut, making it a long and tedious job. It was interesting to note that it was not until all of the roots had been severed down to the taproot, the very largest and most important root of a tree, that the workmen were able to budge the tree or feel that it was loosening from its place. After digging much deeper directly underneath the tree the large taproot was eventually found and cut off, and this left the tree entirely uprooted.

How many times the student of Christian Science feels that his problem is a long and tedious one, and fails to see that each root of error he cuts off is a great step toward the complete uprooting of every belief connected with his problem. As to the onlooker the tree appeared firm and unshaken in its place until the very last and deepest root was struck, so our human problems may seem slow in being solved, and the error appear real, until every belief connected with them is uncovered and severed. As Mrs. Eddy says in Science and Health (p. 37), "Consciousness of right-doing brings its own reward; but not amid the smoke of battle is merit seen and appreciated by lookers-on."

[Written for the *Sentinel*]

Alone, Yet Not Alone

CASSIUS M. LOOMIS

HAVE friends forsaken thee? and do thy days
Drag wearily along? Think not
That Love thy yearnings hath forgot.
Look up to God and voice to Him thy praise;
Scorn not thy humble lot.

Contentment shall be thine the very day
When thou hast learned to seek Truth's own,
And, into broader freedom thrown,
Canst tread with joy the perfect way
Alone, yet not alone.

A mighty Presence, greater far than all
That human kinship can supply,
Surrounds thee even now. Then why
Look down? However dark the way,
Heed not the baneful lie;

For he who trod Judea's hills looked up
To God and prayed, with tongue unknown
To those whose hearts had turned to stone.
Canst thou not share with him the needful cup
Alone, yet not alone?

Selected Articles

["Speaking with Authority"—*The Christian Science Monitor*, Boston, U. S. A., April 26, 1919]

Man's authority is derived from God, from Principle, and from no other or lesser quarter. The authority of the individual is the result of his understanding of Principle, of his living in accordance with Principle, and of his demonstration of Principle. Pilate discovered that when he boasted to Christ Jesus of his authority, and recognized its limitations in the roar of the despised rabble outside his doors, "Thou art not Cæsar's friend." Cæsar himself realized how little it all meant when he hid himself from his assassins, in the curtains of his window. The authority of Cæsar, the authority of Pilate, then, was nothing but the simulated authority of the human mind, the counterfeit of the only true authority, which is divine. Neither Cæsar nor Pilate had ever dreamed of the authority which said to the blind man, See, and to the deaf man, Hear, which ordered the storm to cease and the dead to come forth from the tomb.

Cæsar and Pilate were of the earth earthy, as has been every Cæsar from Augustus to Napoleon, and every Pilate from Pontius to Warren Hastings. True authority comes from unknowing every thing which has ever been most real to Cæsar and his pro-consuls. It is born, in the human consciousness, in repudiating matter for Spirit, and deserting the footsteps of Cæsar for the footsteps of the Christ, as is made absolutely clear by Mrs. Eddy, in a well-known passage on page 14 of Science and Health: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'"

To understand the full significance of this it must be remembered that the common people who had followed Christ Jesus "from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan," brought with them their sick, all who "were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy." All these Jesus healed. And it was because he demonstrated the truth of his teaching through his healing, that the people recognized the power of his doctrine, and declared that "he taught them as one having authority, and not as the scribes."

The scribes were but a subdivision of the Jewish ecclesiastical hierarchy, a hierarchy which relied, after the manner of Cæsar and the Pontifex Maximus, on ritual, creeds, and denunciation, to establish and to maintain their authority. They appealed to matter, where Jesus trod it under foot, and found their argument in the services of the jailer and the executioner, where Jesus found his in healing the sick and raising the dead. Such a thing as the new gospel was unknown, almost incomprehensible, to the fishermen and plowmen, accustomed to run from the whips of the Roman centurions or to bow to the decisions of the Jewish doctors of the law. And so it was that these fishermen, finding the elements themselves subservient to the commands of this man who wore neither the scarlet tunic of the centurion nor the phylacteries of the Pharisees, asked one another in astonishment, "What manner of man is this! for he commandeth even the winds and water, and they obey him."

What manner of man was Jesus the Christ? The disciples should have been better able to answer the question themselves than any other human beings. They appear,

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however, never actually to have grasped the meaning of Christ Jesus until after the resurrection, and then one, and one only of them, John, the beloved disciple, sufficiently to himself meet and master death. It took the resurrection, apparently, to impress upon these men, who had seen the sick healed and the dead raised, the multitudes fed and the storm calmed, the utter unreality of matter. Yet without a scientific understanding of this the mighty works of Jesus can never be repeated with any compelling influence. But the reason of the human failure to accept and rise to the grandeur of the teaching of Christ Jesus, Mrs. Eddy makes perfectly clear on page 345 of Science and Health: "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism." The rich young man "went away sorrowful: for he had great possessions."

It is just those great material possessions, though they may not necessarily be numbered in gold or silver, in houses or cattle, which obliterate the footsteps of the Christ under men's very eyes. Mankind is willing enough to surrender its pains and its sorrows, but its sensual pleasures are very dear to it. It will make every excuse for them, and even argue that they are a positive necessity to it. Many of them seem harmless, but it is doubtful if any concession to matter can ever be entirely free from harm. Some particular surrender may be altogether beyond the understanding of the individual, and it is no man's business to judge another lest he be judged himself. None the less the scientific fact remains that the rich young man went away sorrowing because he was not willing to sell all that he had and give to the poor.

What has a man to sell, to part with? Plenty of things often much more difficult to give up than the purple and fine linen, and the sumptuous living which held Dives as in a vise,—envy, hatred, malice, and all uncharitableness. Many a man who thanks God that he is not as the common thief, will steal his neighbor's character or opportunity without blenching. The thief risks his liberty. The slanderer risks, as he thinks, nothing; but in reality he risks his life. "What shall it profit a man," Jesus demanded, "if he shall gain the whole world, and lose his own soul?" Mrs. Eddy put the same warning, even more forcibly, on page 426 of Science and Health: "If the belief in death were obliterated, and the understanding obtained that there is no death, this would be a 'tree of life,' known by its fruits. Man should renew his energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation."

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[Aaron E. Brandt in *Warren* (Pa.) *Chronicle*]

Thousands of Christian Scientists will unhesitatingly say that all kinds of sickness and sin have been overcome by an understanding of the absolute fact that God, the only creator, never made them, and that therefore they can have no more reality or power than erroneous belief gives them. It is also true that the lives of many people have been prolonged thereby.

Why should a clergyman, of all persons, find fault with those who have found a better way of obtaining a present salvation from such ills? Evidently our critic deems it against the rules, as it was in Jesus' time, for individuals unauthorized by ecclesiasticism to do spiritual healing more successfully than the ecclesiastics themselves. Our critic has yet to learn that in these days it is merit that will count with the people rather than worn-out dogmas. The answer given by some one to the question why Christian Scientists are happier than others is pertinent here: "Because they have found what others are seeking."

Again the critic finds fruitless fault with Mrs. Eddy's teaching to the effect that the real man of God's creating cannot depart from holiness and is incapable of sin, sickness, or death. But we need only turn to the first epistle of John to confirm her position: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Being without sin he is, therefore, not subject to sickness or death, as Jesus proved. Before criticizing Mrs. Eddy one should at least make a reasonable attempt to understand her. "Anybody," she writes on page 345 of Science and Health, "who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam."

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[Willis D. McKinstry in *The Blue Rapids* (Kan.) *Times*]

It is just as impossible for our clerical critic to render invalid the teachings of Christian Science through his erroneous statements and arguments based upon popular Christianity, as it is for a mariner to keep his vessel in a direct course without a rudder. Spiritual truths are not capable of an explanation based upon materiality or human opinions. Christian Science deals with the Scriptures from a spiritual basis and reveals God's means and methods of helping humanity as demonstrated by His Son, Christ Jesus, who declared, "It is the spirit that quickeneth; the flesh profiteth nothing." If this statement of the Nazarene is accepted as true, why does our critic make such ado about matter? Why should he feel disturbed because of what Christian Science teaches about the unreality of matter?

To declare for the reality and substantiality of matter is to oppose the teachings of our colleges and universities of to-day. Let us read what some of the world's eminent scholars and instructors have to say upon the subject of matter. Mr. Huxley says, "After all what do we know of this terrible matter except as the name of the unknown hypothetical cause of states of our consciousness." Such eminent natural scientists as Lord Kelvin and Sir William Crooks, according to newspaper reports, have concluded that atoms in their last analysis are forces, a conclusion which shows a tendency toward mental, rather than material causation. Grant Allen says, "The charges of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe, as known to us, consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence." Professor Fiske expresses his opinion thus: "Apart from consciousness there are no such things as color, form, position, or hardness and there is no such thing as matter."

Christian Science does not teach that matter and material things do not exist as human phenomena, but it does demonstrate that the appearance to which the senses testify is not a creation of God, Spirit. However, this human sense or appearance of a natural universe and a matter man does not destroy the spiritual fact of existence, and Christian Science awakens mankind to understand and prove his divine sonship, existing in a spiritual universe governed and controlled by God, infinite Love. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. . . . For as many as are led by the Spirit of God, they are the sons of God."

Our critic takes exception to the use of the term Principle as a synonym for God, as used in Christian Science.

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Principle is primary, it is that from which something proceeds or emanates. The Bible teaches that God is first, that He is cause, origin, or basis of all real existence, that it is He who created the universe and all it contains. Then is it not a logical conclusion that God being first of all and having made all that was made, must be the Principle of it? God is Love, therefore the cause, origin, or Principle of the universe, including man, must be Love. Christian Science defines God not only as Principle or Love, but as infinite Mind, Spirit, Soul, Truth, Life; and only as we recognize God in this infinite way, do we understand or know Him as Supreme Being, the one and only creator.

Our critic quotes from the first chapter of Genesis the true record of creation. Then he endeavors to have others believe that Christian Science treats this creation purely as delusion, which is wholly untrue, for upon this record of creation, and the First Commandment, "Thou shalt have no other gods before me," rests the truth of scientific being as taught and demonstrated by Christian Science. This Scriptural record sets forth the spiritual facts of existence, including man created in the image and likeness of God, yes, male and female. No element of materiality or matter enters into it; it manifests the substance of Spirit, God. When referring to man, our friend ignores this first record of spiritual creation by taking up the second account of creation which states that the "Lord God formed man of the dust of the ground." Right here is the parting of the way from the perfection of spiritual being or existence as created by God, divine Mind; it is the entrance of the finite, human, or perverted sense of the carnal or mortal mind's creation, which Paul declared was "enmity against God." With the erroneous belief of a matter man, comes all the discord of human living,—sin, disease, hatred, dishonesty, selfishness, envy, jealousy, sensuality, and death.

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[Ernest C. Moses in *Decatur* (Ill.) *Herald*]

My attention is called to the report of a sermon in which the speaker commented on physical and mental reconstruction. He said: "Most modern nervous diseases are the result of self-attention. Get the mind on something else and the symptoms disappear; this simple fact is the fundamental of Christian Science." We would not disagree with the clergyman's first proposition, and are grateful for the recognition of the fact of mental causation, which Christian Science teaches. I would request, however, that you permit me to make a correction of the gentleman's statement as to the fundamental basis of Christian Science. It is not the change of the human or mortal mind from thinking disease to thinking of some other phase of this mind, for that would be sheer will power, or self-mesmerism.

The basis for Christian Science is given in "Science and Health with Key to the Scriptures," on pages 138 and 192, where, in referring to an experience in apostolic times, Mrs. Eddy states that "divine Life, Truth, and Love, and not a human personality, was the healer of the sick, and a rock, a firm foundation in the realm of harmony. . . . The supremacy of Spirit was the foundation on which Jesus built;" and that "we walk in the footsteps of Truth and Love by following the example of our Master in the understanding of divine metaphysics. Christianity is the basis of true healing." From these authoritative statements by the Discoverer and Founder of Christian Science, it is indeed clear that nothing in the human mind, either in its thinking through declaration or diversion, can form a basis for true Christian healing; but that the basis is the spiritual understanding of God on which Christ Jesus founded Christianity. The results of the practice of this Science of Christianity prove this to be true. We are in hearty accord with the statement wherein the clergyman says that "the loving trust in God and a life of self-forgetful service," constitute "moral reconstruction."

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Funds of The Mother Church

"The inclosed check for three dollars is sent to The Christian Science Benevolent Association in grateful recognition of a recent demonstration over a claim of limitation, this being a small part of a loving, generous gift wholly unexpected, but which came only after demonstrating supply and stepping out ready to stand on God's promise, which Christian Science has shown me how to do. The Christian Science Benevolent Association has interested me much since its inception, and I have longed many times to be able to send something, realizing the great good it can and will do. I wish this might be a larger amount but am glad to be able to send even this mite."

"Please find inclosed money order for three dollars, one for my church dues, one for the Real Estate fund, and one for The Christian Science Benevolent Association fund. I am more than ever thankful this year for Christian Science. My boy has been so wonderfully protected while in France; it was Christian Science that brought him back to me safely."

"Inclosed is another small donation which I am sending with so much love and gratitude to The Christian Science Benevolent Association fund. From time to time I send on what I can spare at the moment, rather than wait until I could send a larger amount, thinking that it is better to keep something continually flowing into the treasury for this splendid work for suffering humanity, than for larger sums to come at intervals. It is always a pleasure and privilege to give toward The Mother Church activities, and I shall avail myself of the great blessing of giving to them as often as I can. With loving cooperation in this benevolent work, I am . . ."

"Please accept the inclosed ten dollars as a contribution to the Real Estate fund. I have just returned from one year's service in France and feel very grateful for the protection that was manifested on many occasions. I have received everything that I now hold dear through the teachings of our dear Leader, Mary Baker Eddy."

"Inclosed herewith please find a check for five dollars to be applied as follows: two dollars to pay my per capita tax to The Mother Church and three dollars to the Real Estate fund and The Christian Science Benevolent Association fund. Though this contribution to the above mentioned funds is small, it carries with it my heartfelt gratitude that I am enabled, through the ministrations of divine Love, to do even this little."

"I am inclosing a check for fifty-one dollars, one dollar for the per capita tax and the remainder to be divided between the Real Estate fund and The Christian Science Benevolent Association fund. I am sending this in deep gratitude for the many blessings that have come to me and are coming to me daily through Christian Science, this wonderful truth that was given to the world by our revered Leader, Mrs. Eddy."

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Editorial

Divine Good Will

In some of the doctrinal statements made in past days regarding God's dealing with men, it used to be given out that some men are to suffer disadvantage throughout all eternity, and this "according to the good pleasure of his will." It is difficult for the people under such instruction not to think of God's will as arbitrary and capricious; whereas if one speaks of God as acting according to the benevolence of His will, there comes a glow of answering love to God and a sense of safety. Human wills are many and urge human action into diverse ways. Divine will is one and good; hence its government leads only into the way of good.

It should be easy to accept the divine will and obey it, but mortals do not find it so. Men are troubled by their wantings and their vauntings, by secret covetings and clamorous desires for they know not what; hence the command of the Decalogue, "Thou shalt not covet . . . any thing that is thy neighbour's." The basis of anarchy and frequently of revolution is desire for the possessions of the neighbor. Indeed the proclamations of some agitators might be: We covet all that is our neighbor's. It is as if they said of the neighbor: We wish to destroy his church, his government, and his peace of mind, to destroy the very law and order under which he is wont to live his life and accomplish usefulness and service. But revolution does not cease once it has begun. The agitator who overthrew the erstwhile ruler finds his own seat of power overthrown, and then to him is done in turn just what he did to others. The confusions of the world have been due to mortal minds trying to work out the good pleasure of their wills. Mrs. Eddy says of this in "Miscellaneous Writings" (p. 208): "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest. But who is willing to do His will or to let it be done? Mortals obey their own wills, and so disobey the divine order."

Wherever there has been the peace of order, wherever there is a country truly prosperous, there will be found men who regard honor and truth and righteousness, because they have some sense of the government of Principle and so obey the benevolence of the divine purpose. Does it involve sacrifice to be obedient? Men seem to think so. A woman was once asked: How did you know when a child if a thing was wrong? and her quick reply was: Because I wanted to do it. The problem, then, is to change the desire within so that in the achievement which is made in accordance with the right desire, there may be a joy adequate for a full satisfaction. Mrs. Eddy speaks of the satisfactory form of resurrection when the seeker after God reaches the point of knowing and doing the divine will. Of this she says (Miscellany, p. 258): "To the woman at the sepulchre, bowed in strong affection's anguish, one word, 'Mary,' broke the gloom with Christ's all-conquering love. Then came her resurrection and task of glory, to know and to do God's will,—in the words of St. Paul: 'Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'"

Men have spoken of the war as being world-wide, but now there appears to be a condition of confusion also world-wide. The clamor of those who have remedies to offer is added to the outcries of those who suffer. Many of the remedies offered would cheat the patient of the healing needed. What can either lower prices or higher wages do to remedy the pain within the heart over the golden rule unkept? Ravaged countrysides or pillaged warehouses bring no healing for the covetous desire which burns insatiably within. Evil passions are not satiated by that which they destroy; but these passions, as fire, consume the cherisher of evil desire until purified desire becomes his prayer, and by prayer he aspires for deliverance from his self-created hell and longs for the heaven of obedience to God. Then his desire may be expressed in the words of the psalmist: "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. . . . Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

The printed records of the false beliefs and unkind acts of mortals attempt to make these things history; but history is being written by the noble and the true of every land, who in self-abnegation are working for the humanities. Silently but irresistibly is the will of God prevailing. It is uniting the hearts of the upright and blessing their obedience to the best they know. It comforts the honest man struggling against unfair dealing. It strengthens the loving woman trying to quiet the violent ill-will of others. It blesses with heavenly grace those who as children of God in all lands are laboring to be peacemakers. Mrs. Eddy, in her poem "Satisfied" (Poems, p. 79), most beautifully sets forth assurance and promise:—

Love looseth thee, and lifteth me,
Ayont hate's thrall:
There Life is light, and wisdom might,
And God is All.

The centuries break, the earth-bound wake,
God's glorified!
Who doth His will—His likeness still—
Is satisfied.

William P. McKenzie.

Obedience

From cover to cover the Bible proclaims one necessity. "Hear my voice and obey it," is God's perpetual demand of the children of men. Never has the world been without such constant admonition. Never has it been left in ignorance as to what the command involves. At one time it has been stated with all the authority of Deity, "Walk before me, and be thou perfect." At another with the tenderness of infinite Love it has declared, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Again the demand for obedience to infinite good has been presented in the "Thou shalt nots" of the Mosaic Decalogue; and yet again there has been the care of the loving Father pointing out the dangers which must result from disobedience. Never has it been other than the divine voice declaring the omnipresence,

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omnipotence, omniscience of the one infinite God, the All-good, always caring perfectly for His creation.

To obey God is a harmony-producing activity. Mrs. Eddy tells us (Science and Health, p. 183): "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power." Obedience to God is the law of freedom. Law seems prohibitive only to the disobedient. The obedient are never conscious of any restraint from law. Law is protective to them and is welcomed as a beneficent provision. It is a strong tower of defense where one may hide from the assaults of the enemy.

But the question has always been, What constitutes the voice of God? How can one know when God is speaking? Christian Science answers this with wonderful clearness. Starting as it does with the truth that God is infinite Mind, it immediately deduces the conclusion that man must know God through His thoughts. In Science and Health (p. 462) we find: "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question." And again, on page 581, we have the definition of Angels: "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

Christian Science teaches that humanity's necessity is to watch for the thoughts of God. It must also live in obedience to them, yield to their government, cling to them, reflect them. One obstacle in the path of the Christian Scientist who starts out to conform his life to this standard is the claim that good thoughts belong to human intellectuality. Even though one may believe he is thinking good thoughts, if he in any way considers them as having originated in a human mind, to his consciousness he immediately divorces them from the power of God. To believe in them as human in origin, is to find them but cold, valueless counterfeits.

Then one must constantly give God, divine Mind, all the glory for every least thought of good. Thus, he will continually increase his sense of unity with God, which means an ability to obey and also to reflect the thoughts of good. He will come so to understand their power, since they are God manifest, that the mighty works which Jesus did will follow. These works Jesus insisted were the only proof of man's obedience to God and His Christ. Always to watch for the thoughts of God is to be mentally alert and to allow no thought to pass the door of one's consciousness without the challenge: Is it divine? To the beginner this may seem difficult. His thoughts have been allowed for so long to run riot without let or hindrance that when he is called upon to be a sentinel for God, he discovers what great earnestness of purpose, what great love of good is demanded. A faithful beginning, however, prophesies steady progress. With progress there comes the quicker ability to divide and the greater power to reject; and God never asks more than one is able to perform.

Then there is ever the wonderful goal ahead! The goal of opportunity to reflect all the power of God's thoughts. Christian Science, in its insistence that God is all good, shows from the outset that everything is to be gained and nothing lost through obedience to God. It is foolish to imagine that evil could come out of good, that from obedience to good aught but good could come. To be sure, a mistaken sense as to what constitutes good has to be corrected in every mortal's concept of things. But with the light of Christian Science there is ever the assurance that this can be accomplished and that infinite Love includes all that is desirable, and is certainly sufficient to satisfy every one. Then let us hasten to lift up our sense of obedience to the joyful perception that to obey our perfect God each day more perfectly must inevitably result in the blissful blessing of ultimate perfection.

ELLA W. HOAG.

The Christian Science Benevolent Association

In a letter written in 1905, and published in the *Christian Science Sentinel* of October 7, 1916, Mrs. Eddy states in speaking of the establishment of a Sanatorium: "Our cause demands a wider circle of means for the ends of philanthropy and charity, and better qualifications for practical purposes." Since the announcement that definite steps had been taken toward supplying this demand, The Christian Science Board of Directors, in whose charge Mrs. Eddy placed this work, as stated in another letter published in the same article, have endeavored to bring the project to fulfillment in as substantial and prompt a manner as wisdom and economy would permit.

When it was stated in the *Christian Science Sentinel* of December 2, 1916, that it would cost "to erect and equip the buildings and provide a maintenance fund for the first institution of The Christian Science Benevolent Association, not less than $600,000.00," it was proposed to erect immediately but one large building, and to place this on the most convenient site on the property; but subsequently it appeared clear that while such a proposition could be worked out satisfactorily it would prove in the future to be the part of wisdom and economy to begin on a comprehensive plan for a thorough development of all the property. The work was begun when building operations were at a standstill because of the war but it has proceeded without interruption, and many beautiful instances showing divine Love as the source of our supply could be related.

The plan which we are now following will eventually include eight large dormitories, an administration building, and three separate smaller buildings containing a garage, power house, laundry, electric lighting plant, and heating plant. The administration building and two of the dormitories are now nearing completion, as are also the garage, power house, laundry, electric lighting plant, and heating plant. These have been so constructed as to constitute a working center for the present buildings and those that will be established in the future. Besides this the grounds have been improved with a view to the future needs of the group of buildings, although the work involved a present expenditure of a large amount of money.

The furnishings are now being installed and it is expected that the buildings will be ready for occupancy not later than November 1, 1919. It is clear that the extra expenditures will prove wise and economical, but because of them and the increased costs for all material and labor, the completion and equipment of the first unit will call for a total expenditure of over $900,000.00, and of this amount $675,964.13 has been received. Besides this there should be a substantial maintenance fund on hand to care for current supplies and running expenses.

The opportunity is now presented to the field to contribute further in establishing this new channel of usefulness.

All contributions should be sent to Edward L. Ripley, Treasurer of The Christian Science Benevolent Association, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MISSOURI.—On July 6 there was delivered at the Missouri State Penitentiary, in Jefferson City, a lecture on Christian Science by Dr. John M. Tutt. The committee which had this in charge represents the five Christian Science churches in Kansas City, the church in Independence, and the Mt. Washington society, these places all being in Jackson County. Through its efforts Christian Science services have been held in the State Penitentiary, the different penal institutions, and the County Home in Jackson County. The Christian Science churches and societies throughout the state support the services held at Jefferson City. About thirteen hundred inmates attended this lecture. The closest attention was paid and great interest displayed. Earnest expressions of gratitude were received from those permitted to talk.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 7, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 24, 1919. Consideration of any applications received after that date will be deferred until the June 4, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

BURLINGTON, VT. (Society).—William D. Kilpatrick, lecturer; introduced by Franklin H. Dewart, who said in part:—

It may be worth while briefly to tell how Christian Science first penetrated the armor in which I was incased not so very long ago. I had boarded the train one morning, in the course of business, and was soon delighted to observe opposite me a father, mother, little son, and daughter, all radiating a beautiful, harmonious spirit which is always attractive. Not one alone, but all, beamed with unconcealed yet unobtrusive peace, joy, and health, so much so that in a wearisome journey of some length not a trace of aught discordant appeared. After settling down comfortably, the parents, with a delightful unity of spirit, became so absorbed in a book that I could not feel satisfied until I had, by furtive glances, made out the name. And then I was less satisfied than before, and roughly repulsed, on seeing that it was "Science and Health with Key to the Scriptures" by Mrs. Eddy. The scene kept recurring to thought at intervals, and led to the serious question, Is it possible that there is truth in this book at which I have so often scoffed? But I had to admit in fairness that if these people, having seen in it what I had not, were thereby made happy, I must have been hasty or superficial in judgment.

NEW HAVEN, CONN. (First Church).—Paul Stark Seeley, lecturer; introduced by Howard M. Hopkins, who said in part:—

Christian Science does heal. The truth of this statement can be proved by each and every one who is willing to lay aside prejudice and look into it with an open mind. Christian Scientists all over the world are proving each day that they have the same Principle, the same Christ, Truth, which was demonstrated by the Master over nineteen hundred years ago. They are preaching the gospel, healing the sick, and casting out evils; for the promise reads, "Lo, I am with you alway, even unto the end of the world."

DECORAH, IOWA (Society).—John C. Lathrop, lecturer; introduced by Harry C. Goddard, who said in part:—

The message of Christian Science brings light and peace, abiding and permanent, to those who hear it. To those who seem to be behind the prison door of suffering and disease, of poverty and sin, the word of Truth comes with the joyous statement that there is an open door for each and every one, as stated by the Revelator, "Behold, I have set before thee an open door, and no man can shut it." Christian Science is that open door, through which all may enter.

LYNN, MASS. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Joseph C. Lewis, who said in part:—

Christian Science is distinctively a religion of right thinking. If each person in the world were thinking right at this moment and should continue to do so, there would be no wrongdoing, as action must be preceded by thought. Christian Science therefore is a religion of doing, a religion which proves its teaching by its works.

OTTAWA, ILL. (First Church).—Miss Mary G. Ewing, lecturer; introduced by Miss Isabella Sanders, who said in part:—

The world, war-weary after the suffering and destruction of the past four years, and looking forward to the complex problems of reconstruction, realizes at length to some degree that this recent fiery ordeal would have been averted, had mankind obeyed this simple command given them by Jesus of Nazareth twenty centuries ago: "Thou shalt love thy neighbour as thyself;" and that the hope of a permanent future peace, through the establishment of a League of Nations bound by the bond of universal brotherhood, can come only by the practical application of Christianity.

This has been called a pragmatic age. Each new theory presented, in every line of human activity, has been challenged by the question, Will it work? Christian Science stands ready to be judged by its results, since "by their fruits, ye shall know them." It demonstrates the efficacy

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of the word of God in producing and maintaining harmony, health, and happiness, thus fulfilling the whole law, healing the sick as well as preaching the gospel, and so meeting the needs of the world.

MAMARONECK, N. Y. (First Church).—John Randall Dunn, lecturer; introduced by Walter Lockwood Stevens, who said in part:—

The religion of Jesus of Nazareth was a living, pulsating truth that not only spread the gospel but healed the sick. His commands that we should do likewise have come down to this age, and the recognition of the potency of these commands is the distinguishing difference between the religion of Christian Science and that of other churches. By restoring to Christianity its lost element of Christian healing, Christian Science is holding up to the view of the world the lessons Jesus taught of works rather than words. Christian Science is demonstrable; it proves its words by its works. A lecture on this subject is given to make known that its teachings are not some strange, mysterious thing, but the simple teaching of Christ Jesus applied to human needs.

FRESNO, CALIF. (First Church).—William W. Porter, lecturer; introduced by Berton Einstein, who said in part:—

At this time the world is facing many problems of social, economic, and national readjustment. So far-reaching are these questions that they affect each and every one of us. On what foundation shall we build each needed structure? What standard of measurement, what measuring rod, shall we apply to the work? Christian Science, in this hour of confusion, presents the key with which to unlock that immense storehouse of wisdom, the Bible, whose leaves are "for the healing of the nations." It strips away all the false and unimportant so-called facts and gives a clear view of the fundamental truth of each problem. Being Science, it is equally potent in the proper regulation of our individual daily lives, including the healing of disease, and in the solution of great world problems, which are after all only the problems of larger numbers of individuals. It will enable us to avoid the building of other towers of Babel, with their diverse tongues and inevitable conflicts, and will turn us to high cooperation in the establishment of that eternal city "which hath foundations, whose builder and maker is God."

Fresno Republican.

ATLANTIC CITY, N. J. (Second Church).—John Sidney Braithwaite, lecturer; introduced by Clinton Baum Weamer, who said in part:—

Christian Science teaches mankind that God is Love. It heals sin, sickness, and disease in the same manner our Savior, Christ Jesus, did two thousand years ago, and gives to all true seekers health and peace, joy and gladness, for which Christian Scientists are profoundly grateful to their Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science.

CANTON, OHIO (First Church).—Dr. Walton Hubbard, lecturer; introduced by Miss Ruth Schilling, who said in part:—

On each Sunday in every Christian Science church in the world this announcement is made from the pulpit: "The Bible and the Christian Science textbook are our only preachers" (*Quarterly*, Explanatory Note). In James we read: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The first sentence of the first chapter of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." This church has invited you here to hear something of what Christian Science teaches about this faith, this spiritual understanding and wisdom spoken of in the Bible; of this religion which when understood and applied heals the sick, reforms the sinner, comforts the sorrowing, and rests the weary and heavy laden to-day just as it did centuries ago "when Jesus was here among men."

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Santa Rosa: I. O. O. F. Hall, 8 p.m., Sept. 19.

CANADA—Sherbrooke, Province Quebec: The Art Hall, 8:15 p.m., Sept. 15.

ENGLAND—Darlington, County Durham: Mechanics' Hall, 7 p.m., Sept. 29.
Kingston-on-Thames, Surrey: The Lecture Hall, Epsom, 8:15 p.m., Oct. 3.
London (Third Church): Church Edifice, Curzon Street, Piccadilly, Mayfair, W. 1, 8 p.m., Oct. 2.
Redhill, Surrey (auspices Richmond, Kingston, Croydon, Sixth and Eighth Churches, London): Kings Hall, Colman Institute, 7:30 p.m., Sept. 25.

IDAHO—Salmon: Odd Fellows Hall, 8:30 p.m., Sept. 12.

ILLINOIS—Chicago (joint lecture): Cohan's Grand, 119 North Clark Street, 12:10 to 12:50 p.m. (noonday lecture), Sept. 16.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Sept. 16.
Chicago (Thirteenth Church): Church Edifice, 10317 Longwood Drive, 8 p.m., Sept. 6.
Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Sept. 12.

INDIANA—Indianapolis (joint lecture): Tomlinson Hall, 3 p.m., Sept. 14, and B. F. Keith's Theater, 12:15 p.m. (noonday lecture), Sept. 15.

KANSAS—Garnett: People's Theater, West Fifth Avenue, 3 p.m., Sept. 14.
Olathe: Gem Theater, 3 p.m., Sept. 14.

MASSACHUSETTS—Adams: St. Paul Universalist Church, 3:30 p.m., Sept. 14.

MISSOURI—Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., Sept. 16.
Springfield: Church Edifice, 330 East Center Street, 8 p.m., Sept. 15.
St. Joseph (joint lecture): First Church Edifice, Twelfth and Felix Streets, 8 p.m., Sept. 11.

MONTANA—Butte: Broadway Theater, 4 p.m., Sept. 14.
Missoula: Sept. 15.

OHIO—Fremont: High School Auditorium, 8:15 p.m., Sept. 11.
Zanesville: Church Edifice, 129 South Seventh Street, 8 p.m., Sept. 15.

OREGON—Portland (joint lecture): Municipal Auditorium, 3 p.m., Sept. 14.

SOUTH DAKOTA—Aberdeen: Church Edifice, 307 Sixth Avenue, S.E., 8 p.m., Sept. 8.

WASHINGTON—Aberdeen: Grand Theater, 506 East Market Street, 8 p.m., Sept. 11.
Bremerton: Municipal Hall, on the Wharf, 3 p.m., Sept. 21.
Seattle (Fourth Church): Masonic Temple, Pine and Harvard Avenue, 8 p.m., Sept. 15 and 16.
Vancouver: High School, Twenty-sixth and Main Streets, 8 p.m., Sept. 14.
Yakima: Masonic Temple, Yakima Avenue, 8 p.m., Sept. 9.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

Several years ago I took up Christian Science, not particularly for physical healing but more because it appeared to me to be a sensible religion. At that time, while reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of the tobacco habit. The healing came before I had finished reading the chapter on Prayer, the first chapter in the book.

We thereupon had treatment for our six-months-old baby, who was suffering from a bronchial cough, which had manifested itself in a very severe form. A cure was effected in one treatment. Since then the healings experienced have been many. Chronic as well as functional disorders have been overcome, including malaria, chills and fever, coughs and colds, headaches, chronic bowel trouble, and chronic catarrh. Beneficial results are always experienced according to the extent that the fundamentals of Christian Science are inculcated in my life and daily actions. As a Government employee my annual ratings have been increased from a very low grade to a rating as high as is ordinarily obtainable, and work which formerly seemed a burden to perform is done with ease and great satisfaction.

I am grateful for the authorized literature, especially *The Christian Science Monitor*, the only paper of its kind in existence filled with authenticated news destined "to injure no man, but to bless all mankind" (Miscellany, p. 353). For the many blessings Christian Science is bringing to me and mine I am also very grateful.

C. A. Tockstein, Fresno, Calif.

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Over six years ago I took up the study of Christian Science, and it has never failed me since. I had been in bed for six months after an operation and had been told by the most prominent physicians in this country that nothing more could be done for me. For five years I had been ill and my stomach had been pumped daily for a year.

A friend who had been healed through Christian Science brought it to my attention, and I was convinced that it was the truth. After she left and I had decided to try Christian Science my first temptation came. My medicine bottles had been refilled and some medicine was brought to me to take. Then the thought came that if I were obedient to the little I knew of Christian Science, I would thereby be knowing the truth that makes men free. The story of the blind man also came to me. He did not ask why he should go and wash in the pool; he was obedient and was healed. So I took my stand. I threw out my medicine in spite of the advice from members of my family that I had better save it for I might need it. I found myself healed and ordered a good supper.

I was also said to have a tubercular hip. The fear of this trouble was so great that I never told anyone but hid my hip-corset under the mattress. No one knew about it except the girl who helped to dress me. It was many weeks after Christian Science treatments were given me that the light came which brought the healing of this diseased condition. I was going upstairs depending on the banister for support, when the voice of Truth woke me up. I got a glimpse of the fact that man's real strength is in Mind. All fear left me and I walked perfectly free. Within a week or two the sore on the hip was healed.

Two years ago I was called upon to visit a relative who held a position in a hospital in Chicago, and I had to room with the head nurse. In the night I was taken with an ailment at the appearance of which I had always asked help from a practitioner. I waited until the nurse was asleep, then got up and read the Lesson-Sermon for the week. I was healed! I had proved the truth again, that "one on God's side is a majority."

As regards the permanence of my healing, I wish to state that I am perfectly well and have been able to work steadily in a store every day for the last five years. I am grateful for these blessings, grateful to God and also to our dear Leader, Mrs. Eddy, for the truth that has made me free. I am very grateful also for class instruction and for our literature. Many times I have been healed while reading it.

(Miss) Gertrude Sherman, Red Wing, Minn.

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Christian Science has helped me spiritually, morally, physically, and I am truly grateful. My first knowledge of the healing power of Truth came when I turned to Christian Science in physical need, and found an immediate answer. On page 494 of "Science and Health with Key to the Scriptures" Mrs. Eddy tells us, "Divine Love always has met and always will meet every human need." To me that has been a steadying help again and again. The sense of freedom and joy and gratitude grows each day; while the desire and opportunity for service is a prayer which is beautifully answered. As a result of my study of Christian Science I am a healthy, happy woman. In the years before I came into Science there were long periods of ill health and loneliness, which now never occur. The study of this demonstrable religion acts as a preventive as well as a curative, and I am learning to recognize any seeming difficulty as an opportunity to demonstrate the truth.

Very recently I had two experiences that clearly demonstrated the healing and helping power of Christian Science. When I woke up one morning I seemed to be almost speechless, able to whisper and that was all. I treated myself and read our literature through the day, but when at four o'clock that afternoon the condition had not been overcome I went to a practitioner. My work made it necessary for me to speak in public that evening, and I was able to speak so as to be understood, and the next day was entirely healed. The following week a young girl associated with me in the same work was taken ill and we were told the doctors considered it dangerous, if not impossible, for her to attempt to go to her work; consequently, the work in which we were all engaged would have to be abandoned for the time, with the loss to all concerned of occupation and money, unless some one could take her place. I was quite unacquainted with her part of our work, but turning to divine Mind and relying absolutely on divine intelligence, for four days I did the necessary work, and besides overcoming a false sense of self and position I was also shown how to overcome a sense of inharmony.

I have been healed and uplifted so continuously by Christian Science that it is indeed a joy to feel that my testimony may be a help to others.

(Miss) Katherine Grey, New York, N. Y.

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To me Christian Science is the most wonderful thing in the world. It has been my only physician and comforter at all times and under all conditions for the past eight years. At the time I first heard of it I was suffering from stomach trouble in its worst form, also from chronic appendicitis. I went to see a practitioner and after treatment left her house feeling like a different person. In three days I was healed. I continued treatment for about three weeks in order that I might gain some understanding of the all-loving God who

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had healed me. Glasses were discarded at the same time, after I had worn them for seven years. My little boy has been healed of measles, mumps, whooping cough, and croup by Christian Science. Many times discouragement would try to creep in, but knowing that God is all-power, that there is no problem too small to take to Him, I was encouraged to press on. The sense of lack has been wonderfully overcome by knowing that our supply comes from God.

Each day I am earnestly striving to learn a little more about the truth so as to help others as others have helped me. I am grateful for our literature and the Lesson-Sermons and for the privilege of membership in both The Mother Church and a branch church. It would take too much space to tell all that this healing truth has done for me, the blessings have been so numerous. I am sending this testimony that it may help some one who has need of the great Physician. My heart overflows with thankfulness to God and gratitude to our Leader, Mrs. Eddy, for all that Christian Science has done for me and mine.

MRS. E. E. PARNELL, Duncan, Okla.

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With a heart filled with gratitude to God and also to our beloved Leader, Mrs. Eddy, I give my testimony of what Christian Science has done for me. Over five years ago I came to it for healing after all medical theories had failed me. I had been in a hospital for several months and had undergone different treatments, but all seemed to leave me in a worse condition physically and mentally, and I was a nervous wreck. When commencing the study of Christian Science, I had very little faith in its healing power, but upon my first reading of Science and Health I realized that I must give up medicine. After my first visit to a practitioner I destroyed all the drugs in the house and have never resorted to material remedies since. Heart trouble, malaria, nervousness, and many other discordant conditions have yielded to the power of Truth, and thought has been corrected in trying to overcome sensitiveness, criticism, and resentment.

I am grateful to all those who have helped to guide me along the way, and for the *Sentinel* and *Journal*.

(Mrs.) ALICE AMBJONSON, Oakland, Calif.

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With the deepest love and gratitude to God I give this testimony. After having treatment from several doctors, among them some specialists, the verdict was given that I had from twenty-four hours to possibly one or two years to live; in fact, some of them stated that one could never tell what the next minute would bring forth for anyone with organic heart trouble and other complications such as I had.

Then Christian Science was brought to my notice and Science and Health was given me to read. I read faithfully and had treatments for about three months and was healed. I began to do my housework and had several piano pupils. For nearly three years I walked from one to three miles one day of each week giving five lessons, and also gave other lessons at home. Then I went South to a place where there was no one in Science. Gradually I left off studying the Lesson-Sermon and finally allowed mortal mind to creep in and dictate. Neighbors and relatives urged me to have a doctor. I took four small bottles of medicine and then began to see that I had left the best friend I ever had for material remedies and was losing ground all the time. With my eight-year-old boy I returned to Denver and again turned to Christian Science for help. A practitioner treated me all winter and spring, and I am glad to say I have put my trust entirely in God since then. Four years ago I laid my glasses off after wearing them steadily for seventeen years and have never had any need of them since.

I am so grateful for all our Christian Science literature and that my boy is a member of the Sunday school. Words are inadequate to express my thankfulness to God for the many blessings we have received and for Mrs. Eddy, who was good enough to make known to us again the Christ, Truth, the bread which "cometh down from heaven."

(Mrs.) NETTIE CLARK THIMYAN, Denver, Colo.

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I consider it a great privilege to testify to the working of truth in my consciousness. My first reading of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was on the evening before our little boy, now six years old, was born. I read far into the night and awoke in the morning with a wonderful sense of peace. At seven o'clock the child was born and so-called physical laws were to a great extent set aside. Two years later when another child was born the freedom from material laws was yet more remarkable.

About five years ago our small daughter was healed, through the work of a Christian Science practitioner, of a skin disease, believed to be inherited. Many material remedies had been applied and an operation performed removing the skin of the lower part of the face. As relatives bore scars from this same disease, great fear was held over the child, but thanks to Christian Science the healing was perfect and no traces of the trouble remain. Through the help I received during this healing, a great burden of anxiety over the children was removed, and I long to have all mothers know of this loving Comforter which says "Fear not" to every anxious thought.

For over a year we have lived many miles from a Christian Science organization, and I deeply appreciate the Lesson-Sermons so lovingly prepared. By conducting Sunday school services in the home, the children are learning to overcome error with Truth, and are thus being fortified with the law of Love to meet the experiences of life. I wish to express my gratitude for the *Sentinel*, which seems to meet my need each week; as I read the testimonies and various articles I feel a sense of comradeship with those who are working their way "from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (Science and Health, p. 566). I thank our Leader for the gift of the daily prayer (see Manual, Art. VIII, Sect. 4), which blesses all mankind, and my greatest desire is so to conduct my life that this prayer may be fulfilled.

(Mrs.) ADA M. WAYMIRE, Mesquite, Nev.

✧

I would like to tell just a few of the things that Christian Science has done for me, that my experience may bring encouragement to others. When the Christian Science literature was brought into my home I was on the verge of a nervous breakdown, weary and discouraged, trying to keep up a semblance of courage to the outer world but inwardly sick at heart. Many times I had tried to turn to God for help, only to find that I did not understand Him, and so I was thrown back on my own resources, which failed me one after another. At the time of my greatest need Christian Science was presented to me. First I read the literature, trying to put into practice in my daily life the things I read, and I was greatly benefited. Later I went to a practitioner for help, and as my understanding of God increased, many physical healings were experienced. The old nervous trouble disappeared, sick headaches from which I had suffered for years

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were overcome, also palpitation of the heart, kidney disease, and a spasmodic contraction of the throat that left me speechless at times.

A little more than a year ago I fell on an icy pavement, hurting one hand and wrist very badly. Thinking there might be a broken bone I had it examined by a surgeon, who told me that there was no bone broken but there were other serious injuries and I would have very little if any use of that hand or wrist again, as they would always remain stiff. My faith in God was such that after a talk with a Christian Science practitioner I decided that we did not need the service of a surgeon, and I have my reward in the perfect use of both hand and wrist, and both are in perfect condition.

I am deeply grateful for these physical healings, for the help that I have had in a business way, and for the overcoming of many faults. I am grateful for the understanding of God that has come to me, an understanding that has given me faith in God and faith in man; indeed, I cannot put into words my gratitude for what Christian Science is daily teaching me. I can only say in the words of the man who was blind from birth and to whom Christ Jesus restored his sight, "One thing I know, that, whereas I was blind, now I see."—(Mrs.) Millicent Foresman, St. Joseph, Mo.

My mother's healings have been just as she has given them. I have also had several physical healings and have been wonderfully protected from what might have been serious accidents. One time a big touring car ran over one of my legs, but the wheel bounded up and passed over leaving only a red mark, which quickly disappeared. This accident was witnessed by a number of people who could hardly believe their eyesight when I got up and walked as usual. Another time my bicycle broke when I was riding very fast and threw me headforemost to the pavement. A lady ran to me thinking I had been killed, as I struck on my head, but I was only stunned and badly bruised and lamed in one knee. I was completely healed in one treatment.

I am grateful for my knowledge of God that has given me freedom from fear.—Edward Foresman.

✧

Christian Science has healed me of false appetites, an impatient and irritable disposition, and many other tendencies characteristic of mortal mind. It has given me comfort, endurance, satisfaction, and assurance, as well as peace and harmony, which I never before enjoyed. I have been healed of a severe case of Bright's disease, considered hereditary. Stomach trouble, hemorrhoids, rheumatism, chronic pain in the back, and many other inharmonious physical conditions have also yielded to the power of Truth. I had tried physicians of different schools and all kinds of medicine without any permanent healing.

Christian Science is indeed the most wonderful inspiration that has ever come into my life. It was in February, 1906, when I first turned to it. Our youngest daughter, then eight years old, was lying at the point of death from a severe attack of typhoid pneumonia, and our family physician held out no hope for her. Our next door neighbor asked us to try Christian Science, and we did so. The ailment was overcome in three days by simply reading the Bible and Science and Health, and the child lost only a week of school. This was the first time I had studied Science and Health, and all sense of fear left me after reading the book for half an hour.

After this wonderful healing, whenever inharmonious conditions of any kind manifested themselves they were overcome through the application of the truth as taught in Science and Health. I was healed of the liquor habit, and also the smoking habit, after having been an inveterate smoker for over forty years. All these healings were accomplished through the study of the Bible and the writings of Mrs. Eddy.

It is impossible to express in words the fullness of joy, the perfect peace, and the daily spiritual uplift which Christian Science has brought into my life. Truth has indeed been our only physician for the past thirteen years, and the Christian Science textbook, "Science and Health with Key to the Scriptures," has made the Bible a vital power in our home. Words are inadequate to express my thankfulness to God and my gratitude to our dear Leader, Mrs. Eddy, who made it possible for these manifold blessings to come to me and mine through the teachings of this blessed truth.

Frank S. Miller, Reading, Pa.

I can truthfully verify the statements of my husband's testimony. Christian Science has indeed been a blessing in our home, and I have had many proofs of the power of Truth. I was healed of chronic headache and chronic stomach trouble, also of deafness in one ear, contracted over fifty years ago. These conditions were all overcome by simply reading Science and Health. Several attacks of sickness, such as a throat affection, influenza, and malarial fever, yielded to the truth in from one to three treatments.

While sincerely grateful for the splendid physical healings, I appreciate more than anything else the peace of mind and the spiritual uplift which I have gained and which our family enjoys.—(Mrs.) Selesa B. Miller.

✧

Having received great help from the testimonies of others, I send mine as a token of gratitude, hoping it may be helpful to some one. Since November, 1907, Christian Science has supplied my every need, enabling me, through the understanding and application of the truth as taught in Science and Health, to overcome discord of various kinds. A condition for which I had taken medicine almost daily for years and also undergone a surgical operation without permanent relief, quickly disappeared. Sciatic rheumatism, general debility, fainting attacks, the sense of fear, and other ills have also been overcome.

For all these blessings I am most grateful, but especially so for having had the happiness of helping others. I am thankful to God for this healing truth and grateful to Mrs. Eddy for making it demonstrably clear, so that we may follow to some extent in the footsteps of our great Way-shower.

(Miss) A. M. Little, Ballymore, Donegal, Ireland.

✧

With a heart overflowing with gratitude for what Christian Science has done and is doing for me, I send this testimony. Some years ago I was in rather poor health, and having heard of Christian Science from a friend I decided to try it. I improved in many ways under treatment; more especially I noticed the improvement in my disposition. A little over a year ago a swelling appeared on one of my fingers. I had suffered intensely under medical treatment for this same trouble on two previous occasions, had undergone operations, and one nail had been removed. This time I decided to have Christian Science treatment and rely entirely on God, the great Physician, but soon discovered that I was filled with fear owing to my past experiences. I therefore asked a Christian Science practitioner to help me, and in two days all the pain and swelling had disappeared.

For this beautiful demonstration of the healing power of Truth I am most grateful, but for the spiritual understanding

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which we gain from the study of Christian Science I am even more grateful. I am filled with gratitude to our revered Leader, Mrs. Eddy, who has given to the world the "pearl of great price" in "Science and Health with Key to the Scriptures," our textbook, and am very grateful for all the authorized literature. Each day I am striving to become a better and more earnest worker in Christian Science. All glory, honor, and praise belong to our Father-Mother God, the giver of all good.—(Mrs.) SALLY S. SHEPARD, Boston, U.S.A.

✧

There are no words which could adequately express my deep gratitude for the freedom which has been mine since I began to study and practice Christian Science. Daily I can see that suffering comes from lack of understanding of God.

Although only a beginner in Christian Science, I have so many healings and blessings to record that it is difficult to know where to begin. My husband was healed of a so-called tubercular lung two years ago, while in a military hospital. He has also ceased to manifest acute headaches, which were supposedly chronic. My mother was instantaneously healed of what doctors describe as gallstones, and at sixty-six years of age she enjoys the best of health. I have had great relief from sick spells and biliousness, to which I had been a martyr since childhood, and a growth in the breast and kidney trouble have both disappeared. I am also quite free from bronchitis, to which I was in bondage for ten years, afraid to go out in cold weather. This healing alone would cause me unbounded gratitude.

I think the most wonderful of all is the healing of an acute sense of lack. My husband had found it almost impossible to obtain regular employment since his discharge from the Army. One trial after another had seemed as depressing as evil could make it, and I have had to get rid of pride and become as a little child, dependent on God every moment for all I need. Now the burden of debt has been lifted, proving that God was watching over us all the time. My thanks go out to many dear Scientist friends for encouragement and help when all was dark to me. Our literature also is meat and drink, and many times fear has instantly been dispelled through reading one of the articles.

(Mrs.) ALICE ROWE, Toronto, Ontario, Canada.

✧

About four years ago I took up Christian Science and my daughter was healed of appendicitis in one treatment. I was cured of the drink habit about three years ago, of smoking about one year ago, and have been very successful in business. I got out of work on account of a strike, but through Christian Science I obtained a position where I earn more than ever before. Money is, however, not to be compared with the peace of mind I enjoy. I thank God for all I have received and am grateful to our beloved Leader for bringing this truth to the world.

THOMAS CROSS, Ruth, Nev.

✧

I wish to express my gratitude to Christian Science for bringing to me the realization that God is good and all-powerful. For a number of years I had known of this teaching in a general way, but having always been well and happy I did not appreciate my need for it until about five years ago, when a very painful condition developed in my back. It grew rapidly worse and within two weeks I could not stand erect or walk without intense pain. The trouble was variously diagnosed as neuritis, lumbago, exhaustion, and a bad strain, and I spent four months experimenting with rest cure, braces, plaster cast, and change of climate, only to be told at the end of that time that a brace would have to be worn indefinitely. Altogether discouraged I turned to Christian Science as a last resort and was wonderfully healed; but about two months later I slipped back into the slough of despond and was again filled with fear and despair. This was once more overcome, and it is now three years since I have had even the slightest fear of a recurrence of the trouble.

Since then I have been helped, both physically and mentally, over some very rough places by the wonderful, certain knowledge of God's love and power, as taught in Christian Science; and I long most earnestly to show by my daily life that I have found a religion which can be practically and helpfully applied to every thought and action of our lives. The physical healings are unquestionably wonderful, but the sense of peace and rejoicing which follows the study of the Bible, as explained by our Leader, is far above everything else. The world owes Mrs. Eddy a boundless debt of gratitude for her unending devotion to the task she undertook; and many, many people, including myself, rejoice when they have an opportunity to express their gratitude, or to pass on to some one else the message of this wonderful religion, which makes the world seem like a different abiding place.

(Mrs.) FRANCES MYERS COOPER, Syracuse, N.Y.

✧

Until about five years ago I was a great sufferer from many ailments, often having medical advice and always taking medicine and tonics in the hope of getting relief, but in vain. When Christian Science was brought to my notice, I commenced to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in three weeks was healed of neuritis, chronic rheumatism, very weak nerves, and heart trouble. A few months later I was able to lay aside my glasses, which for twelve years I had been obliged to wear when reading or sewing. Since then many other troubles have disappeared, such as chronic catarrh of the head, bilious attacks, and frequent colds.

I am very grateful for the physical healing, and much more so for the better understanding of God, the consciousness of ever present Love, and the protection and peace which Christian Science brings into one's daily life; also I am very grateful for the authorized literature, which is a constant and never failing help.—(Mrs.) KATHARINE E. DUTT, East Grinstead, Sussex, England.

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Signs of the Times

[*San Jose* (Calif.) *Mercury-Herald*]

There is a growing inclination among the people to demand that the church address itself more to ministering to the needs and welfare of the people in this world and less to the contemplation of the blessings to be experienced in the world to come; to demand proof of the change in the life of one who joins himself to the church, and evidence of an increase of ability to minister to the needs of men as Jesus ministered by those who profess to be his followers.

Churchmen cannot ignore the demands being made upon them for proof of the possession of a religious quality different from that possessed by the non-churchman if they expect to attract those who now profess no religious belief. The church must give evidence of being something more than a temperance society, civic federation, or association for human elevation and betterment if it is to justify its claim that it is the representative of the teachings, ministration, life, and divine power of Christ Jesus. If the church

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differs from other organizations of men, it is because it stands for spiritual ministration, for divine power, for a quality of helpfulness that is not human but divine.

The appeal of Jesus to men lay in his ability to do for those in need what no human could do. He brought to the world a wisdom more than human, a love and tenderness all-embracing and divine, and inspiration so elevating and compelling that it turned men away from sin because it revealed to them the quality and the beauty of the divine Spirit. His life and ministrations were a revelation and exemplification to the world of the higher, the spiritual, the divine life, and he invited all men to share this life and receive its blessings, and promised that they might do so if they followed him in life and conduct. He did not teach by word alone, but he illustrated his teachings by acts and verified his promises by results accomplished. Now that the world has thrown off the fear of questioning religious things, it is asking to see the proof in deeds, in power, in spiritual qualities, of the claim that it is the church of Christ Jesus and the present day embodiment of his teachings and life.

The skeptic asks to see the works that Jesus promised should be seen accompanying faith in his followers. The church will make a grave mistake if it does not address itself to the task of showing to the world the evidence of the possession of the power and spirit of Christ that it may convince the most skeptical that it is his church. If it is to content itself with profession of faith with no deeds following, more and more will thinking men turn from it, more and more will they charge its professions to be confined to lip service only, more and more will it lose influence and power in the world, and louder will be the demand going up from sincere hearts all over the world for a manifestation of the spirit of Christ to be evidenced by works, by love, by the power to cleanse and heal and spiritualize the lives of those to whom it ministers.

[The Archbishop of Athens in *The Balkan Review*]

If those churches which have so long maintained an attitude of hostility toward other churches will conscientiously examine retrospectively the history of that hostility, they will be obliged to confess that the results are not worthy of their struggles and sacrifices. The question of the restoration of Christian unity cannot be solved either through proselytism or through dispute. The ideal will be attained through forbearance in love. This method will free the Christian groups from the atmosphere of debates, altercations, swellings, and, prompting them toward reciprocal respect and appreciation, will prepare the ground for cooperation in those practical objects which are common to all the churches.

[Rev. W. H. Hopkins in *Christian Herald*]

Hereafter the church must minister to all the needs of life. It must be interested in everything which makes for happy homes and for the welfare of young and old in the community life. It will be a church with a larger program, facing greater opportunities, and meeting greater needs than any church the world has ever seen. We are at the dawning of a great new age in the world's history.

Just before the Master left the little band out of which he formed his church he said to them: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." The church of to-morrow, more than ever did the church of the past, will realize the greater things. It will be a church recognizing the one Master and seeking to make his life, his standards, his program, realized throughout all the world.

Announcements

From The Christian Science Publishing Society

Pocket Edition of "Christ and Christmas"

In addition to the regular cloth bound edition of "Christ and Christmas," an illustrated poem by Mary Baker Eddy, there has now been published an illustrated pocket edition of the same poem, bound in black morocco, limp, round corners, gilt edges, uniform in size with the pocket editions of other writings by Mrs. Eddy. The book is now on sale at the following prices: Single copy, $3.00; six or more, each $2.75.

Pocket Edition of "Poems"

A new edition of our Leader's "Poems" has been published, bound in black morocco, uniform with the pocket editions of the other writings of Mrs. Eddy. This book is now on sale and may be obtained at the following prices: Single copy, $3.00; six or more, each $2.75.

"Rudimental Divine Science" and "No and Yes"

English and French in One Volume

Announcement is made of the translation into the French language of "Rudimental Divine Science" and "No and Yes," and its publication in one volume, vest pocket size, with alternate pages of English and French.

This book is now obtainable in two styles of binding: blue cloth, gray edges, single copy, $1.25; six or more, $1.10; blue leather, gray edges, single copy, $2.00; six or more, $1.75 each.

New Vest Pocket Pamphlet

"'A still small voice,'" a collection of four short articles: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect," is now on sale at four cents a copy.

New Pamphlet in Spanish

"Answers to Questions Concerning Christian Science," by Edward A. Kimball, is now published in Spanish with alternate pages in English, and is on sale at five cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

A LITTLE incident of awakened interest in our international daily newspaper was just related in conversation to Miss —— ———, and she assured me that you did not feel too busy to hear of any healing work the Monitor was accomplishing. One of the workers on our committee for making distribution to institutions has been taking two Monitors a week to ————. After benefiting from this distribution for almost three months, the management feels the desire and the need of giving the paper daily to the men in its care. In consequence thereof we are just in receipt of a year's subscription to the Monitor from them. The manager stated that since his brief acquaintance with the Monitor he had felt it his duty to aid those in his care to gain some little concept of Christian Science.

I wish to take this opportunity of expressing my appreciation of the Monitor. I had long felt that I had an appreciation of our paper, but since taking up the work of this office, where we mail approximately 2,000 copies of the Monitor monthly, the companionship I have formed with it has endeared it with a love in excess of anything I had known before, and has awakened a reverence for its mission that has meant a new consecration to me. Sometimes the third or fourth recipient of one marked copy will call to ask for a duplicate copy to send to a friend. Great interest has been shown in its splendid, fearless editorials.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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"What I say unto you I say unto all—WATCH." Jesus



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Boston, September 13, 1919

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Christian Science Literature

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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The Shunammite Woman

MARY H. CUMMINS

THE story of the Shunammite woman, as recorded in the fourth chapter of II Kings, is full of beauty and instruction to the Christian Scientist. This woman must have possessed some spiritual perception, else she would not have noticed the prophet Elisha, as he passed her house, and have invited him in to eat bread. Tarrying at her home for a brief rest, as he went to and fro on his journeyings, became a regular practice with the prophet, just as Christ Jesus loved to stop at the home of Mary and Martha at Bethany; and who can tell what these seasons of spiritual refreshment meant to the Shunammite as she listened to the words of truth from the lips of "the man of God"?

When the thought came to her of preparing "the little chamber on the wall," with its simple furnishings of "a bed, and a table, and a stool, and a candlestick," she, no doubt, never connected this act of disinterested ministration with the solving of her own problem, the fulfillment of her heart's desire. She may have given up all hope that her desire would ever be fulfilled, but this one act of unselfed love opened the way for the answer to her prayer. She must have grown to love that little room, where the promise was made which afterwards came true in her human experience, for we read that when her child died she took him up and laid him there, while she went out to find Elisha.

What wisdom she showed in refusing to discuss the seeming grief which had come to her, until she could talk with "the man of God" himself! In answer to her husband's inquiry as to the cause of her sudden journey, she merely answered, "It shall be well." Instinctively she knew that his fear would not help the situation and that it must be quieted. Not even with Gehazi, when he came to meet her, would she discuss the matter. Beyond a further denial that sorrow or death had entered her home, her lips were closed. Then came her wonderful, intuitive compliance with the great demand which Mrs. Eddy has voiced on page 495 of "Science and Health with Key to the Scriptures," "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea." In the words, "As the Lord liveth, and as thy soul liveth, I will not leave thee," was evidenced the Shunammite's quiet determination to "cling steadfastly to God" and to the spiritual idea as represented by Elisha. The result was what might have been expected; the prophet went with her and her child was raised from the dead. Can we not imagine the serene confidence and gratitude which filled her heart when in response to his admonition, "Take up thy son," she bowed herself in silent thankfulness at his feet, took her son up in her arms, alive and well, and went out?

All the steps necessary to demonstration are set forth in this simple narrative: the exercise of whatever spiritual perception one has gained, the expression of unselfed love, wisdom in not talking unduly about our problem, denial of the false claim of life in matter, and the steadfast clinging "to God and His idea." There is a simplicity, strength, and sincerity about this woman which wins our hearts at once. How many of us to-day would have the courage to offer to a guest such a room as that which she placed at the disposal of Elisha? How often when the impulse comes to us to do some kindly deed, does the whisper immediately follow that the amount we have to give is so small, the thoughtful act too trivial to be worth while, the place where we would entertain a friend too humble, too unlike that to which the friend is accustomed? When such suggestions come to us let us remember the little chamber on the wall, which the Shunammite woman prepared for Elisha, and which to the prophet was furnished as no room in the king's palace was furnished, for it was equipped with that which cannot be reckoned or measured by material objects, and with which luxury has nothing whatever to do—unselfed love. Let us also strive that our home may become such an one as hers, or as the home of Mary and Martha, where all that represents the spiritual idea is honored and welcomed, and where "the man of God" will love to tarry a while, and we shall prove, as did they, that sickness and death cannot long hold sway there.

"The stranger within thy gates"

CHARLES THOMAS WALKER

THE word stranger is of diverse meanings. In the Scriptures it frequently alludes to an enemy or to a member of a different tribe who was to be watched or guarded against. In numerous other instances it refers to a sojourner who, being on friendly terms, is entitled to respect and consideration. In its most common usage it means one who is unacquainted or unknown. In any case the lot of a stranger could hardly be called a pleasant one. He is at least under suspicion in one instance and is as one apart in another. Being absent from acquaintances and familiar places often engenders loneliness, homesickness, and discontent. Understanding is put to a severe test when called upon to rise superior to sense testimony, as sometimes happens when one finds himself a stranger in a strange land.

Scattered throughout the Bible and particularly in the books of Moses are many commands relative to the treatment of strangers. Even the most casual reading of these passages must prove convincingly that Love has ever been mindful of the peculiar position of the well-intentioned stranger within the gates. In the twenty-second chapter of Exodus the Hebrews are thus admonished: "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt;" and in the twenty-third chapter the command is repeated, with these words in addition: "For ye know the heart of a stranger." This was undoubtedly meant to remind the people of their own loneliness while sojourning in foreign lands, that they might have regard for the sensibilities of those who should, perchance, come to dwell among them. Based on reciprocal love this was similar to, if not identical with, the charge given centuries later by the Master, and which has come to be accepted and

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known as the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

The one who leaves home for only a brief period scarcely feels a sense of loneliness. His sojourn is more in the nature of a visit. In a convenient season he will return to well-known haunts and will step back into the circle of acquaintanceship from which he but temporarily absented himself. How different is the mental condition of the one who has been led by duty into new fields and who has bidden good-by, perhaps, to pleasant home and loving friends. This one may feel a sense of loneliness that is very marked and which is almost impossible to describe, and he will appreciate immeasurably the sunshine of brotherly love and friendly intercourse.

In Science, where to "love thy neighbour as thyself" is a fundamental, there can, of course, be no strangers; but not all have yet risen to the point of being above the suggestions of mortal mind. Christian Scientists need ever to be watchful lest they unwittingly turn "the poor and the stranger from the gate," against which Mrs. Eddy cautions us on page 142 of "Science and Health with Key to the Scriptures." There is danger at times of our being so self-centered that we may overlook the "weary wanderers, athirst in the desert . . . waiting and watching for rest and drink" (Science and Health, p. 570). No matter how unintentional the neglect accorded a stranger, it is a form of selfishness, and the object of it may experience difficulty in overcoming a sense of resentment which such neglect may arouse.

In this connection an experience which befell the writer may be of benefit to those who would not knowingly offend. His first attendance at a Christian Science service was met with such cordiality as to astonish him. He had not gone seeking physical aid, although in need of it, but solely because of dissatisfaction with the theology he was trying to understand and to live. Subsequent visits proved that the cordiality noted at first was not feigned, neither was it an accident, both of which had been suspected. He found it was the result of an overflowing love which several hundred people were undoubtedly experiencing. Ere long he felt more at home in the Christian Science church than he did in the one he had been attending regularly. Having found a reasonable, rational, provable, livable religion, it soon came to pass that his former church knew him no more.

Afterwards his place of residence changed several times. In each city he met the same loving welcome that had had so much to do with his entry into Christian Science. Finally he became, as he thought, permanently located in a certain city. Here many loving acquaintances had been made and a membership in the branch church of that city was one of his privileges. Suddenly he was called to a position in another city. He seldom missed a Sunday service or a Wednesday evening meeting in the city to which he had removed. From the start an indifference toward strangers seemed apparent on the part of the congregation. The sense that he was being neglected began to arouse a feeling of resentment, so that he felt called upon to catechize himself: Was he himself entirely blameless? Had he been too diffident or too reserved? Was he craving personal friendship more than the realization of the Father's omnipresence, which had so often proved "a very present help in trouble"? Was he reflecting toward others the love that he wished to have reflected toward himself? He did not know. One thing he did know, however, was that his own thought had not been right. Turning to the textbook, he opened it at page 254, and his eyes fell upon those wonderful words: "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God." This had been read several times before, but now it brought a new light. He was the guest of God when he was in that church. The sting of neglect was drawn and sensitiveness was overcome. Holding steadfastly to this thought a change was soon noticeable.

While deeply grateful for this opportunity to defeat resentment, thoughts something like the following have several times presented themselves: "Suppose the experience had occurred when the writer was first venturing into the health-giving waters, could he have withstood the temptation to cease attending that church?" Since he himself had found difficulty in destroying the effects of indifference, might not some one whose desire for Truth was not yet fully aroused find it impossible to pass over a lack of what the world calls hospitality? Christian Scientists have much to be grateful for, and it is often remarked how happy and how joyous they appear. They should not forget that they can be selfish even of joyousness, and that to limit their portion of it to themselves or to the little bands of their intimates while the stranger looks on, laden perhaps with loneliness, is selfishness, and that by a display of it they may be putting needless obstacles in the way of others.

The Master said, "Freely ye have received, freely give;" and the apostle Paul wrote to the Hebrews, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares," meaning, not that angels in the flesh had been entertained, but that by being thoughtful of others, "kindly affectioned one to another," some have received and entertained heavenly thoughts.

Righteous Judgment

MAUDE J. SULLIVAN

NO form of mortal thought, perhaps, is so common as that of unjust judgment. Generally understood, human judgment has come to mean the formation and expression of human opinion regarding the actions or condition of individuals and things. Mortal belief usually begins the day with a thought of judgment. It considers the weather: it is good or it is bad. It takes account of itself and pronounces judgment upon the individual: "I am well" or "I am ill." Mortal belief turns to other individuals and pronounces judgment upon them; and so throughout the day, in contact with persons and things, in every activity, there is human judgment, regardless of the Scriptural injunction found in the second chapter of Romans, where Paul says, in speaking of the evilly minded, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Jesus also, instructing his disciples, said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Strong words these, and they bring to the earnest student of Christian Science a realization of the necessity for heeding the admonition contained in "A Rule for Motives and Acts," as given in Article VIII, Section I, of the Manual of The Mother Church: "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously."

In mortal thought, judgment precedes condemnation; therefore it behooves the Christian Scientist to be very watchful and prayerful that he "judge not according to the appearance," but in all ways "judge righteous judgment." Even the most cursory analysis of material conditions reveals the fact

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that the favorite weapon for the destruction of the popularity of any of the world's heroes is that of false criticism or mistaken judgment. There are many examples of this to-day. Following some wonderful deed of heroism or self-sacrifice, mortal mind places a man upon a pedestal as being a hero; he is suddenly exalted in the world's esteem, honors are thrust upon him, he is approved and applauded, his praises are sung the length and breadth of the land. For a time all appears to be well; then some belief of human selfishness—that seemingly ever present pivot of the human mind—brings the hero into juxtaposition with itself, compares him with itself, then sends forth its propaganda of envy, jealousy, and hatred, to find lodgment and gather to itself kindred beliefs, until finally there is the spectacle of the erstwhile hero being dragged from his pedestal, his every act and motive harshly considered and judged. Rare indeed is that man who can undergo without downfall the grilling of mortal mind when he is weighed in the scale of human will and opinion.

Is this righteous judgment? From a literally human method, perfect judgment is impossible. To judge righteously, the judge must be conversant with all existing conditions, including motives. Now it is obvious that one human being cannot possibly enter into every thought and intent of the heart of another, even though the two are most closely and intimately associated. When judgment of personal conduct is in evidence, one often hears the expression, "If I were in that man's place I would not do what he is doing." How false may be that statement! If the one uttering it had been living under the same conditions as the one being judged, his action might have been the same; for if he were in that one's place, his education, environment, knowledge, thoughts, desires,—yea, even his temptations would be similar; consequently his actions would very likely be identical. What the critic really means to say is this: "If I were in that man's place, and could be possessed of my present knowledge and enlightenment, I would not do what he is doing."

A student of Christian Science was one time sitting with a party of friends, all similarly interested, near an open window. In some unaccountable manner the window fell upon the student's fingers. There was no great outcry, and after a slight pause the conversation was continued. It took some time to gain the realization of harmony, while those about, not seeing what this one was trying to overcome, went on in their happy visiting, unconscious that one in their midst was struggling with a sense of pain. Would it not have been rank injustice if the person nearest, the one perhaps who best knew and understood the student, should have attributed the quiet manner during that interval to peevishness or the like?

In the fourth chapter of James we read, "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" If by reason of experience in the practice of Christian Science, some are called upon to be helpful to others, great care should be taken to judge righteous judgment; for in this relation it is a fundamental requirement. There is but one basis for righteous judgment, and it must be according to the pattern shown in the Mount. It includes a spiritually scientific knowledge of God and of man, the image and likeness of God. Anything less than this knowledge of God and His idea is likely to result in unrighteous judgment. It is always the purpose of error to make the Christian Scientist acknowledge that it can manifest itself as person, place, or thing; therefore, if we judge man to be sick, sinful, self-willed, envious, jealous, dishonest, unkind,—in any way unlike God,—we are "inexcusable" and are participating in the same belief to the extent that we accept a mortal in place of an idea of God. Instead of aiding the attack of error we must deny its asserted power, realize the ever presence of God and His perfect idea, and thus help to release the sufferer from the error, no matter what phase it may assume. We may not ourselves submit to the false belief, but we are partakers of it in the measure of our belief that it has real power or presence.

This does not mean that we are to close our eyes to error or cry "Peace, peace; when there is no peace," but it does mean that we are to turn from and deny the evidence of the material senses with the truth taught by Christ Jesus, which he said would make free. In "Science and Health with Key to the Scriptures" (p. 476) Mrs. Eddy tells us: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy." There never has been and there never will be but one true judge or deliverer,—that is Christ, Truth. Anything unlike the one true judge or deliverer is an unrighteous judge.

Fruit of Obedience

NINA F. WINN

TO be conscious of God's omnipotence is to reject the untrue and false, for, as Isaiah states it, "If ye be willing and obedient, ye shall eat the good of the land." A very significant statement appeared in the *Sentinel* not long ago, containing counsel which every Christian Scientist should heed, to the effect that obedience to the Manual of The Mother Church affords protection against aggressive mental suggestion. What is this aggressive evil but the thoughts of the carnal or fleshly mind expressing its own limitations as to health, happiness, substance, life, love, and truth? Upon reading the statement above referred to, the writer was impelled to examine her own thought and to go to the Manual for further consecrated study; and in doing this there came to her the fruits of past obedience to the provisions especially dealing with the individual's conduct.

For many years there had never seemed to be a time when she could send the amount to The Christian Science Publishing Society for a year's subscription to *The Christian Science Monitor*. Part of the time she had subscribed on the monthly basis plan and the rest of the time depended on those in her household to subscribe, but the time arrived when our newspaper seemed not to be available through either source. She herself was without a position and consequently with no income. According to its nature error put up the arguments of limitation that made renewal seem impossible, but above this was her desire to be obedient to Article VIII, Section 14, of the Manual: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church," and our Leader's further word that we "read our daily newspaper" (Miscellany, p. 353). The question had now resolved itself into whether or not she could "afford" it, and the answer came that she could, when she considered that she afforded food, shelter, clothing, and recreation. It was with a heart full of gratitude, therefore, that she drew from a very small savings account the amount for a year's subscription.

This done, she realized that her work was not finished until she read the paper, and not partially but wholly. Interesting employment had already opened up, and shortly afterwards she was privileged to belong to the Cooperative Committee of *The Christian Science Monitor*.

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This was not all, however. Reading this international newspaper awakened an interest in world problems, and she saw through its pages continual proofs of the allness of divine Principle and error's nothingness in world affairs. The uncovering of evil in this way aided her in seeing error as a belief, and false, because it is the expression of mortal mind.

That which especially benefited her was the bringing of thought in contact with big activities for women, and one she followed up particularly. At last came the opportunity to have the best of training that could be afforded by our Government for the work that our newspaper had opened to her. She finds herself to-day engaged in that activity with its wonderful opportunities for service, and *The Christian Science Monitor* is still preparing her thought daily for the problems that come up in connection with her work.

The Goal and the Prize

CHARLES W. HOAG

THERE are many stations or waymarks on the journey Spiritward, and the reaching and passing of any one of them should bring satisfaction to earnest Christian Scientists. All are important and indicate progress made in the right direction. There is one, however, that seems of supreme importance, the goal which all Christian Scientists should strive to reach. Our revered Leader named it "spiritualization of thought." She says in "Science and Health with Key to the Scriptures" (p. 407), "Spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness." Again, in "Miscellaneous Writings" (p. 15), she says, "Nothing aside from the spiritualization—yea, the highest Christianization—of thought and desire, can give the true perception of God and divine Science." Spiritualization of thought, then, means growth, development, strength, —the gain of spiritual sense. It is the one indispensable attainment, therefore, upon which all else in Christian Science depends, and without which there can be no real healing of either sickness or sin.

The above statements being true, and certainly no thoughtful Christian Scientist will dispute them, the first question that presents itself is, How is this spiritualization of thought to be attained? In attempting to answer this question let us take it for granted that in this, as in all things of real value, the rule is set forth in our textbook; and further let us remember that the price to be paid always corresponds to the value of the object sought.

An important step, then, toward this great goal is to clear the mind of material or unspiritual thought. This in itself is no small task. Here again we turn to our Leader for clear and concise direction. On page 392 of Science and Health she says, "Stand porter at the door of thought." We should watch the thoughts that apply for admission at this door; but bear in mind that it is not always the diseased beliefs that cry for admission with the loudest voice that need the closest attention. It does not require so great an effort to guard the door against such burly enemies. Even an indifferent porter would recognize them as unwelcome, and refuse admission. The really dangerous foes are the little, crafty thoughts, such as resentment over real or fancied wrongs; jealousy, sometimes called a "green-eyed monster," which is often so quiet and subtle that it slips through the door unnoticed; pride of place or even of attainment in the knowledge of Christian Science; envy of another's position or success; fears and worries; and many others of the same class. These are the little foxes against which Solomon warned, and it takes an alert porter to discover them and close the door promptly. Yet when all this is done the task is only half completed. If thought is to be spiritualized, not only must the door be closed against enemies but it must be flung wide open to friends. White-winged angels, named truthfulness, purity, love, meekness, stand without, tapping gently for admission. To them the porter should open wide the door, giving them most hearty welcome and ushering them in to honored places. With these guests filling all the house, blending their voices in perfect harmony, echoing heaven's own music, no room will be left for other applicants for admission. When the porter, through experience, repeated trials, and earnest efforts, is able to discern the false and untrue, under whatever guise it comes, the way is open to success.

Only when the house is "empty, swept, and garnished," and a hearty welcome extended to the heavenly visitors, is the Christian Scientist approaching the goal and ready to receive the prize which Paul was contemplating when in his letter to the Philippians he wrote, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." What of the prize? Let John, the beloved disciple, answer: Fruit of the tree of life, spotless raiment, a new name, a lasting place in the temple of our God. Then the petition, "Thy kingdom come," is answered, and the Christian is ready to go forth in the Master's vineyard with an unveiled face, "a workman that needeth not to be ashamed,"

To image forth the beauty of His perfect grace,
To stand endowed with strength divine,
Reflecting from the unveiled face
The glory of the Mind divine.

The Transgressor

ALEX L. WALKER

THE statement is often made by some of those who are studying Christian Science, that the straight and narrow path as pointed out and demonstrated by Christ Jesus and later made possible and practical in this age through the untiring efforts of our Leader, Mary Baker Eddy, is a long and hard road to travel. If we will but make a conscientious analysis of this state of thought, we shall no doubt arrive at the conclusion that it is not the ruggedness of the pathway of truth which causes us to stumble and sometimes fall, but that the burdensome things—false beliefs, which we are trying to take with us—are the cause of all of our seeming trials.

Oftentimes error will prompt us to seek a shorter and more convenient way where the carrying along of these often unrecognized burdens is not prohibited. We may find ourselves arguing thus: If my environment were different, or if the rest of my family or dear friends were interested, or if I had more time for study, I would progress more quickly. But these are only subtle suggestions of error and must be met with the realization that there is no real opposition to Truth, and no place or condition that can keep us from progressing if we are honestly following the light as it is revealed to us. It is our indulging in these false beliefs which, either ignorantly or otherwise, we think are beneficial to us, an indulgence which seems to bring us a sense of satisfaction or pleasure for the time being, that causes the pilgrim to believe, in some instances, that they are necessary accompaniments on our journey Spiritward. As we progress, however, we shall find that these things which we thought so needful are very burdensome; yet it is oftentimes seemingly with great reluctance that we begin to part with some of these cherished

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beliefs. Very often that which seemed to give the most satisfaction is the first we are required by progress to give up. Sometimes we obey willingly, but often we continue to stagger on, complaining how hard and heavy is our load, yet not willing to be unburdened. In fact, most of us can recall instances when we even resented being helped. For instance, if some one came to us and told us we were indulging in error, or tried to correct us in some way, when we thought we were right, we would either retaliate or make some excuse, either mentally or audibly, thereby binding the already heavy burden with tighter bands.

Hereby it will be seen that our journey is just what we make it. If we insist on taking with us self-will, self-justification, self-love, and a host of other erroneous beliefs, including a belief in the necessity of sickness and sin, our progress will be slow, attended by many trials and hardships. If, instead, we keep our thoughts filled with Truth, error cannot find an abiding place therein, for it is only through indulgence in idle thinking that error can possibly gain admission. The Bible teaching on the subject is very clear, for in it we are told that "the way of transgressors is hard," not the way of the righteous. "My yoke is easy, and my burden is light," said our Master; but he also said, "I am meek and lowly in heart." Herein, then, must be our remedy if our way seems long and wearisome. We must learn to be meek and lowly in heart. We must learn to be humble, not to humble ourselves to certain persons, not to caste or creed, but to Principle, and we must not expect or want the way changed to meet our personal whims. Not until we are willing to "leave all for Christ" (Science and Health, p. 192) and to say with Jesus, "Not my will, but thine, be done,"—to be guided by Principle and not person,—can we expect our progress to be rapid.

Although they may not seem so in passing, yet the trials and experiences which we meet are good and useful, if they help to destroy the false sense of matter entertained by mortals, thereby planting our feet on that which is really substantial,—on the spiritual understanding of God, and of man in God's image. The law which governs all who travel this road is absolute and cannot be transgressed; neither are there any special provisions made in it relative to creed or person; neither can any hidden thing be carried along, for everything that is hidden shall be uncovered and corrected. "The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal," Mrs. Eddy writes on page 260 of "Science and Health with Key to the Scriptures," and our solemn duty and privilege at the present time is to strive each day to reflect more of this ideal.

[Written for the *Sentinel*]

Truth Triumphant

EDITH F. MUNROE

NO more do mortals grope in vain
To find God's guiding hand;
For Truth has conquered sin and pain
And all their alien band.

For now are we the sons of God—
These words ring true and clear.
We lift our eyes above the sod
To see the dawn appear.

Love sends its beam to light the way;
Truth sunders error's chains;
Life reigns, and death no more holds sway;
God's man his birthright claims.

Selected Articles

["Moral Victory"—*The Christian Science Monitor*, Boston, U. S. A., April 16, 1919]

On page 419 of "Science and Health with Key to the Scriptures" Mrs. Eddy, in the simplest of language, utters a warning which it were well the whole world pondered. "A moral question may hinder the recovery of the sick. Lurking error, lust, envy, revenge, malice, or hate," she writes, "will perpetuate or even create the belief in disease." The Discoverer and Founder of Christian Science in these words draws attention to the fact that evil beliefs, of whatever name, not only perpetuate but cause disease. And in doing so Mrs. Eddy has helped to open the eyes of mankind in no uncertain manner to the essentially mental nature of sickness.

Now since what has just been stated is true, it follows that with the total destruction of evil there will be perfect freedom from disease. And has not this been proved, at least to some extent, by every human being? No one exists who has not seen the havoc which vice produces on humanity. And if the subject be examined more closely it will be found that every sick belief springs from the same source,—namely, the belief that matter is real substance, possessing sensation and controlling life. This belief is held by the majority today. Although Christ Jesus demonstrated the unreality of matter time and again in all the healings of sickness recorded of him, in his walking on the water, in his stilling of the tempest on the Sea of Galilee, and in his feeding the multitude when the disciples had only a few loaves and fishes at their disposal, still it is quite certain that the metaphysical meaning of his works has not been generally understood.

Christian Science shows that Christ Jesus was perfectly certain as to the unreality of matter because of his intimate knowledge of the allness of God. No one had ever before realized as Jesus did that God was All-in-all, that God was the divine Principle, the only creator, the only cause, and that God was Spirit or Mind. Christ Jesus knew all these things. If he had not known them he could not have done the wonderful things recorded of him, from the restoring of the withered hand to the raising of the dead. In each and all of the miracles, as they are called, there is evidenced the same profound understanding of divine Principle, the same clear-sighted appreciation of the utter unreality of matter. It was all one to the Nazarene whether it was a case of sin or sickness he was called upon to heal. He applied the same Principle in every case. He understood the allness of Principle and consequently the utter unreality of matter or evil; and it was this spiritual understanding which brought about the healing.

In dealing with the sick in Christian Science practice the question as to where they are standing morally has to be taken into account. Envy, revenge, jealousy, malice, hate—are they not among the deadliest enemies of the human race? The passions of the human mind are the poison germs which play havoc with health and harmony. This being so, but one course is open for humanity to pursue in order to be free. First of all, the truth about God and His creation must be learned; and then in the light of this truth the unreal nature of evil or matter will become evident; the next step will consist in the application of the truth to the seemingly complex problem of human existence.

Occasionally it is remarked by those who are unacquainted with the teachings of Christian Science that this Science makes nothing of evil, meaning of course that it ignores evil. Evil is nothing and it would be impossible for Science to make something of it, but to say that Science ig-

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nores evil's claim to existence and power is untrue. Throughout the whole of her writings Mrs. Eddy warns mankind continually against the claim of evil, pointing out the suffering which inevitably follows its indulgence, and urging upon the human race the necessity of obtaining a knowledge of Principle, of good, whereby to destroy evil's false claim to actuality. Thus on page 418 of Science and Health she writes: "Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil."

Recent years have shown evil apparently rampant, demanding to be made ruler over all men. Were ever lurking error, lust, envy, revenge, malice, hate, so apparent before in their combined efforts to destroy morality and to dethrone Principle? Yet the gigantic effort came to naught. It could not have ended otherwise, since Principle is omnipotent. When this fact became sufficiently known, the mesmerism of material sense which gave support to all the evil passions was broken, and the mighty effort of diabolism was vanquished. Nevertheless it will not do to conclude that the victory of moral right is complete. It never will be until every nation and people in the world have come to see the spiritual truth that Principle is All-in-all, and consent to the government of Principle. What, then, must be the line of enlightened pursuit? Obviously it must be the instruction of the whole world as regards the nature, wholeness, and omnipotence of divine Principle. This is what Christian Science is bringing about. All its efforts are directed to that end. Christian Science is the friend of humanity, telling the world that good is man's heritage, exposing the vices of the peoples, laying bare the autocratic meannesses of the human mind.

If a man's knowledge of Principle could be known, a correct estimate of his capacity for good would be obtained. That is the test of all effort. To secure a complete moral victory would mean to gain an absolute realization of the divine Principle. The realization will take place gradually to human consciousness. The great thing, however, is that it should take place. "If Truth is overcoming error in your daily walk and conversation, you can finally say, 'I have fought a good fight . . . I have kept the faith,' because you are a better man" (Science and Health, p. 21). Christian Science is the most practical religious system ever presented to mankind. Its teachings are based on the truth about the one infinite divine Principle, and as these teachings are understood they are found to include the method of healing all moral faults and all physical disease.

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[George R. Lowe in *The Renfrew* (Ontario) *Journal*]

To write that Science and Health is a muddle of bad philosophy and worse English is to play poorly at a very cheap performance. Why? Because a system of Christian idealistic philosophy and Science cannot be dismissed with a sentence, and because many competent scholars agree that Mrs. Eddy's literary style is excellent and original. Her diction is pure and forcible, her phraseology apt and accurate, and her meaning is clear to those who sincerely seek it.

An antagonistic critic can say that even the Authorized Version of the Bible is poor English (because it is of the time of King James) and that its teachings are utterly contradictory. This simply shows the need of spiritual interpretation. Surely it is humorous to read from the pen of one who belongs to one of about one hundred and forty sects in America, the accusation that Christian Science is sectarian. It can be maintained that Christian Science is no more a sect than Christianity is a sect, although early Christianity has been described as a despised sect. Also he misrepresents utterly the healing of Christian Science when he attributes it to the influence of the human mind. It is the divine Mind, God, who is ever invoked in Christian Science, and reliance upon God, Spirit, is essential in all its healing work, which is according to the instructions of Christ Jesus, who always looked to the Father.

This critic says that Christian Science is not Science, because Mrs. Eddy claims that there is no matter. The Right Hon. Arthur Balfour said, in an address as President of the British Society, that in explaining matter it is explained away. Natural science reduces matter to electrical ions, to theoretical force, and leaves the inquirer to wonder what is beyond force. Christian Science bases its teachings on Principle and deduces its conclusions logically. In Christian Science effect follows cause consistently. Cause being good, the effect must be harmonious. In Christian Science the personality of Deity is defined as infinite. God is not a corporeal person but is incorporeal. On page 116 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

As to the effect of food, a hypochondriac may eat very freely and yet manifest little energy. Real strength is a spiritual quality, not derived from food. "The joy of the Lord is your strength." Jesus said to the disciples regarding his partaking of spiritual refreshment and thus overcoming hunger, "I have meat to eat that ye know not of." Similarly mental conditions have to be taken into consideration in determining relative cold or heat. The Eskimo has a very different standard of feeling temperature than a South Sea islander. In fact, to understand Science and Health, the reader must do something else than start a newspaper controversy with his first superficial impressions of it.

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[Peter V. Ross in *Palo Alto* (Calif.) *Times*]

Many things, good, bad, and indifferent, have been said of Christian Science. It has only remained for a recent critic to refer to this religion as an example of "a disintegration of the pure monotheism which the world inherited from Israel."

As a matter of fact, the doctrine that there is but one God is the central teaching of Christian Science, as will appear from almost any page of its literature. For example, Mrs. Eddy writes on page 331 of Science and Health: "God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence." Again she says on page 207 of the same book: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sickness, disease, and death belong not to the Science of being." From these quotations from Science and Health it will be seen that the Christian Science doctrine of the unreality of disease has its basis in pure monotheism.

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[Charles M. Shaw in *Lancaster* (England) *Observer*]

The difference between our clerical critic and the Christian Scientists in their attitude toward pain and disease is a fundamental one. He accepts the dualistic conception of man and the universe; that is, he believes matter is as real as spirit, that evil is as real as good, and that the mind of the flesh is as real as the mind of the Spirit. To him, therefore, pain and disease are facts, and he condemns Christian Science because it "tended to ignore the facts of existence."

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On the other hand, the Christian Scientist believes that there is only one Mind, one Spirit, one power, one substance, God and His idea infinitely manifested. He holds, therefore, that evil is the supposed absence, in consciousness, of good; matter, the suppositional absence of Spirit; the mind of the flesh, the suppositional absence of "the mind of the Spirit." And he holds that evil is to be overcome of good, that evil being negative and good positive, the understanding and expression of the latter in every activity and relationship of life completely destroys the former in its physical as well as in its mental manifestations. There is thus a tremendous gulf between the two positions.

The Christian Scientist maintains that his position is based on a true interpretation of Scripture, which reveals the fact that the spiritual is the real and the only, and also that evil has no place in the divine creation. The two accounts of creation in the book of Genesis are contradictory. The first, contained in the first chapter, is the account of the spiritual creation, and "God saw every thing that he had made, and, behold, it was very good." The second, contained in the second chapter, is the mortal conception of creation, based largely upon mortal experience. I cannot here adduce all the evidence from the Scriptures to support the judgment of Christian Science that the first is the true account, but I will content myself with one very significant statement from Hebrews: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

In Doctor Cairns' able book, "The Reasonableness of the Christian Faith," he says: "The point from which all religion started was the conviction that above and behind the present world there was another and a mightier universe, a spiritual and unseen world, by union with which men could attain the life and freedom which in their fullness were denied them here." And he speaks of the common world and our life in it as the "earth-dream." He further says: "Is there not every probability that there is a condition of knowledge and of life possible for us all to-day, waiting for us in God and in the soul of man, as much above our present condition as ours is above the condition of prehistoric mankind?"

What Doctor Cairns suggests, Christian Science affirms positively. Accepting such revealed truths as that God is infinite Spirit, omnipotent and omnipresent—truths which our critic accepts—Mrs. Eddy accepted also their logical implications. She disavowed the belief that matter and evil were real in the absolute sense. She declared also on the basis of revealed truth, the truth that man was made in the image and likeness of God, that it is man's privilege, through the understanding of his relationship to God, to overcome evil in all its forms. And the Christian Science practice of healing is simply the application of these great truths to our immediate human needs. It is a mistake to suppose, because healing is so prominently regarded in Christian Science, that we esteem mere physical health to be of supreme importance. Mrs. Eddy taught that the body should be insensibly well, or, in other words, that holiness is the great desideratum, and mere bodily health is by the way.

Our critic seems to imply that spiritual healing is wrong; for he says, in effect, that the action of a Christian Scientist in relying upon God and declining to avail himself of the skill of physician or surgeon was "foolish and futile." May I say that Christian Science healing is based solely upon the divine Mind and does not admit at all the human factor which he seems to approve. The sentence he quotes from the Christian Science textbook, "Mind governs the body, not partially but wholly" (Science and Health, p. 111), refers to the divine Mind, not the human. Now I cannot conceive of any unbiased reader of the gospels not forming the conclusion that the healing therein described is spiritual and that its practice was enjoined upon all the followers of Christ Jesus. The writer whom I have previously quoted—I am quoting Doctor Cairns because he is regarded in orthodox circles as one of the ablest exponents of modern Christianity—undoubtedly indicates approval of such a consolation. He says with positive assurance, "They (the deeds of Jesus) are one and all in this view illustrations of the power of the spiritual over the physical."

This critic is anxious to know where Mrs. Eddy's interpretations of Scripture are obtained. They are, like those of a teacher of mathematics, in harmony with the fundamentals of the Science she is dealing with; for Christianity is really a Science, the true and exact knowledge of God and His creation, as the later Scriptures imply. It is not a compound of knowledge, dogma, superstition, and emotionalism. Mrs. Eddy has, therefore, interpreted Scripture in accordance with its own highest revelation, and not in accordance with human opinion and experience. The Founder of Christianity taught the allness of God, and consequently the supremacy of the spiritual. He taught that if men only had a single eye to this great fact, it would give them dominion over evil, and he proved the truth of his contention in life and works. The uniqueness of Mrs. Eddy's discovery is that she has brought to light again the Christianity of Jesus stripped of its ecclesiasticism and scholastic theology, and she has shown that it can be applied to the healing of sickness and sorrow as well as of sin.

Extracts from Letters

"This letter is addressed to you as an expression of my gratitude for Christian Science. I have always found it very helpful to me in civilian life and even more so in the Army, since I have not always been in a position where medical aid was available, had I been in want of it. Then is when I perhaps realized most fully the value of Christian Science. Heretofore I have always had a practitioner to rely upon to help me out, but since coming into the Army I have learned to work out the problems myself as they came up. When I first landed in France there was a great deal of fear about the epidemic. Several of the boys in my outfit were taken with it, and many of them were sent to the hospital. I got a slight touch of it, and if it had not been for my understanding of Christian Science I would have been compelled to seek medical attention. However, I was able to take care of myself, so that when orders came a few days later for the movement of the battalion, I was able to make the four-mile hike to the railroad station with full pack, in a pouring rain. There were a great many of the fellows who were unable to carry their packs.

"I came to this town after I had been in France about a month. At first there were very few troops here and I knew of no other Scientists in the camp, but I had not been here very long when I learned that a Christian Science chaplain had arrived in a neighboring town, with a new battalion. Inasmuch as Cour-Cheverny is the headquarters for this area, the chaplain was soon transferred to this town, and ever since then we have held regular Sunday services and Wednesday evening meetings in his billet. You may be sure I was very glad of the opportunity to attend these meetings, and we got a great deal of good out of them."

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Editorial

Asking Wisdom from God

It seems to be the custom of many to seek for advice casually, and it must be evident in such cases that it is more than information which they want. They desire to have a certain course commended and are very much less hospitable to counsel or warning that would dissuade them from what they wish to do than to the casual advice which seems to them to be confirmation of a cherished intention. This accounts perhaps for the surprising effect of what can only be called evil counsel and the apparent ineffectiveness of much good advice such as elders are continually giving to the young. It is a fact, however, that every one at some time must actually learn wisdom.

The casual adviser cannot know what is within the heart of the one to whom he proposes guidance and direction, but every man who is honest with himself knows about himself much more than he will tell; and just as soon as he finds a standard and has his eyes open to actual truth and discerns what is meant by Principle he begins to correct himself, he begins to exhibit righteousness and to reflect Mind, concerning which Mrs. Eddy says in "Miscellaneous Writings" (p. 361): "The divine modes and manifestations are not those of the material senses; for instance, intelligent matter, or mortal mind, material birth, growth, and decay: they are the forever-existing realities of divine Science; wherein God and man are perfect, and man's reason is at rest in God's wisdom,—who comprehends and reflects all real mode, form, individuality, identity."

The first step toward the gaining of wisdom may be said to be the recognition of one's lack of it, followed by desire for it. Ere long the search is full of zest because it is like seeking for hid treasure and jewels that are beyond price. In answer to the question, Where shall wisdom be found? the response is: "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding;" and a characteristic of those who receive wisdom is indicated by the proverb which says, "When pride cometh, then cometh shame: but with the lowly is wisdom."

The treasures of earth are fragile and troublesome. Costly fabrics invite the moth and the thesaurus tempts the thief. Mere possession is of itself anxiety and discomfort; but not so for those who have wisdom. It keeps the heart young, rejoicing in freedom, because it unfolds the truth of being; it enriches companionship so that friends are found everywhere by the wise man; it sweetens affection because where wisdom dwells anxious domination and fear-inspired solicitude are not found. Mrs. Eddy says (Miscellaneous Writings, p. 165): "The secret stores of wisdom must be discovered, their treasures reproduced and given to the world, before man can truthfully conclude that he has been found in the order, mode, and virgin origin of man according to divine Science, which alone demonstrates the divine Principle and spiritual idea of being." Why do men seek for glory rather than wisdom, for grandeur rather than grace? Why is mightiness admired in conqueror or king and ambition stirred in view of miter and crown, when it may be true after all that it is the sage who governs the realm by his wise thinking and the philosopher who gives rules to mankind by his science,—by what he knows of everlasting truth? The true rulership is not that of a person over persons, but that of one governed himself by wisdom unfolding the rules of wisdom to others. The words of Jesus, "I have given you an example," present the true way of teaching by wisdom and the true type of greatness.

The apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Did the apostle really mean that wisdom may be given to all, to every one? Is access to the storehouse open to all? Can a child at school and the struggler in business, the mother with household cares, and the statesman responsible for a nation's welfare, each and all turn to a divine source for aid and true knowledge? The answer is, from age to age, Yes. The records regarding human life which we consider most valuable are our sacred Scriptures gathered together in one volume which we name "the Book," or the Bible. What makes it of universal value and interest is its central theme, its unfolding of the way in which men become obedient to divine wisdom. Whether we think of Noah, preacher of righteousness, or Abraham, pioneer of faith, or Moses, leader and lawgiver; whether we think of Paul, the apostle to the Gentiles, who recognized the Christ in Spirit; or of Peter, who recognized the Son of God in the flesh; or of John, the discerner of Love as God and the revealer of the triumph of good over all evil, this is the theme. The Bible centers in Christ Jesus, to whom the prophets gave witness beforehand, for whom apostles and disciples were witnesses after his resurrection and ascension, so that mankind may come "to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

William P. McKenzie.

Trust

In "The First Church of Christ, Scientist, and Miscellany" (p. 171) Mrs. Eddy gives us the following epigram: *"Trust in Truth, and have no other trusts."* This is a statement so simple, so direct, so all-embracing in its demands, that if obeyed it will bring the reign of heaven upon earth, the perfect government of God, and thus banish all the difficulties of the world. All our fears, all our doubts, all our disappointments and discouragements, are because of lack of faith in Truth. To trust Truth to the exclusion of reliance on aught else is to rest absolutely in the assurance of the supreme governing power of God, good, no matter what the seeming may be.

There is no place and no circumstance where this complete, all-encircling faith in Truth will not act to the elimination of any seemingly opposing power. We are always trusting something that we acknowledge as power. If error seems to govern in our affairs it is because of our belief in it as a power. Then the remedy is to learn to understand Truth. In "Science and Health with Key to the Scriptures" (p. 286) Mrs. Eddy says, "The understanding of Truth gives full faith in Truth, and spiritual understanding is better than all burnt offerings." Then if one would advance in the understanding of the Science of Life he must seek Truth with all his heart. That all men shall know Truth is the will of God for all. Not only is this His will, but in Christian Science He has revealed Truth to this age in so plain a way that all

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are without excuse who do not avail themselves of its marvelous power.

The difficulty is that the human mind prefers its burnt offerings. It prefers to stumble along with its beliefs in matter, laying its sacrifices upon error's altar, because there is always the argument that it is the easier way. It invariably insists that it is easier to yield to error than to resist it with the truth. The unwary are thus beguiled into treading a long way which must inevitably be retraced, for every step in the wrong direction involves an equal number of steps reversed. On the contrary, each effort to follow Truth is a point gained in the pathway of overcoming evil with good. Even the least endeavor to trust Truth will be a step in the right direction, for we must all take the first step before a second is possible. We do not always find perfect results immediately, but persistent effort to hold our faith in Truth under all conditions will finally win the victory of perfect trust.

When one has gained even a slight knowledge of Truth he immediately has an equal degree of faith in it, and he therefore begins to trust it and to use it. Now it is Truth which acts, which works, which accomplishes. It is always Truth alone which is the light that uncovers every least claim of error and proves it unreal. It would be as foolish to go into a cave without a lamp and try to clean out the hidden things of darkness as to expect to cleanse the human consciousness from its evil beliefs without the light of Truth. It is Truth which denies error.

Just here the Christian Scientist must be on guard lest he allow himself to drift into a negative state of thinking, which loses sight of Truth. In Science and Health (p. 418) we read: "Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality. By the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal the sick." The suppositional nature of error, however, seems constantly to insist on itself as entity. This effort is subserved when the error is continually kept in thought through denial. If a truth were known in regard to mathematics one would understand that that truth would reveal all mistakes about it,—and there would be no necessity of searching to see how many such mistakes might present themselves. Clinging to the truth, any mistake would be uncovered and rejected as it appeared. Thus in the practice of Christian Science we concern ourselves with the error only to the extent of casting it out with the truth; in other words, we must trust in Truth and have no faith in error,—we must erase error whenever it claims to appear, and we do erase it by knowing the truth. Then Truth is indeed "affirmative," and to trust in Truth is to affirm the truth at all times, under all circumstances. This affirmation is more than repetition of words; it is to dwell in the spirit of Truth,—it is to *"have no other trusts."*

Another tendency of supposititious mortal mind is to steady God's altars, and this always implies a stupid lack of trust in Truth. In the home, in the church, in business, there is the danger of attempting to take all responsibility on one's own shoulders, forgetting that Truth is always present to govern. All right affairs are the affairs of Truth, and Truth certainly knows enough to control every detail properly. What joy and freedom must come to the Christian Scientist who perceives that he can give his every thought, his every word, his every deed to the upbuilding of the cause of Truth in the world, through solving his own problems—performing his own tasks—in modest, unassuming obedience to Truth; in other words, that his only necessity is to *"trust in Truth, and have no other trusts."*

ELLA W. HOAG.

Among the Churches

Current Notes

COSHOCTON, OHIO.—The new church edifice of the Christian Science Society will be ready for occupancy Sunday, August 3, which date has been set for the opening service. The property at the corner of Seventh and Walnut Streets was formerly used as a residence. It was purchased and the remodeling begun about April 1 of this year. The auditorium has a seating capacity of one hundred. The building represents an investment of about seven thousand dollars, and will be one of the beauty spots of Coshocton.

Coshocton Tribune.

ORANGE, N. J.—First Church of Christ, Scientist, is placing contracts to the amount of approximately ninety-five hundred dollars for improvements to the church edifice on Cleveland Street. The space formerly used as a reading room will be added to the auditorium by removing the separating wall. This space is to be furnished with pews and fixtures to harmonize with the present fittings and will provide two hundred and fifty additional seats, thus increasing the seating capacity of the auditorium to about eight hundred and fifty. Two additional rooms will be constructed in the basement and other improvements will be included. The reading room has just been moved to its new location at 361 Main Street, between Park and Canfield Streets.

The Orange Advertiser.

NEEDHAM, MASS.—The corner stone of First Church of Christ, Scientist, was laid Thursday morning, August 7, at six o'clock. Work is progressing rapidly, and it is expected the church building will be ready for occupancy by November 1.—*The Needham Chronicle.*

The Lectures

CHRISTIANIA, NORWAY (Society).—John Sidney Braithwaite, lecturer; introduced by Karl F. Knudsen, who said in part:—

It has so happened that my visit to this country has coincided with the presence here of my friend Mr. Braithwaite to deliver a lecture on that interpretation of the Christian religion which has been so well named Christian Science. It has been so named because it is based on the Bible, and in order to denote that nothing can save mankind except that which has become part of one's knowledge and understanding of God.

I look upon this as the first public lecture in this country on this subject, and have therefore been glad to accept the invitation to introduce the lecturer. You have a right to ask why I have undertaken this responsibility. The answer is easy. Fourteen years ago my wife was attacked by consumption. She quickly concluded that the ordinary means could not save her and, having just heard of Christian Science, desired to study the subject. My sister was with us at that time. You will not be surprised to hear that she and I joined in the study. I came into touch with a number of people having a very healthy and normal view of life. They conveyed to me none of that sense of feeling themselves better than other people, which we business men have so often associated with those who adopt a definite religious teaching. I found that they were able to appreciate anything good wherever, whenever, and by whomsoever uttered, ascribing everything good and pure to the same source.

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I found also, that these people regained their health. Thus I was faced with two alternatives: Should I allow prejudice to rule me, should I disregard the phenomena presenting themselves, or should I treat them in the only way in which phenomena of nature are treated by those who only are entitled to claim the name of natural scientists? They do not dismiss phenomena conflicting with preconceived notions but seek their cause. We chose the latter course. The result was that my wife was healed. Some time afterwards my sister was healed after a somewhat serious accident. I have frequently experienced the help of Christian Science in sickness, and I have had my capacity for work increased.

The Christian Science movement is essentially democratic. It recognizes no priesthood,—or I should perhaps more correctly put it, we recognize as "priests of God and of Christ" all those who prove their understanding of Christian Science by making it practically useful to themselves and others.

La Fayette, Ind. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Arthur Hussey, who said in part:—

The sweetest carol ever sung, the sweetest song ever heard, was that listened to in rapturous wonder by the wakeful shepherds in the far-away hills of Judea, more than nineteen centuries ago. The words of the song brought this message of hope and joy: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord;" and then followed those wondrously comforting words: "On earth peace, good will toward men."

The message of Christian Science comes to this age teaching us as individuals and as nations how to attain the realization of that angelic message of long ago, how to attain the understanding of the truth which makes men free and which shall make us brothers indeed. This message came to us through its Discoverer and Founder, Mary Baker Eddy, a little more than half a century ago, and since then has brought to countless thousands health, happiness, joy, peace, and comfort.

Los Angeles, Calif. (First Church).—Virgil O. Strickler, lecturer; introduced by Miss Bertha L. Babcock, who said in part:—

We have come here to-night to learn something about Christian Science. Mrs. Eddy in "Rudimental Divine Science," on page 1, defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." Jesus of Nazareth did his mighty works in obedience to this law of God, healing all manner of sickness and sin and raising the dead. He said to his followers of all time, "He that believeth on me, the works that I do shall he do also." To-day, in proportion as Christian Science, "the law of God, the law of good," is intelligently understood and applied, the demonstration of healing is made manifest, and many living witnesses are saying in the words of the psalmist, "Great peace have they which love thy law: and nothing shall offend them."

Urbana, Ill. (Society).—William D. Kilpatrick, lecturer; introduced by Mrs. E. C. Greene, who said in part:—

Whether you have come out of idle curiosity or with a sincere desire for good, divine Love is here ready to bless every heart that will receive. It may be you have come to find out the difference between Christian Science and the religion of the Master as taught in the Bible. As we see it, Christian Science is the religion of our Lord Jesus Christ. But is there not a marked difference between his teachings and the practice of those Christians, sincere and earnest though they be, who make no attempt to obey his direct command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils"? Christian Scientists, studying the Bible from a spiritual standpoint and applying the rules discovered by their Leader, Mrs. Eddy, are endeavoring to follow all the instructions of our Lord, the Way-shower.

Wausau, Wis. (First Church).—John C. Lathrop, lecturer; introduced by Miss Mary Harger, who said in part:—

We have all been called upon, during the recent war, to sacrifice in one way or another, and this sacrifice has taught us the necessity and value of searching our minds and hearts and standing for a righteous cause. It has prepared us somewhat for this period of reconstruction which is calling upon us for even a deeper search.

Webster tells us that to reconstruct means "to form again or anew." Jesus said, "Ye must be born again," and Christian Science is here to offer a means of reconstruction to all human problems, physical, mental, moral, whereby right thinking becomes more natural than wrong thinking because it is based upon an understanding of God.—*Wausau Pilot.*

Aurora, Ill. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by R. W. Scudder, who said in part:—

The Bible states that God is "a very present help in trouble." If when we are in trouble we do not experience this "very present help," it is because we do not avail ourselves of God's omnipotence and ever presence; and the reason for this is our misconception of God and of the teachings of Jesus the Christ. Through the teachings of Christian Science we learn that the promise of God's ever presence is actual. We also understand how to avail ourselves of this fact and thereby reap the reward of health and happiness.

New York, N. Y. (Society, Columbia University).—Paul Stark Seeley, lecturer; introduced by Miss Eleanor Troxell, who said in part:—

In the Declaration of Independence of our country, we read that "men are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." Throughout the ages men have sought for more abundant life, liberty, and an abiding happiness. Christ Jesus tells us, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." But men have forgotten this and have sought for life and happiness in mammon instead of in God, and so have been fettered by material thinking and laws, thus shutting out the freedom which comes from an acceptance of "the glorious liberty of the children of God," which Jesus proved belonged to man. Christian Science brings to us the message of life, liberty, and happiness.

Hammond, Ind. (First Church).—George Shaw Cook, lecturer; introduced by Walter D. Patton, who said in part:—

Students of social and religious conditions throughout the world are trying to determine the causes of the great unrest prevailing in all phases of life, and are striving to arrive at some conclusion which may lead to a remedy for these conditions. In the matter of religion we have been told of the changed attitude of many, and of the growing dissatisfaction with the old forms and ceremonies; and it has been repeatedly stated that the new religion, the religion that will

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satisfy this need, must not be composed of rituals, formulas, or dogmas, but must be a religion of service, of doing, of being. Right doing must be preceded by right thinking, for according to Proverbs, as a man "thinketh in his heart, so is he."

Jesus of Nazareth taught a religion of thought and action, for he said, "He that believeth on me, the works that I do shall he do also;" and his disciples and followers were able to demonstrate the truth of his teachings by "signs following," healing the sick and casting out evil. The Principle of these teachings was not, however, fully understood until it was revealed, as the result of unceasing work and study of the Bible, to our Leader, Mrs. Eddy, who presented it to all the world in her book "Science and Health with Key to the Scriptures," which includes all of Christian Science, the Science of Mind-healing. This is the new religion of love, of service, of being.

LONDON, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by the Hon. Sibyl Pauncefote, who said in part:—

Reconstruction is the password to-day because so much is expected of new conditions, but let us not forget that reconstruction has its true foundation in change of thought. The whole thought of the world is in process of fermentation and, like the prophet Joel, we see "multitudes, multitudes in the valley of decision." From the Christian standpoint it is evident that the fundamental need of the hour is a sound mind to judge righteous judgment, and a clean heart, or purification of motive, to make this judgment operative in right action and right living.

To thousands of men and women Christian Science means great spiritual light, shining through every page of the Bible, leading human thought out of confusion into order, and piercing the mists of earth which cloud our vision; and it was said of old, "Where there is no vision, the people perish." Christian Scientists are immeasurably grateful for the moral, mental, and physical reconstruction they experience through this illumination of the Bible.

HARTFORD, CONN. (Second Church).—Miss Mary G. Ewing, lecturer; introduced by Walter O. Eitel, who said in part:—

In approaching the subject of Christian Science it is but fair to ask if its claims can be practically realized by anyone who will sincerely investigate. This question has been answered affirmatively by thousands of people whom Christian Science has healed of all manner of disease and sin during more than fifty years. Jesus said of his followers, "By their fruits ye shall know them;" and on page viii in the Preface to her book "Science and Health with Key to the Scriptures" Mrs. Eddy has written: "The question, What is Truth, is answered by demonstration,—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight."



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Chico: Majestic Theater, Second Street, 8 p.m., Sept. 18.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Sept. 26.
Oakland (Second Church): Church Edifice, Thirty-fourth and Elm Streets, 8 p.m., Sept. 22.
San Francisco (Sixth Church): Dreamland Rink, Steiner Street, between Sutter and Post Streets, 3 p.m., Sept. 21.
San Mateo: Masonic Temple, Ellsworth and Tilton, 8 p.m., Sept. 21.

CANADA—Saskatoon, Saskatchewan: 8:30 p.m., Sept. 22.
Winnipeg, Manitoba: Orpheum Theater, 3:15 p.m., Sept. 21.

COLORADO—Denver (Fifth Church): Thompson Theater Building, 3317 East Colfax Street, 8 p.m., Sept. 18.

CONNECTICUT—Greenwich: Havemeyer Auditorium, 3 p.m., Sept. 21.

DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 8 p.m., Sept. 16.

ENGLAND—Bradford, Yorkshire: The Bradford Picture House, Morley Street, 3 p.m., Oct. 12.
Exeter, Devonshire: Barnfield Hall, 8 p.m., Oct. 10.
Halifax, Yorkshire: The Victoria Hall, 7:30 p.m., Oct. 16.
Harrogate, Yorkshire: Primitive Methodist Church, 8 p.m., Sept. 26.
London (First Church): Peckham Hippodrome, S.W., 3 p.m., Oct. 12.
Newcastle-on-Tyne, Northumberland: The Palace Theater, 3 p.m., Oct. 18.

ILLINOIS—Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., Sept. 26.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., Sept. 18 and 19.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 3:30 p.m., Sept. 21.
La Grange: Church Edifice, Catherine Avenue and Cossitt Boulevard, 8:15 p.m., Sept. 16.

INDIANA—New Albany: Kerrigan Theater, Pearl and Main Streets, 8 p.m., Sept. 23.
Vincennes: Court House, 8:15 p.m., Sept. 19.
Washington: City Hall, 3 p.m., Sept. 14.

IOWA—Davenport: Grand Opera House, 8:15 p.m., Sept. 22.

MAINE—Rockland: Church Edifice, Cedar Street, 8 p.m., Sept. 18.

MASSACHUSETTS—Framingham: The Gorman Theater, 3:30 p.m., Sept. 21.

MICHIGAN—Manistee: Ramsdell Theater, 8 p.m., Sept. 16.

MINNESOTA—Minneapolis (Third Church): Calhoun Theater, Lake Street and Girard Avenue, South, 8 p.m., Sept. 23, 25, and 26.

MISSOURI—Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Sept. 18.
Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., Sept. 16.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., Sept. 25.

MONTANA—Missoula: Liberty Theater, 8:30 p.m., Sept. 15.

NEW YORK—Buffalo (Second Church): Elmwood Music Hall, 3:15 p.m., Sept. 21.
Far Rockaway (First Church): German Evangelical Church, Central Avenue, 8:20 p.m., Sept. 23.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Sept. 18.
New York (Third Church): Church Edifice, 125th Street, between Fifth and Madison Avenues, 3 p.m., Sept. 20.
New York (Fourth Church): Church Edifice, Ft. Washington Avenue at 178th Street, 8 p.m., Sept. 22 and 23.

OHIO—Cleveland (Fourth Church): Elysium, Euclid Avenue and East 107th Street, 3 p.m., Sept. 21.

TEXAS—Cleburne: Carnegie Library, 4:30 p.m., Sept. 21.
San Angelo: St. Angelus Hotel Auditorium, 8 p.m., Sept. 19.
San Antonio: Beethoven Hall, 8 p.m., Sept. 22.

WISCONSIN—Fond du Lac: Henry Boyle Theater, 8:15 p.m., Sept. 25.
Watertown: Turner Opera House, 8:15 p.m., Sept. 22.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

About four years ago, after many years of seeking and searching for something higher and more worthy than life seemed to offer, I was gradually led naturally and beautifully into Christian Science. Its teaching answered all my questions concerning man and his relation to God and immediately satisfied the desire for something reasonable and logical, a truth that was tangible. It furnished not only a practical religion but one which commanded great respect. The blessings which the study of this Science brings began almost at once. Before the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was half read a seemingly tenacious habit of smoking, of probably twenty years' duration, and the indulgence of a so-called moderate desire for liquor entirely left me. This was most gratifying, because at times these habits had troubled me greatly. Later on I was healed of an annual attack of illness, which had been a source of annoyance for a long time.

Shortly after endeavoring to convince a fellow employee who had shown some interest in Christian Science and who was suffering much from a fistula, that Christian Science would heal him, I became afflicted with what I believed to be the same difficulty in an aggravated form. My only physician was God, "who healeth all thy diseases," and the manifestation was entirely and quickly overcome. Many other demonstrations of the healing efficacy of Christian Science have been experienced or have come under my observation. In our home life the power of divine Mind is constantly proved, and we are trying to become more obedient to Principle as the truth unfolds.

The peace of mind and the harmony that have come to us in our business and home life through trying to live in accordance with Principle, cause us to be deeply grateful to Mrs. Eddy, who has truly emancipated mankind from the bondage of materiality and its concomitants, sin, sickness, and death, through her discovery of the real or spiritual meaning of the Scriptures.—Clarence Brooks, Erie, Pa.

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With deepest gratitude for Christian Science I wish to relate some of the blessings received therefrom. Once my dear mother was, according to sense testimony, very sick. For several weeks she was confined to bed and could not take any nourishment except a little milk. She was so weak that she could only with difficulty speak or swallow. We held steadily to the truth that God is our Life and strength, and she recovered and is now active all day. Last winter she was not one day in bed. Although more than eighty-five years of age she is clear mentally and strong physically.

One evening I was bitten on the hand by an insect. The arm became twice its normal size and felt very heavy. I told no one of this and tried to abolish my fear of blood poisoning by declaring the truth. Other people had suffered severely day and night for weeks from a similar trouble, and in some cases a doctor was compelled to use the knife; but I experienced no pain, only the discomfort due to the abnormal swelling. I was able to do all the housework, and on the third day, while busily engaged in declaring the truth for some one else, I knew I was healed, although to all appearances conditions were not very favorable, as the arm and hand were covered with blisters. These however soon disappeared. Thanks to Christian Science the trouble was entirely overcome within a few days, and I had learned something from the experience.

Since turning to Christian Science we have had many blessings through its study, and we are grateful to the friends who sometimes lent us a helping hand. When round about us all were sick with influenza, we were protected, and could also help others. Above all we are thankful for learning how better to love our enemies, to help the poor and lift the fallen, to live practical Christianity, as I always wished. We thank God every day for Christian Science and for sending that noble woman, Mrs. Eddy, with the good news for all men.

(Miss) Louise Sutter, Coire, Switzerland.

✧

The knowledge of Christian Science is the most wonderful blessing that has ever come into my life. It has given me a demonstrable understanding of God that is applicable to the solution of all the problems of daily life. When it first came to my notice fourteen years ago I was, and had been for many years, suffering from two distinct and chronic internal diseases, while arising out of these was a mental condition causing much misery. As my husband was a surgeon, I had tried every form of treatment which could be offered by materia medica, including one operation, but none of these things had given me more than temporary relief. After reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I applied to a practitioner for treatment and both conditions were completely overcome, although the healing was slow. It is now twelve years since I have had any drugs or treatment other than Christian Science. Some years ago I had very bad abscesses in both ears. This condition seemed rather serious and there was a great deal of pain, but in about four treatments it disappeared and I have had no return of this trouble.

The following experience, which was very remarkable in that it set aside all material laws as to processes of healing, also took place some years ago. The forefinger of my right hand began to trouble me. I did not pay much attention to it for a day or two, but then it became very much worse and presented all the appearance of a badly poisoned finger. The pain was intense, and the finger very much swollen and suppurated, so I asked for Christian Science treatment. I slept the whole night through and in the morning the pain was practically gone, although the finger looked much the same. It did not open, but gradually became normal, and a new nail came.

These are only a few of the many healings I have had since I first heard of Christian Science. Is it any wonder that Christian Scientists are grateful to Mrs. Eddy for her revelation of this new-old truth, which to-day, as at the beginning of the first century, is what Jesus referred to when he said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

(Mrs.) Jean Ramsey, Glasgow, Scotland.

✧

I had been a semi-invalid for several years when a lady came to stay with me for a few days who was a student of Christian Science, and after a few words of explanation of its teachings I asked if she would go with me to a practitioner. This she did and after the first treatment I felt a change for the better. In searching my thoughts, on my return home, to remember what the practitioner had said to me, the only thing I could think of was that God is the only power and I must not use any material means while she was treating me; so I immediately threw away all the medicine I had and have never needed any since. For the last eight years I, as well as the rest of the family, have depended upon the one Physician.

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I wish to give a comparison of healing between the material method and the spiritual. Our boy fell and lacerated his under lip; he was taken to a doctor and it was several weeks before it was completely healed. One day, after I had begun the study of Christian Science, our little girl fell and lacerated her lip quite as badly. I picked her up, declaring that God's idea could not be harmed, that God is ever present, the only power, and His reflection could not reflect anything but the perfect spiritual likeness. She slept for perhaps half an hour, and when I took her up there was no sign of any discord, no inflammation, and the lip was completely healed; and oh! the joy and spiritual uplift of knowing that our own right understanding of God and man—the true man being perfect and spiritual, even as the Father is perfect—does heal instantaneously and permanently, certainly is a blessing that one can never describe or know until he has realized that truth for himself.

I have always been very grateful that when I began the study of Christian Science, I also began the study of the Bible. I am profoundly grateful for Jesus the Way-shower, for Mrs. Eddy, whose pure thoughts brought primitive Christianity again into practical everyday living, also to the many students of Christian Science for every step that has been pointed out that would bring me from the valley to dwell "in the secret place of the most High." My daily prayer is that I may do good to some one who is striving to gain a higher sense of God and man and for the unfoldment of the Bible as given in "Science and Health with Key to the Scriptures."

(Mrs.) AMY WARRENBURG, Porterville, Calif.

✧

I want again to express my gratitude through the columns of our beloved periodicals for the joy and the abundance of good things which have come into my life through the study of Christian Science. During the twenty-three years I have been striving to be a Christian Scientist, I have seen many wonderful proofs of healing. Nervous prostration, typhoid fever, smallpox, blood poisoning, and minor ailments have been met and mastered by the power of Truth over error. At the time this great light first dawned on my thought, I was seemingly drifting out under materia medica; but when the word of God was spoken by a loving practitioner there was instantaneous healing. The darkness and torture of hell were replaced by the bliss and peace of heaven,—a peace which surely "passeth all understanding."

Mrs. Eddy tells us in "Miscellaneous Writings" (p. 224), "We should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities." Unwittingly this kindly wisdom was neglected, and I started my long journey with the largest expectations and the smallest amount of patience. This has caused many stumbles and impeded my progress, but as thought becomes more receptive to the truth, the way grows more beautiful and the vision plainer, so that "the wayfaring men, though fools, shall not err therein."

(Mrs.) ALICE M. JONES, Denver, Colo.

✧

I wish to express my gratitude to God for the wonderful revelation of Christian Science, which has been the means of restoring my child to perfect health after he was given up by doctors. When he was born one arm was found to be broken in two places, at the shoulder and the elbow. It was quite useless and very much twisted and he had the appearance of a hump on his back. Doctors asserted that an operation would be necessary when he was a little older, and one stated that as the child was such a weakling, he did not think it would be necessary, as he did not expect him to live. Shortly afterwards it was decided to try Christian Science treatment, and in a week the baby began to move his arm and open his hand. He was quite healed in a very short time. The arm has since been examined by a surgeon, who pronounced it normal. In addition to this my little boy has been healed of whooping cough, boils, and a very severe skin eruption. Help was also given during vaccination period and he suffered no apparent discomfort. Thanks to Christian Science he is now a perfectly healthy boy.

My wife and I have had abundant proof of the greatness of Christian Science, and we are only two of the many who are thankful and grateful for this wonderful revelation.

GEORGE MANSELL, Liverpool, England.

I should like to verify the testimony given by my brother-in-law, for I had the privilege of seeing the healing of his little boy. It would be difficult to describe the transformation that has taken place in a very short time. The child's arm is now normal, and he is a healthy, happy boy.

Christian Science was first brought to my notice by a friend, who gave me a *Sentinel* to read. The articles and testimonies appealed to me so much that I decided to learn more of what appeared to be just the religion I had been seeking. I began to attend the church services in September, 1915, and will never forget how deeply I was impressed. The study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was taken up almost immediately. It interested me greatly, and I found that I had read for five consecutive hours. Previous to this I had never been able to read longer than half an hour at a time without experiencing great pain in my eyes. I have been healed of great sorrow, also physical troubles. A bad attack of neuralgia was overcome in one treatment; and a severe cough, from which I had suffered for at least fifteen years, has entirely disappeared. For this healing I am extremely grateful. I had tried almost every known remedy without getting relief and had been told I would probably suffer from this trouble all my life. It is, however, for the better understanding of God and of man as His reflection which one gains through the study of the Bible together with the Christian Science textbook, that I feel most grateful.

Words can never express my thankfulness to God and my gratitude to our dear Leader, Mrs. Eddy, for her unselfed love in giving to the world this beautiful truth.

✧ (Miss) LUCY PERRY.

With a heart full of gratitude and love to God and also to our dear Leader, I give this testimony of what Christian Science has done for me. I first became interested in it at an early age; and through the daily life and influence of a young Christian Scientist my thought then was that if Christian Science helped her to live as she did, I wanted it too; and by an earnest, prayerful study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have learned my lesson in divine Science.

At that time I was in great need of something, I knew not what. I was like a ship at sea, lost in a storm, not knowing which way to steer my course. I had attended many different churches, but their beliefs did not satisfy my longing desire. When Christian Science was presented to me, I knew it was what I had longed for, and all the literature I could get was most eagerly read. I am now content, satisfied, and happy. The spiritual awakening has been the greatest bless-

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ing. It came while I was attending a Christian Science church service for the first time. The subject of the Lesson-Sermon was "Love." I grasped something of the real meaning of the word, and the whole service was a revelation to me. I have received several physical healings for which I am most grateful. After suffering from nervous prostration for nearly six months, during which time I was given up by physicians, I turned to Christian Science and was instantaneously healed.

It is now over nine years since I came into Christian Science, and I am very grateful to the friends who have so faithfully helped me. I have walked through the "valley of the shadow of death," but feared no evil, for I realized that God, divine Love, was with me and nothing could harm His child. Our literature gives us spiritual food for thought. I have had the blessed privilege of becoming a member of The Mother Church, and my one desire is to live the life of a true Christian Scientist, to help others as I have been helped.

(Mrs.) Lora M. Lenertz, Deerhead, Kan.

✧

In gratitude to our Father-Mother God, and to Mrs. Eddy, the Discoverer and Founder of Christian Science, I am writing this testimony in the hope that it will help some one to seek and to find God, divine Love. Christian Science came into my life about twelve years ago. At that time I had reached, as it seemed to me, the end of all earthly hopes; and as I knew nothing of heaven, the future looked dark indeed. I did not take up the reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to find health, but because I was told that through the study of this book I would learn how to love my enemies. After reading the first page in the chapter on Prayer I knew that I had found the God I had been seeking from childhood, and after reading for about two days I suddenly realized that I was healed of heart trouble, an abnormal condition of the kidneys, and stomach disorder. I knew that I could eat without distress anything that was set before me, which I had not been able to do for many years. The joy and peace that came to me at that time cannot be expressed in words. As I continued to read that wonderful book, the Bible became a new book to me, and I knew that I had started in the right direction to a correct understanding of Life and holiness.

I am still seeking to know more of God and to let the light shine so that our heavenly Father may be glorified.

(Miss) Christina Anderson, Chicago, Ill.

✧

Of all the numerous blessings which have come to me through the study of Christian Science, one of the greatest is the wonderful illumination which its teaching throws upon the spiritual meaning of the Scriptures. For some years I suffered from weak nerves, neuralgia, and a condition of the heart which the doctor told me was serious. For ten years I had been troubled with a severe form of nasal catarrh, which defied all medical remedies and seemed to be sapping my strength. All these ailments were healed through the application of Christian Science, and I am now well and strong and able to do my work with pleasure. The conditions were not overcome immediately. When I first sought a practitioner I imagined that every pain and discord would immediately vanish, and was not a little disappointed to find that they did not do so. I had to learn that the wrong thinking which had brought on the suffering must be exchanged for correct, scientific thinking before true healing could be effected. As I tried to eliminate false beliefs and erroneous teaching, and to cultivate love for humanity in the place of self-love and self-pity, my health began to improve.

For about seven years I have taken no material remedies whatever, and I never was so well in my life. In difficult business conditions Christian Science has been to me an unfailing help. I am grateful beyond words for the wealth of literature which is ours, and to that noble woman, Mrs. Eddy, the Discoverer of Christian Science, who has made possible in this age a repetition of the works of Jesus and his disciples, bringing about the present fulfillment of the great Teacher's own words, "He that believeth on me, the works that I do shall he do also."

(Mrs.) Annie Saville, Headingley, Leeds, England.

✧

I wish to tell how happy I am for having had Christian Science brought to my notice. I have known of this truth about a year, and during the ten months when I served in the Army it was a constant help. I had heard Christian Science mentioned many times, but gave it no more than passing notice until after reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Then I knew it was just what I had longed for. Now it is invaluable to me in my daily work, which I find much easier, for a sense of timidity and lack of confidence has been overcome. Shortly after entering the Army I began reading the Lesson-Sermons and I have never missed one day in doing so, slowly and thoughtfully, since that time. Through this constant study and application of the truth and the help of the Camp Welfare worker I was freed from lameness, due to spraining my ankle eleven years ago. Not a sign of the trouble remains. I can walk as well and as far as anyone without the slightest thought of pain. This was my first demonstration of the healing power of Truth and I feel truly grateful for it.

I could go on and on telling about the many uplifting thoughts that come to me in my studies. It is true, genuine happiness to study this healing truth and to do as we are taught by it; and for all the good things learned I feel happy and grateful.—John W. Wood, Streator, Ill.

✧

While in Wisconsin on business I became interested in Christian Science. For sixteen years I had suffered greatly from the results of smoking and chewing tobacco, drinking, gambling, and using profane language. When I learned that God's son cannot sin and does not want to sin, I was healed of these habits; and when I learned that man sees and hears spiritually, I was healed of deafness of the left ear. I have had many other healings and am very grateful for them. I am a member of a branch church and of The Mother Church and grateful for the privilege of being a subscriber to the Christian Science periodicals. Everlasting gratitude is due our Leader, Mrs. Eddy, who so unselfishly pointed to all mankind the way to love our Father-Mother God and His Son.—Henry Menton, New York, N. Y.

✧

I have been helped so much through reading the testimonies in the *Sentinel* that I feel as though some one might be benefited by hearing a few of my experiences since taking up the study of Christian Science. Through having friends talk to me of this healing truth I was freed from a chronic intestinal trouble immediately. My husband and I began the study of Christian Science, and since then I have been able to lay aside glasses, which had been worn constantly for over fifteen years. Fears of all kinds have been allayed. We have been beautifully led to find a home, when it has been

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necessary to move from one city to another. Business opportunities have opened up wonderfully, and my husband has been advanced several times by his employers.

I could fill pages with healings from all kinds of discord and inharmony, and often wonder how we ever lived without this beautiful truth.

(Mrs.) GEORGIANA CLINE, Baltimore, Md.

✧

It is with much thankfulness to God and gratitude to Mrs. Eddy for Christian Science, and the sincere hope that these words may bring encouragement to others, that I write this testimony. Although from the age of six years I had been a regular attendant at Sunday school and church, during the year 1913 I ceased attending church and tried to satisfy the spiritual desire by reading the Bible; but I was unable to reconcile what I read, as there seemed to be so much contradiction. All my life my health had been extremely good, yet I occasionally experienced periods of utter despondency, until in desperation I purchased a copy of "Science and Health with Key to the Scriptures," because Christian Science was the only religion I had heard of that even claimed to be practical, and I had ceased to be at all interested in mere theory. Here again I seemed to be baffled, as I did not understand what I read.

In the early winter I was engaged in some special work which required great mental alertness, and so I was utterly dismayed one night when I awakened with an intense earache and learned from the specialist summoned that I could expect total deafness within a year unless a large growth in the ear was removed. I immediately went to the hospital to prepare for the operation, but my physician was called to another city for a few days, and this time spent in morbid reflection seemed unendurable. A friend who had known of my slight interest in Christian Science asked if she might have a practitioner treat me until the day of the operation, and I rather indifferently consented, promptly forgetting all about the promised treatment. In a preliminary examination for the operation, however, the examining physician said he could see nothing to operate on, but would let the case rest until the specialist returned. On his return the specialist expressed much surprise and interest in the case, and after a careful examination corroborated the opinion of the other physician; consequently, the following day I was released from the hospital without having had any treatment other than that of the Christian Science practitioner. I did not realize the source of my healing until some weeks later, when I refused to continue treatments from the specialist for a minor trouble in the nose after part of a small growth there had been cut away.

The despondency did not lessen, and I was very impatient about having lost so much time from my work, until a friend finally urged me to renew my interest in Christian Science. I attended a Sunday morning service and went to the Wednesday evening meeting and then commenced treatment with a practitioner. After several visits with her I caught glimpses of the, to me, unique features of this religion, namely, strict adherence and obedience to the First Commandment; but it was not until after almost three years' study, with frequent help from the practitioner, that the sense of despondency was fully destroyed.

All during the years since then I have had manifold blessings through this uplifting and sustaining truth, experiencing many mental and physical healings. Among these blessings have been attendance at a Christian Science Sunday school as a pupil and later as a teacher, class instruction, membership in The Mother Church and a branch church, a great and increasing degree of freedom from "sudden fear," learning and demonstrating the real meaning of "home," and rapid emergence out of attacks of sickness. Omnipresent, omnipotent Truth protected both myself and my husband while he was in one of our training camps the past year. I wish also to express loving gratitude for our literature, which has brought me untold comfort and assistance in many times of seemingly great need.

(Mrs.) MABELLE HEAD HANSELL, Richmond, Ind.

✧ ✧ ✧

Signs of the Times

[*Rocky Mountain News*, Denver, Colo.]

As hard-headed a business man as John D. Rockefeller, Jr., is reported to have said a day or two since that industrial peace will never arrive until both capital and labor put into operation the golden rule. "Bolshevism is not likely to spread in the United States when the wage earner knows that capital is treating him fairly," continued Mr. Rockefeller. "Therefore, the sanest industrial policy is that which has constantly in mind the welfare of the employees as well as profits, and which, when human considerations demand it, subordinates profits to welfare."

This is the prophecy. What are the signs of its fulfillment? A dispatch of the same day announced the transfer by the Eastman Kodak Company of six million dollars' worth of stock to its older employees and the setting aside of a like amount for the newer employees as soon as they became eligible through length of service—not as a gift, but to be paid for on easy terms at par value, about one sixth of its real value. On the same day the Endicott-Johnson corporation of New York announced that each year henceforth, after paying a certain fixed dividend on preferred stock, the remainder of the profits shall be divided fifty-fifty between the workers and the owners of the stock. These are not concessions with a string tied to them. If so, they would be worse than useless. And they are as complimentary to the employees as to the employers, for discontented, disloyal workmen would never inspire such expressions of good will.

Surely, these may be accepted as signs of good omen. They mark the long, long journey traveled by society since feudal lords forged an iron collar about the necks of their serfs. Are they not rainbow promises of America's immunity, as Mr. Rockefeller indicates, to Bolshevism, which, full of hate and forgetting that two wrongs never make a right, is attempting to-day to forge an iron collar about the neck of capitalism? The golden rule has not yet arrived, to be sure, in the industrial world. But let us remember this: when it does arrive it will be as a still, small voice. It will come in no noisy, raucous convention, but it will steal into the heart of the employer at his desk and of the artisan at his bench or lathe. It will be more enduring for the amelioration of humanity than any bargain or compact, even though it be engraved on steel and stored in a fireproof vault.

[From an editorial in *The Independent-Times*, Streator, Ill.]

As a religion capable of vitalizing the soul of man, Christian Science has a very glorious record to its credit; as a scientific therapeutic, it will be judged by the scientific standards which it assumes as its basis. This article presumes only to notice its religious assets, which are memorable enough in their worth to be recognized in all their potency. In an age of crass materialism it has been the gracious function of Christian Science to reaffirm the dominancy of the

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spiritual and prove beyond peradventure of doubt that the kingdom of heaven is within you, and conversely the kingdom of hell likewise.

The reality about any human being is not his body, not his aches and pains, not his clothes, his lands, his chattels, but his mental and moral capacity to react on all of these. It is the intangible thing that is real, the thing you cannot see, taste, or feel, that decides whether your world is to be glorious or infamous; in other words, as the Christian Scientist would say, the measure of your God consciousness is the measure of your reality, the measure of your freedom, the measure of your service to the world, the measure of your ability to be well, sound, sane, and efficient. The human body and all of its environing features are the raw material on which the alchemy of the spirit acts to transmute into further spiritual capacity, and the great value of the Christian Science movement in an age which has grossly overemphasized the claims of matter, is that the Scientist has cut through the morass of debasing servitude to the illusions of materialism, and reaffirmed with victorious power the transcendency of Spirit to conquer all the obstacles which threaten our harmonious development.

The idealists of all ages have made similar claims as to the paramount power of the spirit, but they have not subjected their faith to the acid test of daily experience as the Christian Scientists have done, which makes their religion a practical working hypothesis for the regeneration of both the body and the soul.

[*Palo Alto* (Calif.) *Times*]

Religion, in its true sense, takes on a larger and larger meaning as the bounds of understanding widen, and in the process it sometimes leaves its atrophied votary behind. In its crudest sense religion is the tie which binds man's spiritual nature to a supernatural being or force upon which he is conscious that he is dependent. In its higher development it is an understanding of the universal relationship of all things as proceeding from a common cause. In its scientific aspect religion ventures to know all that mind may know about that common cause and to trace its limitless workings. The desire to understand and appreciate the great laws of everlasting Life and universal Truth is something that cannot be satisfied by blind faith, which accepts without question or analysis. This thirst for truth rises above the dead level of blind faith, which leads another to accept without understanding. It demands that religion shall be a philosophy of abundant and happy life, holding fast to all that is good and true. It hesitates not to discard the incongruous and the unessential, even though they may be bolstered by the dust of centuries.

[News item in *Boston* (U.S.A.) *Traveler*]

Members of the Unitarian, Quaker, and Christian Science churches are represented on the board of governors elected by the Worcester Y. M. C. A. This is said to be one of the first, if not the first, liberal action of this nature taken by any individual association since the war, and it is said to anticipate similar action by the national association.

[*The Christian Work*]

We have brought the realm of human relationships up into the kingdom of God; now we must bring the nations, until all the kingdoms of this world are become the kingdom of our Lord and of His Christ. We must insist that as a result of this war there be but one standard of ethics in the kingdom of God.

Announcements

From The Christian Science Publishing Society

Pocket Edition of "Christ and Christmas"

In addition to the regular cloth bound edition of "Christ and Christmas," an illustrated poem by Mary Baker Eddy, there has now been published an illustrated pocket edition of the same poem, bound in black morocco, limp, round corners, gilt edges, uniform in size with the pocket editions of other writings by Mrs. Eddy. The book is now on sale at the following prices: Single copy, $3.00; six or more, each $2.75.

Pocket Edition of "Poems"

A new edition of our Leader's "Poems" has been published, bound in black morocco, uniform with the pocket editions of the other writings of Mrs. Eddy. This book is now on sale and may be obtained at the following prices: Single copy, $3.00; six or more, each $2.75.

"Rudimental Divine Science" and "No and Yes"

English and French in One Volume

Announcement is made of the translation into the French language of "Rudimental Divine Science" and "No and Yes," and its publication in one volume, vest pocket size, with alternate pages of English and French.

This book is now obtainable in two styles of binding: blue cloth, gray edges, single copy, $1.25; six or more, $1.10; blue leather, gray edges, single copy, $2.00; six or more, $1.75 each.

New Vest Pocket Pamphlet

"'A still small voice,'" a collection of four short articles: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect," is now on sale at four cents a copy.

New Pamphlet in Spanish

"Answers to Questions Concerning Christian Science," by Edward A. Kimball, is now published in Spanish with alternate pages in English, and is on sale at five cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

YOU will probably be interested in some comment on The Christian Science Monitor from the library of the University ———. A friend who is employed there and is becoming interested in Christian Science told me yesterday that the Monitor was coming to the library and would be bound, and that she was curious as to why the library was taking it and made inquiry. She was told that it was because of the editorials in the paper, which were considered the finest and most impartial.

I AM not a Christian Scientist nor have I any personal interest in the paper referred to, but I have read it for some time, and while I have not found out why it is called after a sect, I have discovered that it has a staff of unusually able writers who seem anxious to establish the truth first, last, and all the time. I wish there were more papers with the same object in view.

IN closing I wish to state that I consider the Monitor, beyond a doubt, the foremost paper in America in its line. It is especially good on foreign as well as domestic news, and its editorials are of a superior type. One of the other members of the department and I take it as joint subscribers for the many clippings that we secure from it along our line of work.

MAY it interest you to know that this letter and subscription comes to you from a wage earner, an orthodox Jew (born in Russia), as a mark of appreciation and admiration for the good quality of newspaper you publish and for such a small subscription price.

THE CHRISTIAN SCIENCE MONITOR

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Christian Science Literature

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

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Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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"The Lion of the tribe of Juda"

LOUISE KNIGHT WHEATLEY

IN the fifth chapter of Revelation we read of a book "written within and on the backside, sealed with seven seals," and the Revelator goes on to say that he "wept much, because no man was found worthy to open and to read the book, neither to look thereon." But presently one of the elders said unto him, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." What is this "Lion of the tribe of Juda," we perhaps wonder, which had power to prevail when all else failed? Since the Bible to be correctly understood must be spiritually interpreted, how natural it is to turn at once to that dear companion, ever close at hand, which is indeed a veritable key to hidden treasures, our beloved textbook; and there we find our answer, on page 514 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm."

How beautifully it all unfolds as we ponder it more deeply and recognize the indisputable fact that he who would break the seven seals of error's utmost effort and read, as in an open book, "things which have been kept secret from the foundation of the world," must indeed possess that kingly quality which enables him to roam the mental realm as its master. What Christian Scientist, in fact, has not already proved this, to some extent; for who of us has not, at some time or other, been placed in a hard situation, a trying position, an embarrassing predicament, from which there seemed for the moment no possible way of escape? That so-called mind, which is always enmity to God, likes nothing better than to get mortals into "a tight corner," as the saying is, and then stand off and laugh at them. "What are you going to do about it?" it seems to say; and, to tell the truth, we hardly know, so bound hand and foot do we seem to be by the invisible chains of fear, uncertainty, and irresolution. No matter where we turn, it seems impossible to take a single step in any direction. Yet as we stand there, praying for wisdom to know what to do, it begins to dawn upon us after a while that the one thing needed to break our bonds and set us free, is moral courage.

Following this conviction, quickly comes the realization that no matter how much mortal mind may be laughing at us, there really is a way out after all. If this were not so, would not the one All-power be powerless on some occasions? Divine Love has always and under all circumstances provided "a way out;" let us never forget that. So, as we look about us, gathering fresh courage now from our confidence in God's willingness and ability to help us, a strange thing sometimes happens; instead of seeing no way out at all, we now see two ways,—a right way, which looks like a hard way, and a wrong way, which seems to be a very easy way. The question now arises, Which shall it be?

It should not take a true Christian Scientist long to decide, and the decision once made, all we need is moral courage to take the next step. Sooner or later, to-day or to-morrow or next month or next year, according to our faith in the omnipotence of good, this step is taken, and we find that with it our bonds are instantly broken and we are free to go forward as Principle may direct in that right way, though it may seem the hard way. This is wonderful enough of itself, but after a while another even more wonderful thing happens: the right way gradually ceases to be the hard way, and becomes the easy way instead. Why? Because Love is right there with us, to help us through. A joyous sense of protection, of safety, of peace indescribable steals over us. Can this be the hard path which we thought we were entering? We supposed we should have to tread it with bleeding footsteps; but it might be carpeted with flowers, so little do we feel the stones and the thorns and the hard places on the road. Where are the jagged rocks which we once saw standing in the way, the threatening cliffs which looked so terrifying, the dark, icy waters which we thought we would have to cross alone? Were they, after all, only the visions of our frightened imagination? How beautifully the way is all smoothed out before us as we go steadily, surely, unfalteringly on, with the Father's hand in ours! Why should we be afraid when all that really is, is on our side?

It may be, however, that some of us have had to learn a much needed lesson by trying to get out of our corner by taking the other path, the wrong way, which seemed the easy way. Then what did we find? Just this,—that we were simply going round in a circle, and would sooner or later find ourselves exactly in the place from which we started. For the easy way is only the hard way camouflaged, as many of us have found to our sorrow. No matter how innocent and alluring it may appear, it never gets us anywhere but right back in our corner again. In other words, the predicament in which a student of Christian Science may find himself will present itself again and again, until he has extricated himself from it in the right way. If he attempts to escape in any other he will simply have to go back, sooner or later, and do it all over again. It may present its claims in a new form and call itself a new set of circumstances; but underneath it all ever lurks the same old lie, the lie which was never squarely faced and overcome, as it should have been, but avoided and evaded and condoned instead.

Another thing we find, when we endeavor to escape the issue by a wrong path: we find that the farther we travel, the darker things seem to grow. It is no small thing to have let go of the Father's hand, and of course that is what we are doing when we voluntarily turn from Principle. We no longer have anything on which to rely, no basis for our conclusions, no foundation for our footsteps, no law to govern our actions, no stability, no permanence. We begin to be afraid, and that is only natural; for when we are walking in a wrong path, we have reason not only to be afraid but to be very much afraid. God has not changed in any way, of course; but what has happened? Even that of which Isaiah

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wrote, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Has not our Leader expressed the same thought on page 19 of Science and Health, "If living in disobedience to Him, we ought to feel no security, although God is good"?

Why should we, then, why do we, ever wander into that insecure path which never goes anywhere but round and round in a circle? What keeps us from taking that first right step in the other direction? Nothing but lack of moral courage. And what is back of this lack of moral courage? Fear. We are afraid to leave the beaten track of popular opinion lest we be thought odd or queer or different; or we are afraid of hurting somebody's feelings; or we are afraid of losing something,—social standing, business prestige, or personal popularity; or we are afraid of ridicule, the worldling's frown, or its cynical smile; most of all, we are afraid that our motives will be misjudged, our acts misunderstood, our words misinterpreted. So we try to dodge the issue. In other words, while we are not, of course, saying that black is white, we are quite satisfied to compromise by calling it a sort of gray.

Divine Principle, however, recognizes no such vacuous and neutral tint: He who is not with me is against me. Right is right, and wrong is wrong. There is no convenient middle ground. We stand at the parting of the ways. Will we choose the right path now, or do we prefer to go round in a circle a little longer? Of course no one likes to be misunderstood; but after all, what does it matter? There are worse things than being misunderstood. Being a coward before Truth is worse. Every one who has ever done anything for humanity has been misunderstood more or less. Our Master himself was mocked and reviled, as he trod in mighty meekness the shores of Galilee. Then, many centuries later, another great teacher had to stand and face the world alone, —a gentle, patient, loving woman, misrepresented, maligned, misunderstood. Have we ever considered what it must have meant to be the only Christian Scientist on earth? No wonder that the sublime quota of moral courage which enabled our beloved Leader, Mrs. Eddy, to take her single-handed stand for Truth, was also that which opened for her the seven seals, and gave us the complete and final revelation of Truth as contained in our textbook.

Is not this quality, then, well worth cultivating, and never more than now? Because the outward conflict across the sea is over, it by no means follows that our mental warfare, as Christian soldiers, is over also. The ringing of the peace bells did not at the same time, unfortunately, sound the requiem for all error. Already those on the watch-towers have given us warning. Let us not subside into self-satisfied lethargy, lest it trap us, after all, in the very midst of our songs of victory. During this coming period of reconstruction many questions will undoubtedly arise,—indeed, have already arisen,—which will require much earnest, prayerful consideration on the part of every student of Christian Science. The warfare between flesh and Spirit has not yet reached the place where there is even an armistice, as most of us know, and we may at any time be called upon to take a stand for Principle which will not seem easy; but let us always remember that Love is right there with us to help us through.

Then let us cultivate this moral courage which enables us to take the required first step, thereby helping others to do the same. *"On ne passe pas"* should be our daily watchword, as each wrong suggestion is halted and challenged. Let nothing pass which is not in accord with Principle. Let nothing elude our mental vigilance; most of all, that phase of evil which may come in the guise of good. Let there be no good-natured, easy compromise. Since we must take our stand against error, sooner or later, why not meet every question fairly and squarely as it comes? In the presence of "the Lion of the tribe of Juda" it will quickly show itself for what it is; for it dares do nothing else. And why not take our stand at once? Surely there is nothing to be gained by waiting. We live not in a past of unhappy memories, nor yet in a future of vague possibilities. We live in the to-day of Mind's eternal presence.

Subduing the Belief in Disease

JOHN L. RENDALL

ONE of the fixed beliefs of the human mind is that disease is very real and that it operates because of certain laws of cause and effect. The student of Christian Science is learning that disease has no more reality than the human mind concedes to it, and that it has no law back of it by which it is produced, maintained, or operated. This at first thought may seem to be an extreme statement, and yet its verity is being proved beyond question in Christian Science practice, in which the fundamental difference between reality and unreality is clearly demonstrated.

On page 145 of "Science and Health with Key to the Scriptures" by Mrs. Eddy we read: "The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side, only as immortal Mind through Christ, Truth, subdues the human belief in disease." The patient, then, is that condition of human belief which calls itself "a sick man;" in other words, it is sick thought which needs to be healed, and this is done by substituting Truth for error, reality for unreality, and harmony for discord.

This must of necessity be a purely mental or spiritual process, since the elements to be eliminated obtain only in human belief and the remedy is alone found in spiritual understanding. There is therefore no use spending time in the contemplation of that which is called physical or inert matter, for scientific demonstration deals with conditions as they really are, not as they may seem to be. The human belief of disease, or the human belief of sin, has no real entity. Jesus' teachings set forth the fact that sin and sickness are one and the same thing, and that the operation of God's healing law destroys them, and because with Him "is no variableness, neither shadow of turning," the same law is operative now and forever.

The human belief in disease assumes many phases, of which physical sickness is only a small part. It is important that mankind should be taught to perceive its erroneous mental character, whatever particular phase of it may be presented. The belief may be a sick body, a sick mind, or a sick business; it may be a claim of poverty, lack, limitation, hereditary taint or impairment; it may be a supposed tendency toward self-indulgence, vicious habits, intemperance, or the like; each one of these obtains only in human belief and is therefore destructible.

The primary purpose of Christian Science is the salvation of humanity, and all its activities are intelligently directed toward this end. Mankind needs to be saved from sin, and needs salvation also from that which is the result of sin. Disease, being mental in its origin and procurement, is due entirely to the bias of false education and to wrong thought processes. That which destroys it must then be

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opposite, or right thought processes. This is clearly set forth in Science and Health (p. 423): "The metaphysician making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power."

What a wonderful opportunity is presented through Christian Science for the overcoming of all evil; for it teaches plainly and directly that the only Mind there is to govern man is God, and that because God is omnipotent, no human belief or false sense can resist His power. The necessity, then, is to bring this teaching to mankind, to arrest their attention, and show them the better way of spiritual, right thinking. The wise man said, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Surely the ways which "please the Lord" must be ways of good, of purity, of kindliness and Christian charity. These ways of right thinking must include love for God and man, confidence in the right and disbelief in the wrong, and the certain assurance of God's protecting care. Thus it is that the "enemies," lust, malice, hatred, fear, and the like, are nullified and cease to claim either presence or power, for they find no abiding place in that consciousness which reflects God.

In like manner disease fails to find lodgment or abiding place with one whose thought is in accord with Truth. Disease thus becomes as impotent as any of the suggestions of evil which came to Jesus and found nothing in him that could respond. Jesus had no belief in evil, and his experience substantiates Mrs. Eddy's statement (Science and Health, p. 234), "Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence." Christian Science teaches humanity how best to build this "strong defence," how to overcome evil and discord, and how to attain to that heritage of the sons of God, which Peter speaks of as "incorruptible, and undefiled, and that fadeth not away."

A Lesson from the Forest Reserve

OLIVE JENNINGS ORBISON

IN the recent days of stress and anxiety the attention of the Christian Scientist and in fact of every Christian was called again and again to the thought of protection,—protection in battle, on the seas, in the air, and even in the quiet fastnesses of the home, protection from the various phases of evil, which at times have seemed almost overwhelming. Never before has humanity been so awake to the need of something higher, outside and above itself, to appeal to for safety and comfort. To the lay mind this sure turning has been surprising and a bit disconcerting, and a great struggle to meet this desire is going on, but the Christian Scientist knows it is a marvelous spiritual awakening, which, if rightly directed, can revolutionize the thought of the whole world.

Although during the conflict I had no near relatives serving in the battle zone, from the first the mental side of the struggle claimed attention. I knew it was my duty constantly to work and pray for the protection and victory of those serving, and I am particularly grateful for an experience through which I passed shortly after the United States entered the war, and which, helping me to know how lovingly God stands ready to protect and save from any trouble which may assail, gave my work for others a surer foundation.

A trip in a small automobile had been planned and was being carried out. The party consisted of two, my husband and myself. We had had several adventures and had overcome minor difficulties. One day it was found necessary to make a very long detour in order to reach a certain city included in our itinerary. This detour led five thousand feet up into the mountains and across one of the large Government forest reserves, without so much as a postal station or a farmhouse the whole of the way, a distance of over one hundred miles. No apprehension was felt, however. The weather was perfect, and after a thorough examination of the car an early start was made. In a short time the last post office was left behind, and the road began to wind up and up into the mountains. When at last the top of the mountain was reached, the road had become a mere wagon track, leading through great pine forests. We enjoyed to the utmost the wonderful views. Dry needles cracked under our tires, the air was like incense, and the sky a beautiful blue bowl. We knew that there were wild animals all about us, but we were not disturbed, the car was making fair progress, and I remember as we rolled along I was humming to myself a song from our Hymnal, "He that has God his guardian made."

At about two o'clock in the afternoon, when nearly half of our journey still lay before us, we came out upon a wide, open plateau several miles in circumference, encircled by the pine forests. Suddenly there was a crashing sound, the machine trembled, ran a short distance, and stopped. Examination showed that the high grass between the ruts in the road had concealed a sharp pointed rock, and this hidden surface had ripped asunder the pan of the car, caught the oil pump and clipped it neatly off, draining the engine and leaving the car a wreck.

So suddenly had the accident occurred, and so appalling did it seem, we were almost unable to grasp its significance. One moment we were rolling smoothly along enchanted with our surroundings; the next, staring at each other across a useless car. We found ourselves with but scanty provisions, marooned forty miles from civilization, in a lonely forest infested with wild animals. I quickly perceived that the work was mine, for my husband, with a greater knowledge of our difficulties added to the responsibility of my welfare, seemed overcome. Something had to be done speedily; night comes quickly in the mountains. There was a wordless cry to God for help,—no formulated plea, just a heartfelt reaching for Him, answered almost immediately by the conviction that tremendous though the problem seemed, we would still be shown the way out.

I expressed this to my husband, and after a few moments it was decided that one must stay and one must seek help, trusting to God to guide. I remained with the car, on the forlorn hope that some one might pass,—forlorn because the road was not used for days and sometimes weeks at a time,—and he started for the forest a mile or so away. As I watched his form grow smaller and smaller in the distance and finally disappear, my heart fairly stood still; terrible pictures of fear came crowding thick and fast into my imagination. I walked up and down the road, striving to remain calm, and repeating over and over the words, "Divine Love always has met and always will meet every human need," from "Science and Health with Key to the Scriptures" (p. 494). With this went a fervent petition to God to protect us and show us the way. After what seemed a very long time I heard a far-away shout, and in the distance I saw a tiny automobile bumping and rolling over the meadows and coming toward me. In it sat my husband and a forest ranger.

My husband said that without material evidence to guide

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him, after leaving me he stumbled almost blindly along. No sense of where he was going or what he was going to do entered his thought; he just went as if impelled. As he entered the forest a faint trail caught his eye. Following this he threaded his way through the pines, and to his utter amazement he suddenly came upon a clearing where, gathered in a small circle, were the tents of half a dozen forest rangers, fire fighters. The men were as surprised as he was and hurried to our rescue, expressing themselves in no uncertain terms as to what might have happened had we broken down anywhere but in just exactly the spot we did, for this was the only camp in the whole reserve, two thousand and seven hundred square miles, and the only possible place which held help for us. The head ranger remarked to me, "What beats me is, how did he ever happen to walk in the right direction, when he could so easily have missed us." Needless to say, we were taken in and cared for by these kindly men. Among them was a practical automobile man, and he sat for hours patching up our car, and so successfully that it eventually carried us home. We stayed two days with them while oil was procured for our engine, and found it a most delightful visit as we listened to their tales of forest fires, great storms, and difficulties overcome, and we parted from them with regret.

One said to me as I related this experience: "But why did you have an accident in such a remote place? Why were you not protected through the whole trip?" The answer seemed very simple to me. As long as we are struggling with mortal thought, we must inevitably pass through some of its experiences, but it rests with ourselves whether they shall leave us as they found us. Daniel found the protecting power of Love closer than were the lions; so with us, God's care was never absent from us, even though at the time of the accident all material evidences were to the contrary. As we allowed Him to control the situation, however, and started trustingly to find help, it was manifested to us in a way we could never have dreamed of, and the whole incident was turned into a beautiful lesson. It is easily imagined what would have happened if we had supinely believed and yielded to the suggestions which presented themselves to us.

Along the same line of thought we find that our Leader says on page 66 of Science and Health, "Trials are proofs of God's care;" and again on page 410, "Every trial of our faith in God makes us stronger." It is for each individual Christian Scientist to discover that a trial of faith can prove God's protecting care; for it is only as one rises above the trial that the care is revealed and the proof established in consciousness. In the light of later events, the lesson of the forest reserve was a necessary and precious one, and not for worlds would we part with an experience which brought with it such definite, strengthening, and glorious results.

Confidence

HAROLD D. COLTER

CHRISTIAN SCIENCE was indeed a wonderful help to the writer while he was serving in the ranks as a soldier. On our departure from Canada the conditions aboard ship were very unfavorable, and therefore the disease prevalent at that time found many victims. Some of my very best friends never had the experience of reaching England, and for a time every one called our boat the doomed ship. While I had been what one might call a lukewarm student of "Science and Health with Key to the Scriptures" up to my leaving Canada, I was very much awakened out of my dream and saw that I had to put forth a great deal of honest mental effort. I was thrown upon my own resources to work out my problems, whereas before that time I was always willing to call for my loving mother's assistance; but the words quoted in Science and Health (p. 266), "Man's extremity is God's opportunity," brought home a wonderful lesson to me.

Each day the moment I arose from my hammock I began to know the truth about my situation and relationship to God. Everywhere about me there seemed to be darkness and dismay; every turn I made it seemed I ran into some material phase of error; but the moment I went above deck I studied my little copy of Science and Health, tried hard to grasp firmly the contents, and then went "about my Father's business" rejoicing. Every minute of the day I clung steadfastly to the truth, and many times throughout the long nights while on board ship, upon waking my first thought was to declare and know that I was being divinely taken care of. I was therefore indeed grateful to arrive on English soil feeling fine and awakened to the fact that working out my own problems, relying on God, good, under all circumstances, was indeed a big blessing to me. My understanding assisted me wonderfully with the men I had to instruct, knowing that I could reflect only love toward them all and receive the same from them in return. On our return trip to Canada we experienced very rough weather, few being able to come on deck; but I am glad to say that I was in perfect health all the voyage back and arrived home in time for a happy Christmas.

I had enlisted to serve Principle,—and surely I was rewarded. Each day I am trying to show forth my thanksgiving in studying and living right. In the first sentence of the Preface to Science and Health Mrs. Eddy says, "To those leaning on the sustaining infinite, to-day is big with blessings." This was a great help to me throughout my military career, especially while being tossed about by the waves in mid-ocean apparently with very little material protection. My safety, however, was in clinging steadfastly to Truth. The words of the psalmist brought a wonderful sense of protection, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Fuller Light

H. VON BERGEN

THE writer desires to express his gratitude for the healing he received from the daily reading of *The Christian Science Monitor*. Born in Germany, after his parents had returned there from this country, he was raised and educated there and came to California a few years before he attained his majority. Living with relatives who were thoroughly American, he soon acquired the language and customs of the country, and in due course of time became a citizen. From time to time he visited his family in Germany, and on several occasions ran afoul of German bureaucracy, which thoroughly disgusted him and convinced him that he had made no mistake in selecting the United States for his permanent residing place. On his first visit he was informed that the laws required registration and a request for permission to remain in the country for a limited time. After complying with this he was informed by the authorities that in order to avoid trouble in future and to insure indefinite sojourns thereafter, it would be best for him to renounce his American citizenship and to serve in the army for one year.

The writer politely but firmly declined to accept this advice, and thereafter notice was served upon him that leave to remain for two months had been granted and that if at

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the expiration of this time he was still found to be in the country, an escort to the frontier would be provided. Similar treatment on every subsequent visit did not increase the writer's love for the German system, and had it not been for the family ties, he never would have visited the country again. When war was declared in 1914, it was not the love of the country but what he considered his sense of justice, which made the writer lean toward Germany; for knowing history, it seemed to him that the cause of the war was a desire to crush an inconvenient competitor and that this plan should fail. On the other hand, he could plainly see the danger for democracy and religious freedom in Germany's ascendancy, and thus he hoped that a compromise would be effected.

Some years prior to the beginning of the war the writer had become a student of Christian Science, was a regular reader of *The Christian Science Monitor* and a great admirer of its editorials. Great was his consternation, therefore, when this newspaper came out strongly against Germany and her methods, and in fact denounced her entire system in no uncertain terms. The writer did not at first seem to be able to comprehend why such a stand should be taken. Often the editorials would make him unhappy, so that he would have to retire to his closet and pray to be shown the light; and that which always sustained him in these moments of doubt was the positive assurance that our revered Leader, Mrs. Eddy, had founded *The Christian Science Monitor* with the avowed purpose of harming no man, but of blessing all mankind, and that this established purpose was effective forever.

Gradually the fuller light came, and long before this country became a participant in the struggle, the conviction had come to the writer that the German people had, with the phenomenal growth of material wealth, been turned from the true religion, and that selfishness, gross materialism, and a false philosophy had made them an easy prey to the subtle influences of mesmerism, discovered in their own midst and brought to a state of perfection by unscrupulous manipulators. It was seen that mesmerism must be destroyed by the weight of its own wickedness.

As the truth was thus unfolded, it became clearer that the struggle was not primarily one between nations but between good and evil, and that the outcome could be but the victory of the former, so that the brotherhood of man might be established and all mankind be governed by the one Mind, and not by creeds and dogmas. The world at large surely owes *The Christian Science Monitor* a debt of gratitude for fearlessly exposing the fallacy of the German system; and the German people themselves will at some time gratefully appreciate the loving and helping hand which is being extended to them through Christian Science, and which persistently points out the way to rend the veil of darkness and to find the light.

[Written for the *Sentinel*]

Out of the Depths

LAURA GERAHTY

WHERE art Thou, Lord? A thousand voices call,
And saddened hearts reach out for Thee in vain.
Can no light pierce the gloom or lift the pall
That hides Thy healing from a world of pain?

Where art Thou, Truth? Within a dwelling mean
A humble heart rejoices. One has found
Above earth's poverty, by sense unseen,
The healing Christ; good doth for all abound!

Selected Articles

["Substance"—*The Christian Science Monitor*, Boston, U.S.A., Feb. 18, 1919]

It does not require any very exhaustive study of the New Testament to recognize that throughout its pages the endeavor is persistently made to instruct mankind as to the true nature of substance. In its pages Jesus is heard declaring, "It is the spirit that quickeneth; the flesh profiteth nothing." And Peter calls aloud: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." Similarly, also, it is Paul who announces to the Galatians in no uncertain language: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." In all such statements the truth is intimated that Spirit is substantial and that matter, or the flesh, which is Spirit's opposite, is insubstantial or unreal.

Now this teaching is fundamental. It lies at the very foundation of true Christian doctrine and demonstration. It was because of his understanding of the truth about substance that Christ Jesus performed every one of the miracles, as they are called, which proved so conclusively the divine nature of his mission. The Galilean Prophet had such a knowledge of God, the divine Principle of the universe, he knew so well the allness of Principle, that he was aware of the unreality of matter. He did not hold these facts merely as interesting theories. They were real and actual enough to be put to the test; and this he did, setting at naught the so-called laws of matter by stilling the tempest at sea, walking on the water, and raising the dead; indeed, every one of the healings he performed proved the power of Truth to annul so-called material law. To restore a paralyzed limb to normal activity was but the work of a moment to the man whose understanding of Principle was clear enough to enable him to perceive the total unreality of matter.

There is little doubt that the generality of mankind are often impressed by the fleetingness of human existence. No one can look upon the changing scenes of human life without recognizing that there is something, to say the least of it, insubstantial about all material phenomena. Change and decay seem to be the outstanding feature of everyday experience. And this has struck many so forcibly that, not having the explanation of the phenomenal and not possessing a knowledge of reality which only Christian Science is capable of giving, they have been driven to the brink of despair, even while trying to cling perhaps to some of the most cherished dogmas. It is absolutely essential to get down to bedrock fundamentals. There can be no "open vision" otherwise. Unless the truth about God, divine Principle, becomes known to men, they are bound to remain in doubt as to the meaning of the transient happenings of material sense, and liable to be driven down before them in their lawlessness.

It is the truth about divine Principle which Christian Science is teaching the world to-day. Instructed by Christian Science, one can recognize with improved clarity of vision the extent and the nature of the whole human position. There is not a single human trouble that Christian Science cannot heal. And how is this possible? Because Christian Science declares the truth about divine Principle, and explains how spiritual law, which is the law through which Principle operates, can be brought to bear on every human difficulty in order to solve it. Christian Science declares that divine Principle is infinite. Spirit is another name for Principle. And so Spirit is infinite. At the very outset one is thus brought face to face with a proposition

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which forces the thinker to contemplate the whole problem of existence in a new light. It must occur to him at once that the acceptance of the truth that Spirit is infinite necessitates the conclusion that matter is unreal, since nothing real can exist outside of infinity. And if he be faithful to the conclusion, he will have commenced the solution of the entire human problem. On page 335 of Science and Health Mrs. Eddy states the position clearly and forcibly when she writes: "Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial."

But, it is sometimes said: To think of Spirit does not convey much to me. What is Spirit? The term is indeed one of great value, revealing as it does to the metaphysician many phases of God's being. To some, especially at the beginning of their study of divine Science, the word Mind, although it is simply another synonym for Principle, may also be employed profitably. The moment the word Mind is used, the mode of Principle's expression is brought out. There is only one way in which Mind can express itself, namely, through ideas. Hence, as Christian Science states, infinite Mind expresses or manifests itself through an infinite number of ideas. It follows, therefore, that the ideas of Mind, which of course can never be separate from Mind itself, are real substance. Mind's ideas are perfect, because their divine Principle is perfect; and being perfect they are eternal.

As the real universe of spiritual ideas begins to unfold itself to a human being, he may be said to begin to live. He is awakening out of the dream in which matter appears to be real. This awakening not infrequently signifies the healing of some form of disease or sin; for all forms of disease and sin have their pseudo-origin in the belief that matter is real substance. When this false belief is entirely destroyed as human consciousness, sickness and sin will have vanished forevermore, and will have left not even the trace of a memory behind. But until that day arrives the struggle will go on between spiritual truth and material belief, between the understanding of true spiritual substance and the false material concept of it. This struggle is going on to-day as never before. Every time good prevails over evil, every time unselfishness gains the victory over self-will, every time love overcomes hate, injustice, impurity, another glimpse has been obtained of the truth of the statement in Science and Health (p. 468) that "substance is that which is eternal and incapable of discord and decay."

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[Robert G. Steele in *Unionville* (Mich.) *Crescent*]

Christian Scientists study the same Bible used by other Christian denominations, the Authorized Version or King James Bible. They are constant, consistent daily students of its pages, and Christian Science has undoubtedly produced more earnest students of God's Word than any other single agency.

The teaching of Christian Science relative to heaven and hell is precisely that of Christ Jesus; namely, that neither one is a place or locality to which one is transported after death, the first to be attained only by those who are good, and the second the abode of those who have sinned. The Master, in his reply to the Pharisees' demand as to when the kingdom of God should come, said, "Behold, the kingdom of God is within you." He thus indicated that heaven is a present possibility attainable here and now to those who understand his teaching. It is therefore a state of consciousness. Hell, heaven's suppositional opposite, is therefore an opposite state of mind. Mrs. Eddy makes this plain on page 266 of the Christian Science textbook, "Science and Health with Key to the Scriptures," where she writes, "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right." Being good through fear of punishment or hope of reward never made man truly righteous. Right thinking and right acting as a result of a knowledge of God, good, is the only Christlike way, and this is the teaching of Christian Science.

The members of no religious denomination in the world believe more implicitly in true prayer or use it more constantly than do Christian Scientists. Theirs is not the prayer of supplication and petition only, asking God, as one would an earthly father, to change His mind and bestow something hitherto withheld, but the true prayer of realization and affirmation of God's allness, of His goodness, of His boundless love, and of the real man's relation to Him as His spiritual image and likeness, through which man, reflecting all that God is, has all that God has. This prayer, through the understanding of our spiritual relationship to God, brings us into at-one-ment with Him, and places us in position to realize our holy and right desires.

Christian Scientists use the Lord's Prayer audibly as Jesus gave it to his disciples, and this is the only form of prayer which the Master has given us. Christian Scientists believe in silent prayer, as did Jesus. In the Sermon on the Mount he rebuked those who use vain repetitions and think they shall be heard for their much speaking, and admonished his hearers when they pray to enter into the closet and shut the door—in other words, pray silently and secretly, and he promised that the Father would reward them openly.

In speaking of Deity, particularly in the spiritual interpretation of the Lord's Prayer (Science and Health, p. 16), Christian Scientists use the term "Father-Mother God." The word Mother here has no reference whatever to Mrs. Eddy and was never intended to be so construed. It never is so taken except by those who, like this critic, delight in setting up a man of straw for the mere purpose of knocking him down again. On page 332 of Science and Health Mrs. Eddy writes, "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation."

The popular theological use of the names Jesus and Christ as synonymous is no doubt responsible for many misstatements as to the teachings of Christian Science relative to the Master, as well as of much of the ambiguity in the so-called orthodox interpretation of the Bible. Christian Science distinguishes between Jesus, the human man, and Christ, the divine idea, in exactly the same manner as did Christ Jesus himself. In his statement to the Jews, "Before Abraham was, I am," it is apparent that he could not have referred to the human, material Jesus, but to his divine selfhood, or Christ, the idea of God, co-existent and co-eternal with Deity. To his frightened disciples, in the midst of whose deliberations he appeared after the crucifixion and resurrection, he pointed to his hands and feet to indicate that it was no other than Jesus who stood before them. On page 497 of Science and Health Mrs. Eddy gives the tenets of Christian Science, one of which is as follows: "We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter."

The statement of our critic that he believed in divine healing but that it should not be connected with religion, certainly discredits the teachings of Christ Jesus and repudiates many of the most important passages in the Bible. The only recorded instance in which Jesus gave a reason for his being

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recognized as the Christ was in his reply to the messengers of John the Baptist, when they asked him if he was the one who should come, or if they should look for another. He cited his works of healing as proof of his being the Christ. In all Jesus' commands to his disciples and to his followers to preach the gospel he included the one to heal the sick, and a large portion of his ministry was given up to such works. Christian Scientists are endeavoring to emulate Jesus in all his ways and so are found to-day successfully healing the sick, casting out evil, and destroying sin in the same manner and through the same methods as did the Master himself.

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[George R. Lowe in *Toronto* (Ontario) *Star*]

Paul said that death is the last enemy that shall be destroyed. He also said that Christ Jesus had abolished death. In the very same sense Mrs. Eddy declared that as death is not a spiritual reality or fact, it is unreal. There is no death to God, Spirit, nor to spiritual, immortal man. Similarly Christian Science teaches that sin is not of God, and that spiritual man does not sin, even as John declared. It is an utter misconception to say that Christian Science makes no distinction between God and man. In "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Man is never God, but spiritual man, made in God's likeness, reflects God" (p. 70); also she writes on page 250: "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God;" and on page 336 she says: "God is the parent Mind, and man is God's spiritual offspring." Throughout all her writings it is consistently maintained that the real, spiritual man is God's idea, the conscious expression of divine Mind.

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[Willard J. Welch in *Forest City* (Iowa) *Republican*]

In the *Forest City Summit* under the caption "Prodigal Son" is a report of a sermon in which the clergyman said, "It is the cross which is left out of Christian Science."

In "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Christian Science textbook, on page 288, it is written: "The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed." In her Message to The Mother Church for 1902 Mrs. Eddy writes: "The great Master triumphed in furnace fires. Then, Christian Scientists, trust, and trusting, you will find divine Science glorifies the cross and crowns the association with our Saviour in his life of love." And in the Christian Science Hymnal (p. 214) is a beautiful hymn written by Mrs. Eddy and frequently sung at the services held the world over by Christian Science churches, which contains these words:—

> Then his unveiled, sweet mercies show
> Life's burdens light.
> I kiss the cross, and wake to know
> A world more bright.

Throughout the entire writings of Mrs. Eddy the cross of Christianity is made brighter and clearer by her teaching and testimony. To say that the cross is left out of Christian Science is to make a statement so regardless of truth as to indicate either inexcusable ignorance or the deliberate belying of a religion which reforms the sinner and heals the sick now and here. Such reformations of course do not appeal to one who recognizes no results unless accomplished in his own way, yet the Master said, "The Son can do nothing of himself, but what he seeth the Father do." The question then is pertinent: Does this gentleman who claims to wear the mantle of an evangelist, reform the sinner and heal the sick? Such is the real significance of the cross of Christianity which Jesus commanded his followers to take up.

Cowper speaks of a man who "built God a church, and laugh'd his word to scorn." Christian Science teaches that God's church is "the structure of Truth and Love" (Science and Health, p. 583). The marvelous growth of the Christian Science church, which has been established scarcely forty years is ocular proof of this statement; for Christian Scientists build upon no other foundation. Many thanks are due the free press of this free country, for through this medium people are discovering that "fanatic faith, once wedded fast to some dear falsehood, hugs it to the last," and they cannot longer be deceived by such hypocrisy.

A recent editorial in an Iowa paper says: "The person who will stand up in a pulpit and condemn Mrs. Mary Eddy and her followers, who are striving to do nothing but good in this world, upholding nothing but that which is good, pure, and Christianlike, and call them fools for following a false faith, is afflicted with a severe case of leakage of the brain and is in no condition to call other people fools. We are not a Christian Scientist, but we know some splendid people who are. Every good cause which is leading up to better and purer people had a starting point. We are all striving to reach the same place, but we are firm in our belief that there will be some disappointed beings, who are spending so much time attending to every one else's business, left out the golden gate."

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Extracts from Letters

"I am indeed grateful for the many blessings received through Christian Science. I am particularly grateful at this time for the many activities of The Mother Church. When our battalion arrived in France we were billeted several kilometers from the medical headquarters. This was a source of fear to the boys, of getting sick and not having a doctor right on hand. Christian Science met this condition for me through the understanding that God is the only Physician, and He is not 'afar off' but here and everywhere.

"Next in blessings, I had the privilege of attending a Christian Science service held at the edge of a wood adjoining a big chateau. There was no other building near. Nine of the boys of our battalion were in attendance, four had never before attended a Christian Science service, and only two were members of a Christian Science church. Next came the blessing of *The Christian Science Monitor*. It came first through my work as a soldier, for as chief orderly in the replacement depot it fell to me to distribute a large package of *Monitors* that came from the War Relief committee. I became a self-appointed distribution committee. Then the long winter evenings were well spent reading the *Monitor* and studying the metaphysical article on the Home Forum page.

"Next we were blessed by having a Christian Science chaplain to work with us and for us. During the recent plague not one of the Christian Science boys lost a day from his work. We found that the best protection a Christian Scientist could have is to be active in church work. There is but one way to show true gratitude to God for Christian Science; as the Master has said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.' And quoting our revered Leader (Science and Health, p. 497), 'we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.'"

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Editorial

Release the Truth

Falsity has too many advocates and friends. Those whose deeds are evil love to argue that there will always be shadow in the world wherein they can hide. They declare that good men will always be their victims, and that "the lust of the flesh, and the lust of the eyes, and the pride of life" will always reap the harvest of other people's sowing—like the Afghan hill tribe marauding the peaceful valleys every year. Jesus characterized this view by saying that "men loved darkness rather than light, because their deeds were evil."

Mrs. Eddy says, "The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking" (Science and Health, p. 225). It must be, therefore, desirable that right thinking should find the widest possible publication. In publishing information we find that the so-called freedom of the press has both benefit and bane. At a time of world crisis, when some God-guided statesman is trying to work the works of God in evil days, then too often is the time for bitterness and cruel misinterpretation to be expressed in print, which the multitude of the thoughtless take at its face value without appraising the motives of the writers. Consequently the good man, who in after years may be looked upon as the savior of his country, is, in his actual labor of saving his countrymen from evil, assailed by every kind of brutality and hindrance; and why? Just because those whom he is working to benefit hold to a belief that a partnership with evil can be beneficial, each one wishing to cherish his own peculiar affection for things beneath, so that he is unready for whole-souled acceptance of good as the reality without any opposite.

Thus to every thinker not exactly true there remains a side door for the tempter, an avenue for the mesmerist, whereby too often one who may be honestly called good can become the enemy of the noblest and best. The misguided people, as Jesus said, kill the prophets and stone the messengers of Mind, and then repenting raise monuments to their rejected benefactors. Mrs. Browning speaks of poets as "the only truth tellers left to God." The insight of the poet has sometimes made him a prophet and a revealer of spiritual good; but again there have been poets who too often have concealed the bitter and poison of lust in a syrup of phraseology, and presented to the imagination of men such mental pictures as they must strive painfully to forget as they progressively awake to true thinking.

For the guidance of the Christian Science movement, Mrs. Eddy has given directions as to the appraisement of what is written by a valuing of the motive and intention of the writer. In the Manual (Art. VIII, Sect. 11), after forbidding the circulation of incorrect literature, she goes on to say: "Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science."

One can think of many a case in history where the brave man, standing alone in the right, could have been immensely strengthened by writings strictly governed by the Golden Rule,—writings which would thus release truth and counteract a flood of lies. Lying is the scourge which mortal minds use to discourage all righteous endeavor. How true it is, as the Leader of the Christian Science movement says (Science and Health, p. 224), "Cold disdain, stubborn resistance, opposition from church, state laws, and the press, are still the harbingers of truth's full-orbed appearing." We are continually reminded of the truth of Lowell's words:—

> Once to every man and nation comes the moment to decide,
> In the strife of Truth with Falsehood, for the good or evil side;
> . . . . . .
> Then to side with Truth is noble when we share her wretched crust,
> Ere her cause bring fame and profit, and 'tis prosperous to be just;
> Then it is the brave man chooses, while the coward stands aside,
> Doubting in his abject spirit, till his Lord is crucified.

Truth overcomes evil by presenting its illumination of righteousness and goodness in place of the confusion, foolishness, and darkness of evil thinking. Exposure causes the evildoer to be ashamed, but too often he seeks some other dark place wherein to publish again his imaginations until the time comes when he shall find no place. We rejoice in the assurance that the earth will be filled with the light of Truth, and in that light every one shall bow to the Christ, and every tongue confess that Truth divine is the only power.

William P. McKenzie.

The Mosaic Decalogue

When God talked with Moses on Mount Sinai there was given the law which will stand as long as time, and of which Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Mrs. Eddy tells us practically the same thing when she says in "Science and Health with Key to the Scriptures" (p. 174): "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth."

Although certain Bible scholars have given minor reasons for presentation of the Ten Commandments to the Hebrew people; although these same scholars have endeavored to explain the origin of these commands in such a diversity of ways as would have resulted in explaining them entirely away had their foundation been intellectualism; although they have proclaimed them to have been received by Moses at different periods; the fact still remains that God's people throughout all ages have held to them as a definite rule of conduct for humanity in its relationship to God and to its fellow men. To the present day they continue to be a voice from God uncovering evil, protecting from evil, destroying evil. As we find them stated in the twentieth chapter of Exodus they constitute a moral law which when perfectly obeyed results in the complete overthrow of all the claims of evil.

God's people have always united in the effort to live in obedience to the Ten Commandments, which they have preached from their pulpits and taught to their children. The human code of laws has been largely based upon them. Their ethics have been considered unassailable, even while they have often been held as beyond the possibility of present demonstration. As is the case in whatever is intended

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to lift thought into conformity with Principle, a misunderstanding of God and of His requirements has always been the chief obstacle to the practical application of His laws. From the Mosaic standpoint of "an eye for an eye" it had seemed almost impossible to put into practice the demands of the Decalogue. Nevertheless, Christians have constantly persevered in their purpose to live in perfect obedience to it and have felt convinced that eventually an understanding would be unfolded which would enable them to accomplish so great a desideratum.

Jesus came explaining fundamentals in such a way as to open a broader outlook on the subject. He not only gave in response to the question, "Which is the great commandment in the law?" the comprehensive grouping of the Commandments when he answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets," but he also revealed the great truth that sin is in the thought; as for example when he taught that to hate means to murder, and that the gift to God is valueless without brotherly love in the heart.

All this throws a bright light on the Ten Commandments, but it does not in any way annul the necessity of every one bringing his life into strict conformity to the "Thou shalt nots." For instance, when Jesus said that "the sabbath was made for man, and not man for the sabbath," it is fair to presume that he in no way intended to annul the sacred purpose of the fourth commandment to bring to the human consciousness the helpfulness of a sabbatical sense of reverence and of the importance of setting a time apart for the contemplation of holy things. It is material sense which would to-day brush aside all necessity for quiet observance of one day in seven whereby people, individually and as nations, may continue to turn aside temporarily from material things to a quiet consideration of God and His law. It is all very well to say: I endeavor to make every day a day of holiness. But the world as a world has not yet attained such a sacred sense of things, and does it not still need in some degree its day set apart?

Jesus' purpose in this as in all things was to present a higher, holier model of obedience, lifting thought as he always did to the fulfilling of the law through the gospel of love. Christian Scientists have a responsibility to live in obedience to the Ten Commandments which no other people have had, because through the revelation of Christian Science there has been shown the way to attain a perfect comprehension of the law and the gospel, both of which are necessary to the uncovering, rebuking, and destruction of error. In the Manual of The Mother Church (Art. XX, Sect. 3) when giving instruction for teaching in the Sunday school, Mrs. Eddy points out positively the absolute necessity for basing all the teaching of Christian Science on the Ten Commandments and the Sermon on the Mount. These fundamental teachings as explained in Christian Science must therefore be understood and demonstrated in both the letter and the spirit, in order that the world may be delivered from all belief in evil.

So long as there is a mortal sinner claiming to express materiality, so long as there is a mortal belief still undestroyed, there will remain the necessity to human consciousness of the "Thou shalt nots" of divine law. Then let us thank God that through spiritual perception Mrs. Eddy has given us such interpretation of them as we find in "Miscellaneous Writings" (p. 67) where she says: "Above physical wants, lie the higher claims of the law and gospel of healing. First is the law, which saith:—'Thou shalt not commit adultery;' in other words, thou shalt not adulterate Life, Truth, or Love,—mentally, morally, or physically. 'Thou shalt not steal;' that is, thou shalt not rob man of money, which is but trash, compared with his rights of mind and character. 'Thou shalt not kill;' that is, thou shalt not strike at the eternal sense of Life with a malicious aim, but shalt know that by doing thus thine own sense of Life shall be forfeited. 'Thou shalt not bear false witness;' that is, thou shalt not utter a lie, either mentally or audibly, nor cause it to be thought. Obedience to these commandments is indispensable to health, happiness, and length of days."

ELLA W. HOAG.

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Among the Churches

Current Notes

DENVER, COLO.—Dedicatory services, signalizing the freeing of Second Church of Christ, Scientist, from debt were held Sunday [July 27] in the new church edifice at South Grant Street and East Bayaud Avenue. The building was completed two years ago. The church building cost $110,000. The cost of furnishings, organ, and building site amounted to $18,600 additional. The seating capacity of the church is 1150.

Second Church of Christ, Scientist, was organized in 1909 to relieve an overcrowded condition of First Church, where additional room was needed for both church and Sunday school services. Members of Second Church met for three and one half years in the South Denver Masonic Temple, moving from that place into the foyer of the new church building, which was occupied pending completion of the edifice.—*South Denver Eye and Bulletin.*

LONG BEACH, CALIF.—During the month [June 8] the Christian Scientists of Long Beach dedicated their church at 440 Elm Avenue.

First Church of Christ, Scientist, held its first services as a society in 1902 in a small cottage called "The Barnacle" at the corner of Third Street and Cedar Avenue. The attendance at the services outgrew the seating capacity of this building, and Chapel Hall, a room seating three hundred, was provided upon an adjoining lot. In the summer of 1904, incorporation papers for First Church of Christ, Scientist, were obtained, and the church was duly organized. In 1911 the capacity of Chapel Hall proved inadequate and the Congregational Chapel on Fourth Street, with a seating capacity of six hundred, was secured. Again progress dictated a move to larger quarters and in March, 1912, two lots on Elm Avenue were purchased and the contract let for a brick and reinforced concrete structure. The auditorium seats about one thousand, with a basement Sunday school room of equal size. The church edifice, lots, furnishings, and pipe organ cost, when completed, approximately $100,000.

The Daily Telegram.

DAVENPORT, IOWA.—The edifice of First Church of Christ, Scientist, will be dedicated on Sunday [June 15]. The structure at Grand Avenue and Kirkwood Boulevard was completed in 1913 at a cost of $50,500. Christian Science churches, however, are not dedicated until they are fully paid for. The first Christian Science healing in Davenport resulting from the teachings of Mary Baker Eddy, the Founder of the church, occurred in 1887. It made such a profound impression that a large number became interested

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and took up the study of Christian Science. Other remarkable healings followed, and a society was formed, meetings being held in private homes. People came from Rock Island to attend the services.

The church was incorporated in 1892, and in 1895 it moved into Columbian Hall at Third and Brady Streets. Meetings had been held at the old Masonic Hall, but this place was rapidly outgrown. Property at Sixth and Perry Streets was purchased and dedicated in 1908. The capacity of this building became overtaxed and the arrangements were made with the Unitarian church to hold the services in Unity Hall. A building committee was appointed which led to the erection of the present beautiful structure.

Davenport Democrat.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 7, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 24, 1919. Consideration of any applications received after that date will be deferred until the June 4, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

Peoria, Ill. (First Church).—Paul Stark Seeley, lecturer; introduced by G. W. Strich, who said in part:—

About fifty years ago through the study of the Scriptures Mrs. Eddy, the Discoverer and Founder of Christian Science, was raised from what the doctors had pronounced her last illness, and was restored to a life of usefulness. For several years subsequent to this experience she did little else but search the Scriptures for the rule whereby this healing was effected. After discovering it and subjecting it to the broadest tests, demonstrating the truth thereof, she eventually gave it to the world through what is known as the Christian Science textbook, "Science and Health with Key to the Scriptures." Thus primitive Christianity was reestablished and with it the lost element of spiritual healing.

So wisely was this work founded and so well was the seed sown that in the short period of fifty years it has encircled the globe. It is now being taught and demonstrated in the remotest sections of the earth, thereby fast bringing to light the fatherhood of God and the brotherhood of man, even to the degree that we can discern a covenant taking form under which all mankind can dwell together in brotherly unity.

The Peoria Journal.

Yonkers, N. Y. (joint lecture).—Judge Samuel W. Greene, lecturer; introduced by John Wenzel, who said in part:—

During the last two years we have frequently heard it said that the only thing which mattered was that we should win the war. This is the motive that impelled the thoughts and actions of us all after we entered the world conflict. It became apparent that it was our business to prove that right is might, and to disprove the statement that might is right. Millions of people knew that in reality their only business was to make sure that the highest sense of right prevailed. The power of right thinking, and honest thinking, and unselfish thinking, which is spiritual power, was absolutely irresistible, just as it always has been and always will be.

It has been a wonderful thing for the people of this generation to see this demonstration of the power of right thinking. Many men and women are beginning to realize that the same conflict between right and wrong is going on within the consciousness of the individual; and that right thinking, honest thinking, just thinking, and unselfish thinking is just as powerful in winning the war in the consciousness of the individual as it was in the national consciousness.

We have become more accustomed to being actuated by something outside of our own selfish desires, and many are gradually awakening to the fact that even now, after the war is over, we still have but one business, and that is the one which the boy Jesus referred to as "my Father's business." Throughout the history of right thinking, as recorded in the Scriptures, we are shown the practical results which follow the operation of the divine Mind when the human will is put out of the way; for such is the law of Spirit. The Bible is one continuous record of the practical results which follow the operation of spiritual law, and the beautiful part of it all is that spiritual law operates here and now just as it did in Palestine nineteen hundred years ago.

To learn just how to subjugate our own wills so as to let this spiritual law operate; just how to utilize this power of right thinking so that it will win the conflict that is going on within ourselves and is being manifested in all kinds of discordant conditions, such as sick bodies, sick minds, and sick businesses; just how to transform into demonstrable understanding the beliefs that we have had but could not prove; to learn just how the commands of old are now being successfully obeyed and the prophecies of old are being daily fulfilled—that is what has brought us together this afternoon.—*Yonkers News.*

Richmond, Surrey, England (First Church).—John Sidney Braithwaite, lecturer; introduced by Miss Sarah Woodall, who said in part:—

After the recent years of war and suffering, humanity needs a religion that will comfort the sorrowing, heal the suffering, and guide and help it in the period of reconstruction that lies ahead; and those who have studied Christian Science have proved for themselves that the only way these problems can be really dealt with is through a demonstrable knowledge of God. Christian Science is to-day proving to those who practice it the nothingness of sin and disease and the allness of God. Through this knowledge Christian Scientists are bringing into their experience such an abundance of peace and joy that there is no room for fear and all that fear brings in its train, and they are learning with grateful hearts the real meaning of the words, God is Love.

Clinton, Ill. (First Church).—John C. Lathrop, lecturer; introduced by Judge Frederick C. Hill, who said in part:—

In one of her published works, "Rudimental Divine Science," Mrs. Eddy says that Christian Science is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (p. 1). It is evident, therefore, that the term is used by her to express

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"the law of God, the law of good." In her investigation and research she discovered that this law is spiritual and not material, and that a knowledge of it and its operation is of vital interest and importance to mankind in meeting the demands of human existence in our day, just as it did centuries ago; that the sick are healed and the sinning reformed through one and the same process throughout all time. She proved beyond any question that there is no mystery connected with the application of God's law, and no uncertainty of results when it is understandingly and honestly applied, and that the healing from bodily disorders which follows its application and practice, is proof of the right understanding thereof.

Clinton Register.

LITTLE ROCK, ARK. (First Church).—Miss Mary G. Ewing, lecturer; introduced by Mrs. Gene Huckaby, who said in part:—

What does it mean for one to have the subject of Christian Science correctly presented to him? Just what it has meant to me and to thousands of others,—the spiritualization of thought, which gives health, strength, holiness, and joy to daily experience by displacing their opposites,—disease, weakness, sin, and sorrow.

KOKOMO, IND. (First Church).—Virgil O. Strickler, lecturer; introduced by James E. Hillis, who said in part:—

The first sentence of the Preface to the Christian Science textbook is this: "To those leaning on the sustaining infinite, to-day is big with blessings." This plain, pointed, positive declaration has caused thousands of sufferers to say to themselves: Upon what am I leaning? and the answer to this question has shown them that they were leaning upon a broken reed, an arm of flesh. This discovery has caused them to seek for a surer foundation, for "the sustaining infinite," the rock Christ Jesus. This they have found by the patient, prayerful, persistent study of the Bible, aided by the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Discoverer and Founder of Christian Science. Through this study they have come to know Him of whom Jesus spoke when he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This knowing, or knowledge, or Science, is Christian Science, and its possessors are conscious of having passed from death unto life,—that life to which the Christ referred when he said, "I am come that they might have life, and that they might have it more abundantly."—*The Kokomo Dispatch.*

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Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Prescott: Elks Theater, 3 p.m., Sept. 21.

CALIFORNIA—Bakersfield: Bakersfield Opera House, 8 p.m., Sept. 25.
Pomona: Belvedere Theater, 3 p.m., Sept. 28.
Represa (auspices Sacramento): Folsom State Prison, Chapel, 10 a.m., Sept. 28.
Santa Monica: Santa Monica Bay Women's Club Auditorium, 8 p.m., Oct. 3.
Stockton (Second Church): The Auditorium, North Eldorado Street, 8:15 p.m., Sept. 28.

CANADA—Calgary, Alberta: Al Azhar Theater, 8:30 p.m., Oct. 3.
Edmonton, Alberta: Empire Theater, 8:30 p.m., Oct. 2.
Regina, Saskatchewan: Allen Theater, 3 p.m., Oct. 5.
Saskatoon, Saskatchewan: Thelus Theater, 8:30 p.m., Sept. 22.

COLORADO—Longmont: Isis Theater, Main Street, 3 p.m., Sept. 28.

CONNECTICUT—Stamford: Church Edifice, Prospect Street, 3:30 p.m., Sept. 28.

ENGLAND—Letchworth, Hertfordshire: Howard Hall, 8 p.m., Sept. 22.
London (First Church): Queen's Hall, Langham Place, S.W., 8 p.m., Oct. 28.
Sale, Cheshire: Town Hall, 3 p.m., Oct. 5.
Tunbridge Wells, Kent: Pump Room, 3:15 p.m., Oct. 1 (note changes).
York, Yorkshire: Tempest Anderson Hall, Museum Gardens, 8 p.m., Oct. 13.

HOLLAND—Amsterdam: "De Vrye Gemeente," Weteringschans 20, 8 p.m., Oct. 17.

IDAHO—Boise: Pinney Theater, 8 p.m., Sept. 26.

ILLINOIS—Chicago (Sixteenth Church): Masonic Temple, 1716 Lunt Avenue, 8 p.m., Sept. 25.

INDIANA—Crown Point: Crown Theater, 8 p.m., Sept. 30.
Fort Wayne: Majestic Theater, 8:15 p.m., Sept. 25.
New Albany: Kerrigan Theater, Pearl and Main Streets, 8:15 p.m. (note change), Sept. 23.

KANSAS—Leavenworth: Church Edifice, Spruce and Sixth Streets, 8 p.m., Oct. 3, and United States Penitentiary, 3 p.m., Oct. 4.
Winfield: A. O. U. W. Hall, East Tenth Avenue, 3 p.m., Oct. 5.

MASSACHUSETTS—Boston (Second Church): Church Edifice, Elm Hill Avenue and Howland Street, Roxbury, 8 p.m., Sept. 22.
Haverhill (Second Church): City Hall, 3:30 p.m., Oct. 5.
Sharon: Unitarian Church, Main and Depot Streets, 8 p.m., Sept. 29.

MICHIGAN—Alma: Odd Fellows Hall, 3 p.m., Sept. 28.
Muskegon: Elks Temple, 8 p.m., Sept. 29.
Saginaw: Masonic Temple, 8:15 p.m., Sept. 29.

NEBRASKA—Neligh: Auditorium, 8:30 p.m., Sept. 30.
Weeping Water: Church Edifice, 8 p.m., Sept. 23.

NEVADA—Tonopah: Elks Hall, 8 p.m., Sept. 25.

NEW JERSEY—Atlantic City (First Church): Keith's Theater, Garden Pier, 3 p.m., Sept. 28.
Cranford: Church Edifice, Miln Street and Springfield Avenue, 8:15 p.m., Sept. 30.
East Orange: Lyceum Theater, 506 Main Street, near Brick Church Station, D. L. and W. R. R., 3:30 p.m., Sept. 28.
Jersey City: Monticello Theater, Harrison and Monticello Avenues, 3:30 p.m., Sept. 28.
Ridgewood: Church Edifice, Washington Place, 8:15 p.m., Sept. 26.
Riverton: Auditorium Public School, Fifth and Howard Streets, 8 p.m., Sept. 19.

NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., Sept. 29 and 30.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Sept. 29.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Sept. 25.
Nyack: Church Edifice, South Broadway, 8:15 p.m., Sept. 29.
Spring Valley: The Lyceum, 8:30 p.m., Sept. 30.
White Plains: Assembly Hall, White Plains Club, Martine Avenue and Grand Street, 8:30 p.m., Sept. 26.

NORTH DAKOTA—Devils Lake: Guild Hall, 8:15 p.m., Oct. 6.

OHIO—Cleveland and Lakewood (Community lectures):
Cleveland: Fifth Church Edifice, Franklin Avenue and West Fifty-eighth Street, 8 p.m., Sept. 29 and 30; Third Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Oct. 2.
Lakewood: Church Auditorium, Detroit and Arthur Avenues, 3:30 p.m., Sept. 28.

PENNSYLVANIA—Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth Street, 3:30 p.m., Sept. 28, and 8 p.m., Sept. 29.

SCOTLAND—Edinburgh: Church Building, Inverleith Terrace, 3 p.m., Nov. 2.

SOUTH DAKOTA—Lead: Homestake Theater, 3 p.m., Sept. 28.

WISCONSIN—Milwaukee (Second Church): Church Edifice, 2720 Highland Boulevard, 8:15 p.m., Sept. 26 and 27, and 3 p.m., Sept. 28.

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Testimonies of Healing

When a lad of sixteen I was examined by two reputable physicians, who without conferring with one another pronounced my trouble acute Bright's disease, and in confidence told my parents that it would be a miracle if I lived a year. My mother, who was then just becoming interested in Christian Science, decided to have Science treatment for me. A practitioner was accordingly summoned and went to work on the case immediately. My mother explained the fundamentals of Christian Science to me, and her explanation of God as Principle appealed to me as nothing else ever had. Immediately the Bible had a new meaning for me, and the concept of God as Principle and Love came into my consciousness to fill up the void where before had been no thought of God save a few hazy ideas gleaned from the religious teaching under which I had been reared, and which, being based on material premises, I had never been able to accept.

In less than two months I had a complete healing. A year from the time the physicians had passed sentence upon me I was undergoing strenuous military training with a National Guard unit at one of the Government encampments. During this period we were maneuvering over the hills in full marching equipment and covering an average of fifteen miles a day. The rigors of this training did not affect my health in any way except that at the end of the maneuvers I felt stronger than I had ever felt in my life, due to the realization that God is the source of all strength. Following the encampment I returned to school, where I participated in all the athletics of that and following seasons, and never had a return of the trouble for which I had been treated.

During the three years following my healing I attended a denominational boarding school and in spite of the opposition which was encountered, I continued the study of Christian Science, the results of which manifested in my school work were most gratifying. I became aware of capabilities of which I had never before been conscious. During this period I also met and overcame a great many physical ailments. With the aid of a practitioner appendicitis was successfully overcome; also weak eyes, for which I had worn glasses for some time, were healed and the glasses were laid aside.

During the next three years it seemed as if I had almost every physical ailment to which flesh is heir; but I rejoice to say that every one was overcome by the application of Christian Science. At times the way seemed terribly dark, and I wondered if I would ever be free from sickness in some form or other, but to-day I rejoice, for I am enjoying almost perfect health. I can see that the overcoming of these false beliefs was the greatest blessing in life for me, for it enabled me to prove to my entire satisfaction the unreal nature of error and the real and everlasting perfection of Truth.

I have recently returned from duty with the American Expeditionary Forces in France. It is hardly necessary to state that Christian Science met every need in that experience. Oftentimes when it seemed that physical conditions were almost unbearable, the understanding of Truth brought the conscious realization that we have "an house not made with hands, eternal in the heavens," wherein man can rest in peace and harmony, be the physical conditions what they may. When a so-called epidemic was sweeping our camps in Europe, the understanding of Truth enabled me to overcome the belief in and fear of the disease, so that I was able to go in with those suffering from the disease and help them.

Now, whenever a sense of discouragement creeps in, it fortifies my resolve to look back and recount these wonderful blessings which have come to me through the application of truth, and which stand as undeniable witnesses to the efficacy of Christian Science. I am more grateful than words can express for these proofs of God's reality and His great love; and for the wonderfully enlightened understanding, the devout consecration, and the unwavering tenacity of purpose, which enabled our revered Leader, Mrs. Eddy, to bring this truth to the comprehension of men.

John C. Murdock, San Diego, Calif.

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Christian Science is indeed the greatest blessing that has come into my life. It has brought me out of bondage into "the glorious liberty of the children of God." For ten years I had suffered from tubercular disease of the bones of the hand. Every known material remedy was tried, as well as several operations. After twelve months of illness the disease attacked one foot. This condition also materia medica was unable to cure; but through treatment by a physical culture specialist the foot was freed, as the trouble had not reached the bones. Ten years went by, during which every material remedy was tried and four or five doctors were consulted, including a well-known specialist, but my hand was not cured. It was suggested on several occasions that a portion of it should be amputated. I was just on the eve of another operation when I heard of Christian Science. A practitioner came to see me one Monday, and the following Monday the bandage which I had worn for ten years was discarded with all its accompaniments, ointments, et cetera, and a form of treatment which I had been obliged to give the hand each day for many years was never again resorted to. I do not know exactly when the complete healing took place, but it was not very long after hearing of Christian Science. To-day my hands are so unusually strong that the remark is frequently passed as to the immense amount of strength and grip I have.

I am deeply grateful for this healing, and for all that it has meant to me. I am finding every day something more to be grateful for in Christian Science,—for the guidance, love, changed thought of substance, and my better knowledge of God. Words are inadequate to express my gratitude, and I would certainly rather part with anything than my knowledge of this wonderful teaching.—(Miss) Linda Dale Kerridge, Wallasey, Cheshire, England.

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I am very grateful to be able to express my thankfulness to God for the many blessings I have received since learning of Christian Science, especially for the healing of my daughter, eighteen years old, who was suffering from ulcer of the stomach. Doctors and medicines seemed to do her no good. After three years of great anxiety, when I was nearly hopeless of her recovery, I met a very dear friend, who told me about Christian Science, of which I had never heard before. She said she would pray for my child, and after three or four days my daughter was completely healed and able to eat the same food as the rest of us, something she had not done for several years. My husband also, who had suffered with his eyes for years, and had to wear glasses constantly, was healed in a few weeks and able to leave off the glasses. Many other healings, including the overcoming of influenza, dysentery, and minor ailments, have been accomplished since then without doctors or medicines; and bruises of the heart of many years' standing have also been healed. What remains

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of error grows less and less as I gain in the understanding of our Father-Mother God.

No words can express my thankfulness to God and my deep gratitude to our dear Leader, Mrs. Eddy.

(Mrs.) JULIA A. GREENE, Bangkok, Siam.

✧

When I became interested in Christian Science I was suffering from a nervous breakdown and was very miserable and unhappy. I had tried many remedies and was hopeless and discouraged, finding no permanent relief in any of them. Then I turned to Christian Science, and with the help of a friend for a short time was slowly but surely healed. Since then many other ills of the flesh have been overcome, including stomach trouble, headache, toothache, deafness in one ear, and a so-called contagious skin disease. Sometimes the healing seemed very slow in coming, but when it was manifested I found I had made a step upward in the understanding of Christian Science.

Better than the healing of physical ills is the way I am being transformed in thought. Selfishness, hatred, criticism, fear, and sorrow are gradually giving way to unselfishness, more love, a joyous confidence in good, a priceless sense of happiness which has come through helping others and expressing more love and thoughtfulness to those around. I thank God for revealing the truth to us through our dear Leader, Mrs. Eddy, and am most grateful to all those who have helped me so patiently and lovingly; also for the great privilege of membership in The Mother Church and a branch church, and for class instruction, the periodicals, and the *Quarterly*. This testimony is just a slight expression of gratitude for the good which has come to one through the study of Christian Science. I try to express my appreciation in daily life by reflecting Life, Truth, and Love so as to help others as I have been helped.

(Mrs.) ELIZABETH I. FRASER, Dundee, Scotland.

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With a deep sense of gratitude and joy I wish to tell of a blessing which I have received through Christian Science. One day spots appeared on the face of my nine-months-old baby, and the eyes began to discharge. The child was very restless and could not be quieted. My relatives entertained all sorts of fear, especially because a child in the neighborhood was to mortal sense suffering from a contagious disease and I had been in that home. However, I excluded fear from my consciousness and thought only of Love and Truth. The following day the little one seemed worse, and as I was kept busy and therefore could not do the necessary mental work, I requested the assistance of a practitioner. That night the child slept very well, and by the following morning all symptoms of the disease had disappeared, much to the astonishment of my relatives.

Words are inadequate to express our thankfulness to God for His endless love and goodness. We are also grateful to our revered Leader, Mrs. Eddy, who showed us the right way to Truth and gave us a correct knowledge of God.

(Mrs.) MARTHA SEVERIN, Hamburg, Germany.

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For the innumerable blessings that have been brought to view since I first began to see the light of Christian Science, I am deeply grateful. Our revered Leader, Mrs. Eddy, tells us in Science and Health (p. 3), "Gratitude is much more than a verbal expression of thanks;" and truly to express my gratitude I am daily striving to manifest more the Life, Truth, Love, which is God.

The past seven years have been rich beyond description, —not as the world counts riches, happiness, or success, but rich in the healing, cleansing, purifying, uplifting fires of experience. The teachings of Christian Science plainly instruct us that nothing less than absolute obedience to unchanging Principle is capable of solving life's problems; that God's law, or as Paul puts it, "the law of the Spirit of life in Christ Jesus," must be our only standard of living. Notwithstanding the explicit, loving directions given us by our Leader, when the revelation of the Christ first came to me, in my great joy at having found the truth about God and man I sadly forgot my own duty and tried to live in the experience of those who had so lovingly shown the way of Life. In my new joy I did not realize the importance of turning away from the false pleasures as well as the false pains of material sense. Those earlier days in the study of Christian Science were most selfish—I was striving to gain all and give nothing; but Love was leading me into my own in spite of self and I was led through disappointment, failure, and suffering to serve not matter but Spirit. For every belief of pleasure in matter destroyed I am deeply grateful, and the peace and joy of abiding in Truth have speedily obliterated every sorrow and pain. I am rejoicing to-day in somewhat of the freedom promised by our Master and by Christian Science. The truth, when obeyed and rightly applied, has met every need.

Christian Science has healed me of a doubting mind, of love for riches, desire for constant amusement or excitement, false pride, resentment. It has taught me how to know and love God, and how to love my neighbor as myself, be he friend or foe. Every physical disorder has been overcome and harmony promptly restored by reading the textbook and declaring the truth, or by the kindly help of a practitioner.

I thank God for Christian Science and all its activities. I am grateful for membership in The Mother Church and a branch church; also for the privilege of teaching in the Sunday school and of serving in the healing work. I am grateful, too, for my experience as First Reader in a society, in my earlier days in Christian Science. A mere babe in Science, still much engrossed in materiality, I soon learned my great need for "absolute consecration of thought, energy, and desire" (Science and Health, p. 3). With the desire to be helpful came spiritual uplift and more and more liberation from the thralldom of error. I learned to obey. I rejoice to-day in Christian Science. Like Paul, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

HARRY F. FAIRFIELD, Rochester, N. Y.

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It is nearly six years since I first heard of Christian Science. Now that I understand something of God's law, I look back with dismay at the absurd notions and fears, then so very real to me, which formerly separated me from the understanding of the love of God.

As far back as I can remember, my brother and I were told that we could hardly expect to grow up strong, and when twenty-seven years old he passed on. This increased my fear, and at about the age of twenty-one I became ill with weak lungs, and one internal trouble after another followed. After five years of very bad physical conditions I became much worse in spite of every possible care. For nearly a year I was unable to walk across a room without help. For two consecutive winters I was taken to the Canary Islands,

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and the summer in between was spent in the Swiss mountains; however, the internal disorders grew worse and an operation was considered necessary, but after nearly three months in a nursing home I was very little better. A year later I became dangerously ill with peritonitis, and another operation was talked of, but, I believe, it was considered too risky. After many weeks in bed I was somewhat better, but was told that I should have to be more careful than ever, as I was liable to another attack. For over four years I had been seldom able to walk, and never without pain; almost always I was lying down or going out only in a Bath chair, and life seemed especially hopeless when, a few months later, I began to suffer great pain caused by an abscess.

It was at this time that a neighbor told me that Christian Science could make me better; and one day my little boy, distressed at seeing me in so much pain, asked me to send for a Christian Scientist. This I did, although I knew nothing whatever of Science. A practitioner came to me and with her loving help the trouble disappeared. In four days I was able to go out in my Bath chair, and after a few days more I was able to walk a little. Soon I took a long journey by train. This recovery seemed so wonderful that both my husband and I then commenced to read Science and Health. For the next few weeks we were in the country, but on the Sunday following our return home we went for the first time to a Christian Science service. I think I may say that from that time I was quite healed. The same week I walked two or three miles in one day, and neither then nor since have I felt the pain which used to trouble me so much. For more than five years I had taken medicine every day. This at first I found very difficult to give up, but after reading part of the third chapter of Colossians, I knew it was not medicine but more charity and love for others that I wanted. Since this realization I have never thought of taking any kind of medicine.

I am now a strong, healthy woman, able to attend to all the ordinary duties of life and even to enjoy a heavy day's work digging potatoes in my garden. I can, moreover, play hockey and other games. For the past six years my life, and also that of my husband, has been entirely changed, mentally as well as physically, and I am very grateful to Mrs. Eddy for a new understanding of the Bible.—(Mrs.) Hilda Gullick, Lichfield, Staffordshire, England.

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For some time I have wished to express my gratitude for all the blessings that Christian Science has brought into my life. I have found that it is indeed a "pearl of great price." One healing in particular I wish to mention is that of a very painful and disfiguring boil, which was on my lip. With the help of a practitioner it disappeared overnight, not leaving a scar. This is only one of the many blessings I have received through Christian Science. I am very thankful to God and grateful to Mrs. Eddy for this wonderful truth.

(Mrs.) Ledocia McLelan, Read Island, British Columbia, Canada.

✧

I can find no words to express fully my gratitude toward Christian Science. The study of this beautiful truth has restored my health, which had been in the worst condition since my childhood. I was said to have tubercular disease of the lungs and a weak heart; in fact every organ in my body was disordered, and the care I had to take of it turned my thoughts constantly toward the body. I accepted this condition with resignation, thinking that since so many in this world were suffering, I should not fret at being one of them. Then Christian Science came into my life, and it is wonderful how the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, brought me strength again and the joy of being able to walk once more in the woods and everywhere. Fear and worry have gone gradually, and if they seem to come back on certain occasions, I know where to turn for help. I am thankful to know that divine Love is the creator of all good and the only cause.

I am thankful for our splendid literature and the good it does in the world, and grateful to all those who with kindness have helped me to see the truth. I am thankful for our Lesson-Sermons, and most grateful to our revered Leader, Mrs. Eddy, who worked so faithfully and lovingly to teach us the love of Christ.

(Mrs.) M. Schenker, Wallingford, Conn.

✧

I had suffered from stomach disorder nearly all my life, till it seemed hardly worth while to try to live any longer. When Christian Science was presented to me, after considerable doubt as to the right or wrong of it I decided to ask for help from a practitioner. I shall never forget the sense of peace I experienced after the second treatment. All pain or suffering was gone, and I felt it was indeed worth while to live. As disease is the manifestation of wrong thinking, when my thoughts were purified the healing of the body followed. Nearly every winter I used to have a severe cold, settling in the bronchial tubes. Now that is gone and many other ills have disappeared, also to a great extent fear and worry.

For all these blessings I am very grateful, as well as for class instruction, for membership in The Mother Church, and for the authorized literature. This great truth which Mrs. Eddy was enabled to bring to us calls forth my deepest gratitude.

(Mrs.) Josephine Peterson, Wessington, S. Dak.

✧

It is with a deep feeling of gratitude for the many blessings enjoyed by me and by my family through the application of Christian Science to our problems that I give this testimony. Over five years ago, while engaged in the practice of medicine and surgery, Christian Science was presented to me by a sister who had a few years before first experienced its healing power. At that time I was a victim of the drink and tobacco habits and wholly incapacitated to continue my professional duties. My desire was, and had been for a long time, to overcome these habits, but I saw no way to obtain this freedom. As a physician I had entertained considerable prejudice against Christian Science; just how much I did not know as it was not at that time very well known in the section where I practiced medicine and therefore did not interfere with my business from the standpoint of competition. Had it done so, there is no doubt that I would have been an active opponent.

When it was presented to me, however, I offered no resistance to Christian Science as I had become thoroughly subdued through mental and physical suffering. The world had given quite liberally of its so-called pleasures, but when called upon through its false doctrines to repair the damage done and restore to a normal condition the wrecked mentality and bring back to the home the happiness of old, it was not equal to the occasion. Still indulging my habits, I began to read Science and Health and in it found food, for it aroused a desire to know something about the works of Jesus; and I seemed from the first to be confident that it contained the truth about God and His creation. It required some time

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to effect a healing, as I did not accept the help so generously offered as much as I might have done; however, in about three months I gained my freedom and a keen interest in Christian Science, also a determination to progress in the understanding of God and His creation as explained by Mrs. Eddy.

For a while I again engaged in the practice of medicine, but I knew it would not be possible for me to remain long in this practice. At first I felt some regret, but as I grew in the understanding of Christian Science, I found myself looking forward to the day when I would be relieved, and divine Love finally made it possible. For this freedom I am especially grateful, as with it has come growth and active participation in Christian Science work. It would take too much space to relate the many experiences and the seemingly insurmountable obstacles overcome since leaving my old work and preparing myself for the greater work which God has given me.

I am grateful beyond measure for our periodicals. That great international newspaper, *The Christian Science Monitor*, with its absolutely reliable news of world affairs, fearlessly exposing the evil forces that seek to corrupt all avenues of human activity, is invaluable and indispensable. I am thankful to God for these many blessings and grateful to our Leader, Mrs. Eddy, who with no thought of self stood alone against the prejudice and hate of material sense to give this great blessing to mankind.

FRANCIS I. DODGE, Los Angeles, Calif.

✧

This testimony is given with a desire to express my gratitude for the healing of a long-standing bowel disorder. I had help when I first came to Christian Science, but the fear was so great I could not give up the use of material means for over three years. I knew I should make a stand for the truth, so asked advice of a friend who is a practitioner and he gave me courage to make the effort. With his help and by trusting in divine Love, I was healed of this trouble. The fear was so great that the bowels did not act for thirteen days, but the truth at last made me free. I was so happy to think I trusted in God and had Mrs. Eddy's teachings in Science and Health for my guide.

I came into Christian Science four years ago when all material means had failed to help me. I am very thankful for the great truth Mrs. Eddy brought to us, also for the help that has been given by friends to lead me in the right way. I am truly thankful to God and grateful to our Leader for showing us the way to peace and happiness.

(Mrs.) E. L. GIFFIN, Burlington, Vt.

✧

So many blessings have come to me through Christian Science during the past nine years that I wish to give this testimony in grateful acknowledgment. I heard this religion scoffed at and ridiculed in the church to which I belonged until I rebelled and decided to find out the truth about it; and to my great surprise I found it was what I had been seeking for a long time. Each succeeding day has brought added proofs of its wonderful power to solve every kind of problem, and while the pathway has often been rugged and progress very slow, I rejoice that grace has been given me to cling to what I did know until I received more light. I have been healed of many discordant conditions, among them a structural defect of the eyes, for which I had worn glasses two years; goiter, which had caused me many restless nights of discomfort; sore and inflamed feet, from which I suffered every summer; influenza, which kept me in the house at least a few days every winter; a badly sprained ankle, and headaches. With the disappearance of these physical ills has always come the spiritual uplift which accompanies Christian Science healing.

Blessings received from the work of Christian Science practitioners, from our literature, lectures, and church services, can never be enumerated, but the remembrance of them gives me comfort when I am tempted to be discouraged, and stimulates me to try to reflect to others the love that has been so generously reflected to me.

(Miss) NEVA B. LAWRENCE, Chicago, Ill.

✧

The Bible says, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The proofs of divine Love's healing and protecting power have been so numerous in our home that the hearts of all overflow with gratitude. From childhood the truth expressed in Christian Science has been my only help and guide. When about eight years of age I had an attack of scarlet fever. For some time I was quarantined and confined to my bed, but the ailment was overcome through the help of one who understood that God was my Life and strength.

One of my happiest moments was the first time I was able to overcome a seemingly difficult trouble "alone with God." It was in the fall of 1916, when I was away from home. Error manifested itself in a severe throat affection. My throat was so swollen it was hard to talk, and I could take only liquid nourishment for several days. I knew this condition was not in accordance with God's law and that I must rectify my thoughts. I therefore studied and tried to realize that Love's power is available for each child of God, and that God's reflection can express only health and harmony, with the result that in a short time the discord vanished and I was free.

Each day I love this truth more and desire more earnestly to apply it, because if I am faithful it meets every need. The articles in our periodicals are an inspiration and help me to purify my thinking and view all problems in the true light.

(Miss) FLORENCE WOOLWORTH, Kearney, Neb.

✧ ✧ ✧

Signs of the Times

[*The Living Church*]

Nobody would believe without the magnifying glass the things that the magnifying glass proves. The Hindu will not take life for any purpose, and yet takes many microscopic lives each time he drinks a glass of water. American profiteers, doubtless, simply do not know that each time they raise a price they make it more nearly impossible for many women and children to live. "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." All this they cannot see. They are laying up treasures for themselves.

[*Cedar Rapids* (Iowa) *Times*]

Some day we will learn that even our school system can be made the center of too many propagandas. There are enthusiasts of all kinds who have been dreaming of making the schoolhouses of the country over into their pet promoters of all their schemes and ideas. One wants this and the other wants that. Medical men, socialists, moralists of all kinds, are invading the schools of the people. They are all like the little foxes that destroy the tender vines.

Some day we will have an awakening of the old-time

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common sense and then we will rededicate the schools to the purposes for which they were established. The primary purposes of the schools are to make children able to provide for themselves in the way of reading and thinking. It is not to make them think as this or that set of fellows want them to think.

Reading and writing and arithmetic, with wholesome morals and fervid American patriotism,—these are the fundamentals of common school systems. And what we add more ought to be carefully guarded, or we shall turn out a lopsided generation.

[Rev. William B. Beach, D. D., in *The Universalist Leader*]

It is in the realm of eschatology that Christians have most strayed from the teachings of Jesus. They have so caricatured the last judgment as to make it absurd, and so destroyed all vital sense of judgment. We know that there must be a future judgment because we see judgment going on every day of our lives, for judgment, according to Jesus, is self-revelation, conscience turning its all-searching light upon our own souls. Jesus gave no geographical description of heaven or hell, and he implied that they are not places but conditions within our own hearts. As he said that "the kingdom of God is within you," so is the kingdom of hell within us. Heaven and hell are not *where* we are but *what* we are. If you insist on locating heaven according to the teaching of Jesus, then heaven is where God is, but we must have heaven in the heart or we shall not find it anywhere; in a word, we must have God in the heart or we shall not experience heaven here or hereafter.

Christ never taught eternal punishment for the sins of time, in the sense that there is a never ending torture of mind or body, and if there is not eternal life for all then there must be eternal death for some.

[*Lewiston* (Maine) *Journal*]

It may be a daring statement, but is it not to some extent true to-day that social service is taking the place of the work of the church? Now we are not saying what ought to be done or what ought not to be. We are alluding to facts as they are, the actual situation in the world at this time.

In the first place the strongest appeal to men of high moral aim, especially since the outbreak of the war and the superhuman need of succor of many kinds, is that of service —not words uttered behind high pulpits in an environment of flowers and incense, but service in the sense of all that may be termed dynamic ministry. The urge of the times is toward this service in the hearts of worthy men and the demand for it is uttered from pole to pole.

[Miss Maude Royden in *The Christian Commonwealth*]

He [Christ Jesus] never suggested that there was anything in his miracles out of accordance with the law of God, or that he was doing something we could not do. On the contrary, he expressed the greatest surprise and deepest disappointment that his disciples could not work miracles. He said in effect: In order to work miracles you have only to cooperate with God; to understand the purposes of God (as to-day the scientist understands the laws of the physical world) and you become capable of cooperating with Him. That is what He asks you to do. . . .

Are we not called in this generation to learn to work miracles; to reassert, in the face of the material universe, the spiritual power of a God who worked miracles nineteen hundred years ago, and "with whom is no variableness, neither shadow of turning"?

Announcements

From The Christian Science Publishing Society

Pocket Edition of "Christ and Christmas"

In addition to the regular cloth bound edition of "Christ and Christmas," an illustrated poem by Mary Baker Eddy, there has now been published an illustrated pocket edition of the same poem, bound in black morocco, limp, round corners, gilt edges, uniform in size with the pocket editions of other writings by Mrs. Eddy. The book is now on sale at the following prices: Single copy, $3.00; six or more, each $2.75.

Pocket Edition of "Poems"

A new edition of our Leader's "Poems" has been published, bound in black morocco, uniform with the pocket editions of the other writings of Mrs. Eddy. This book is now on sale and may be obtained at the following prices: Single copy, $3.00; six or more, each $2.75.

"Rudimental Divine Science" and "No and Yes"

English and French in One Volume

Announcement is made of the translation into the French language of "Rudimental Divine Science" and "No and Yes," and its publication in one volume, vest pocket size, with alternate pages of English and French.

This book is now obtainable in two styles of binding: blue cloth, gray edges, single copy, $1.25; six or more, $1.10; blue leather, gray edges, single copy, $2.00; six or more, $1.75 each.

New Vest Pocket Pamphlet

"'A still small voice,'" a collection of four short articles: "'The secret place of the most High,'" "Never too Late for Healing," "Treatment," "Cause and Effect," is now on sale at four cents a copy.

New Pamphlet in Spanish

"Answers to Questions Concerning Christian Science," by Edward A. Kimball, is now published in Spanish with alternate pages in English, and is on sale at five cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I wish I had words
to express my love for
and appreciation of these
periodicals and the unselfed
scientific thought back of them.
I really believe I rejoice more for
the good they are conveying to the
world than for that which I re-
ceive personally, great as it is.

A celebrated theologian and author included in a scoffing remark against Christian Science recently, the statement that the editorials in the Monitor were wonderful, proving that he is drinking deep draughts of Christian Science without knowing it. Not only this, but his brilliant, patriotic address imparted to his audience much of both the spirit and letter he has so unconsciously received from his perusals of that newspaper.

I never think of our Publishing House in Boston without a song in my heart for the unswerving faithfulness of all the workers there and the glorious light they are reflecting into even the darkest places on earth.

The Monitor
has met many needs
for my children and answered
many prayers. The Children's
Page has given my little nine-
year-old boy many happy hours.
He has always loved to draw, and
the drawings and instructions have
been such a joy and pleasure to
him, also the stories.

We look to the Monitor for information in regard to books to read and a good play, and have had so much instruction in many ways. It is a great help to my boy fifteen years of age in his school work. I have learned to thank God and rejoice every day for this international paper that enables us to think and work for the good of our fellow man.

I take one copy of the Monitor
through the news stand of the hotel
in which I live; my husband takes
it through another news stand,
and this subscription is
for my children.

THE CHRISTIAN SCIENCE MONITOR

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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"What I say unto you I say unto all-WATCH." Jesus







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Christian Science Literature

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness—By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Freedom

L. EMMETT SHERRED

THAT the thought of the world is undergoing a change is daily and hourly becoming more apparent to even the most casual observer, and that this change is being manifested in ways some of them good and others not so good is also clearly evident to one who is willing to analyze the reports as they appear day by day. Much mental turmoil is being manifested, some of it in strikes and threatened strikes because of real or fancied restrictions of the rights of the workingmen, while capital protests against the exactions of labor; and thus it may seem that the very foundations of society are being torn as a result of the pull of the contending forces.

To one whose thought is founded on the rock of spiritual understanding, these indications of unrest are far from disquieting. They are but signs of the times, to be studied, certainly, but in no way to be taken as indicative of the breaking up of organized society; indeed, evidence exactly to the contrary may be found in the fact that never before in the history of the world has the operation of the law of Principle been so freely conceded by the leaders of thought among the nations as at the present moment. On page 227 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!" This pregnant statement loses nothing by many repetitions, but emphasizes the fact that our Leader, with prophetic insight, realized that the time was rapidly approaching when God, Principle, would have to be taken into account not only in the affairs of the church but in the family, in society, and in the state.

Since the dawn of history, whenever expression has been possible, freedom has been the desire of all mankind, and there is no good reason to suppose that such a desire was not concurrent with the lives of the most primitive of men. It is not an unreasonable assertion that the desire for unrestrained physical action, common to all, is but a material counterfeit of that desire for freedom which is implanted in each one of God's children. A striving for the continuous unfoldment of freedom has been one of the most effective causes operating for the uplifting of the human race. Freedom of action, in its lowest form, is expressed by physical movement, and the instantaneous attempt to free one's self from any so-called bodily restraint is but typical of the demand which the so-called human mind makes for freedom in the expression of its thought. Is it not a truism, therefore, to say that freedom is an elemental idea which is the heritage of all, from its least forms to its highest mental expression?

In no way can freedom be confused with license; for license represents unbridled indulgence in passion, lust, appetites. These are the exact opposites of freedom, for they mean yielding obedience to the slavery of the senses, which the history of mankind through the centuries invariably has proved brings the certain aftermath of suffering and remorse, and is bondage more complete, galling, and unendurable than was ever the bondage of the galley slave of ancient Rome. True freedom is attained only by constant striving to wrest one's self from the trammels of bondage to matter, alias material sense, and to render obedience to that law of God, good, the observance of which will guarantee freedom from suffering, both mental and physical. In thus yielding humble, unselfish obedience to God's law, one at once places himself in a position to receive the benefits of joy, peace, health, harmony. The calm and quietness of right thinking far outweigh any material pleasures mortal mind may seek to obtain. An unquestioned reliance upon Principle, which we know is adequate to meet every need or condition that can arise, is the most important factor in the continued unfolding of true freedom, relieving men from apprehension, worry, and mental disturbance consequent upon any seeming inharmony that may attempt to manifest itself, either mentally or physically.

The human concept of liberty is wholly inadequate to express or comprise even a minute fraction of the freedom conferred upon man through an understanding of the truth which Jesus said shall make men free. In the ordinary course of daily life men have been wont to set about their duties with a prayer that they might be delivered from the evils that beset them: the merchant, that he might be delivered from the evils of his business; the laborer, from the dangers of his work; the traveler, from the perils which are supposed to be peculiar to travel by land or sea; the soldier, from the particularly terrifying dangers of his calling; and so on through every line of endeavor which is supposed to have its particular phase of trouble or danger that must be guarded against. In addition to all these, there is the constant fear of sickness or disease, judged to be common to all and which claims to be lurking just around the corner ready at any moment to seize its helpless victim.

For uncounted centuries mankind have been praying to be delivered from undesirable things; but can it be said that through their prayers sickness has been effaced from the earth? Have wars and calamities been eliminated from human experience so that men have been freed from a fear of their recurrence? In a very large measure the pitiful answer must be, No. What, then, is the reason that men still are in bondage to these evils? Is prayer useless or has it lost the efficacy which it may have had in the distant past? The prayer of understanding now as always is efficacious beyond the comprehension of the human mind, but the prayer of material, mortal mind falls far short of comprehending the real office of prayer, and in too many instances makes a still greater reality of the thing feared, thus formulating or creating a definite belief of fear and then praying to be delivered from it. Nothing approaching the true idea of liberty or freedom can be found in this mental state.

It is only as the understanding of the unreality of all evil —everything which is unlike good—is made clear in Christian Science, that man is enabled to form the full and complete concept of freedom. When thought has been freed from the self-imposed slavery of fear, man will no longer be bound by

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the narrow horizon of his senses, and the illimitable possibilities of real freedom will begin to appear. He will hasten to assume his rightful place in his divine inheritance, and he will begin to realize the truth that there is but one infinite God, who, as we read on page 340 of Science and Health, "unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Faith

MABEL REED

"AS adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." To every faithful student of Christian Science, the above quoted sentence from "Science and Health with Key to the Scriptures" (p. 497) means much. The Bible has been found to be an exhaustive textbook on every phase of human experience, and has proved to be a "sufficient guide" all along the way. That our Leader, Mrs. Eddy, constantly leaned upon this same "inspired Word" to guide, direct, and strengthen her is apparent in all of her works and throughout her life. Because of this firm foundation for the teachings of Christian Science which she gave us, the Christian Science movement has proved to be a house founded "upon a rock," and the judgment of future generations will be summed up in the words, "It fell not."

Several years ago a teacher of Christian Science closed a term of primary class teaching by quoting the following: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1). To one student who heard those words at that time, a new inspiration was born, and in an earnest endeavor to achieve that "absolute faith" the Bible as illumined by the revelation of Christian Science has indeed become a "sufficient guide" by which an ever increasing understanding of "eternal Life" is being gained.

Faith is defined in our textbook (p. 297) as "a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood." Surely every demonstration of Christian Science, and the solution of every problem according to its rules, is begun in that chrysalis state which includes the beginning of the transformation from the belief in error to the understanding of ever present Truth, which is the unfolding of faith.

A Christian Scientist once passed through an experience of great sorrow. She continued to study daily and, as she thought, put forth her best efforts to rise above the experience and regain a normal capacity for service. She called daily for the services of a practitioner, and listened, although passively, to whatever of the truth was voiced to her; but she had unconsciously determined that in future her service would be less active, and so robbed herself of the peace and healing she might have received.

Among other decisions, she thought she could never again give a testimony in a Wednesday evening meeting. Just at that time this sorrowful one took a very long journey, and upon the first Wednesday evening after arriving at her destination, she was taken to a small Christian Science church to listen to the service. Upon entering the building she experienced at once a great sense of rest and peace. The whole atmosphere, from the simple appointments of the small auditorium to the beauty of the service, appealed to her, and when the opportunity was given she arose to express her gratitude for the teachings of Christian Science.

Immediately after the service she was approached by a friend of former years who, when last they had met at a far distant place, was helpless in a wheel chair, but who now was walking easily with the assistance of only a cane, and who, ignorant of the sad one's affliction, joyfully told of her own healing, then so nearly consummated, through Christian Science treatment. While the mourner listened to this glad story of healing, her gloom was lifted, and she has often thought of what she so nearly missed, and only gained by obedience and gratitude—the fruits of faith. From that moment her inheritance of joy and health and peace began to be manifested.

The eleventh chapter of Hebrews is a never failing source of encouragement and inspiration, setting forth in the opening verse a clear and concise definition of faith, and following it with references to incidents recorded in the Old Testament Scriptures in which the active factor and resultant element was the faith of the prophets and leaders of both very early and later Jewish history. Among the incidents cited, Abraham's faith, expressed in his acts of obedience in not only going out to an unknown land when he was called but dwelling there, enabled him to become the founder of the great Hebrew nation, and is a valuable experience by which we may gauge our actions. Are we willing not only to go out from a false condition but, having arrived at the consciousness of the true situation, to dwell there? Throughout this wonderful chapter are noted the results of faith: Joseph's victory over the flesh, evidenced by his clear vision and gift of prophecy, gained by walking with God in faith; the protection, exaltation, and courage of Moses, first through the faith of his parents and then through his own; the mighty works of Gideon because he had faith to obey unquestioningly as he was led by the angel of the Lord; of Barak's faith in God as revealed to him by the prophetess Deborah, and his subsequent victory over the army of Sisera; and so on through the experiences of those Hebrews listed in this chapter, to whom, no doubt, the temptations to believe in discouragement, defeat, malice, money power, poverty, epidemic, war, loomed as formidable and were as real as to us. We can well consider seriously, then, the Revelator's wonderful prophecy in the words of the Christ, "Be thou faithful unto death, and I will give thee a crown of life," and resolve that our constant prayer shall be, as expressed in one of our hymns (Hymnal, p. 70):—

Oh, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here the hallow'd bliss
Of an eternal home.

"Behold, what manner of love"

EDNA B. JOHNSON

THE beloved disciple said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The greatest gift the world has ever known came with the advent of Jesus the Christ. This gift of God to the world is as yet not fully comprehended. The mission of Christ Jesus was to bring healing to a sin-filled world,—healing of mental, moral, and physical ills. The vision of the worldly-minded people was so beclouded by their incarnate false beliefs that the truth of the Christ-teachings could scarcely be

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understood by them. The beloved Master's vision was deep and far-reaching; every need of mankind was known to him, and throughout his earthly pilgrimage he was faithfully striving to show by precept and parable how this need could be supplied. His love for the children of men was so intense, so pure, so impartial, that no matter how deeply they had plunged into sin, the Christ-element of compassion and forgiveness in the man, Christ Jesus, forever predominated, and for those deepest in sin he could offer the prayer, "Father, forgive them; for they know not what they do." It was because of his full understanding and knowledge of the love of God that this marvelous prayer was uttered. No one has ever grasped the meaning of this love so fully as did Christ Jesus.

With unmistakable signs the world to-day feels the touch of the Christ-command spoken ages ago: "Seek ye first the kingdom of God, and his righteousness." Those who truly seek first the kingdom of God have fulfilled, in a measure, the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This command, ages old, is to-day being apprehended, and through this understanding human consciousness is undergoing a purifying process which is enabling mankind, little by little, to replace the imperfect concept, the impure and wrong thinking, with the Christ-mind, the Christ-element of goodness and forgiveness. The Magdalene recognized the impurity of her own life and knew that the healing streams of love and forgiveness which flowed from the Master's pure life and teachings could purify her own, and when in her contrition and meekness she went to him the reply was, "Thy sins are forgiven."

The process of correction may be slow, but the refining is refreshing and sure. On page 96 of "Science and Health with Key to the Scriptures" our beloved Leader says: "This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless." We cannot, in the light of Christian Science, deceive ourselves into taking one single step that has not been honestly earned by impartial and consecrated thinking. Christian Science is teaching us to love as Jesus loved, to think as Jesus thought,—in terms of Mind; and this because we are the reflection of divine Mind, which knows no evil. It is therefore the duty of every sincere student of Christian Science to be a transparency for truth, to possess the Christ-spirit, to keep close to God in daily work, and to know that nothing can hinder progress and growth in truth if our motto is "God First." And so we learn, in our attempt to follow the Way-shower, as revealed through the practice of Christian Science, that the keynote of true Christianity is love. We are to-day receiving the benefits of Christ's glorified teaching, bearing to us its rich reward of health, happiness, and an immeasurable sense of reliance on God. Thus we rejoice, as Mrs. Eddy says (Science and Health, p. 569), "in the proof of healing,—in a sweet and certain sense that God is Love."

The standard of Christian Science is high; indeed, Christian Science is the highest expression of Principle in the world to-day, because it is teaching true affection. We are told that such affection is the service of men to each other, wherein each reflects the presence of God. Christian Science is revealing God to mankind as Love; it is revealing the changeless perfection of God and His allness. We know that the greatest need in the world to-day is for a knowledge of God, and Christian Science is supplying that very need. It is giving to a hungering, starving world the spiritual food which is regenerating and reforming men. Our faithful striving and our effort to reflect this love of God is daily rewarded by refreshing draughts of spiritual healing, which fall upon us like showers of blessings.

Paul said, "Be not conformed to this world: but be ye transformed by the renewing of your mind." At this point there comes to thought a mental picture, which was clearly beheld in consciousness at one time. In the early experiences of one student of Christian Science, growth had seemed to warrant a feeling of security. In this conclusion, however, there was no doubt a mixture of self, of arrogance, and of criticism. Experiences have disclosed that such belief constitutes an obstruction in the path of true growth and progress, and has revealed the necessity of beginning from the lowest rung of the ladder. Deepest gratitude is felt for this revelation, and the sincere desire of the student is to maintain that mental attitude of correct thinking which made possible the taking of that right step on the first rung of the mental ladder. The individual so touched by the truth of Christian Science is yielding up his false beliefs, criticism, resentment, impatience, unforgiveness, and the Christ-mind is being established in him.

The spiritualized consciousness of our beloved Leader, Mary Baker Eddy, enabled her to present to the world "Science and Health with Key to the Scriptures," the textbook of Christian Science, and this dispensation of Truth has revealed such an understanding of the Bible that all faithful students are being awakened to a realization of what the beloved Master endured in order that we might know something of the love he bore to humanity. Through spiritualized vision we are learning to know God as Love, and thus to our heart—our purified thought—comes that glorious triumphant song, "Behold, what manner of love."

Illusion

DADA JELLISON CLARK

IN an advanced class in a Christian Science Sunday school, a pupil asked the teacher just what would become of mortal mind when no one any longer believed in it, and the teacher replied that it would always be just what it is now—nothing. Then the teacher asked what became of their belief in Santa Claus when they awakened to the fact that they had only been believing in a myth. Had not their childish fancy been carried away by the vision of a fat, jolly old man, who on Christmas Eve, while they slept, came down the chimney and filled their stockings with good things, which on Christmas morning seemed proof of his visit? As they outgrew this myth, however, what became of their belief? And after the truth became clear to them did there not cease to be even an illusion?

Shortly after this the teacher had a seemingly difficult problem to solve, and in her work this illustration of the mythical nature of a false belief continually recurred to her, until she asked herself just how much of this she was proving, and whether she was actually demonstrating that statement by Mrs. Eddy in "Unity of Good" (p. 9), "*By knowing the unreality of disease, sin, and death,* you demonstrate the allness of God." With this there came the message to rise to the altitude of thought where there ceased to be an illusion. The argument that the dream was terrifying could not make it any more real in view of the allness of Love. Mortal mind would keep its victim a prisoner even though the door is wide open. Let us stop our fluttering and being "carried about with every wind of doctrine," and calm our thought sufficiently to see the open door and our freedom near at hand.

There is another side of the illusions of mortal mind

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which we cannot overlook or pass carelessly by. Sometimes we are tempted to believe that because the illusion is pleasant we may cling to it awhile longer, but this is just another subtle phase of the error, and we are only deceiving ourselves. It is of no more advantage to prolong the dream when pleasant, however enticing the arguments it presents, than it is to desire to tarry in the more painful illusions. These varying manifestations of the carnal mind are just robbing us of our divine inheritance as children of the one perfect Mind.

Man has always been in infinite good in spite of what the illusion may testify. Harmony is just as eternal a fact here and now as it ever has been or ever will be. The law which operated in Jesus' time is just as available now as it was then, just as powerful in one place as in another. Harmony is demonstrated by knowing the truth and thus proving the unreality of the illusion. Mrs. Eddy makes this clear on page 218 of "Science and Health with Key to the Scriptures," where she says, "When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease."

To Jesus one illusion was as quickly dispelled as another. To him Spirit and things spiritual, Mind and its ideas, were so real, so tangible, so ever accessible, that error in any of its guises met its instant detection, followed by its immediate destruction. Every step we take in proving the unreality of any illusion by knowing the allness of eternal facts, helps to fulfill that wonderful prophecy on page 64 of Science and Health: "Spirit will ultimately claim its own,—all that really is, and the voices of physical sense will be forever hushed."

Fear Powerless

MOLLIE ORR WALDRON

HUMAN existence without a correct understanding of God is devoid of any permanent joy or peace, because mortals are ignorant of the fact that good alone is real and is the only power. Some people are more deeply immersed in the belief that evil has power than are others; and it is with the hope of helping these fearful ones that this article is written. From early childhood I was made miserable by fear. It always seemed natural to me to look on the dark side of things and to be constantly expecting trouble for myself and my loved ones. I had much religious teaching, but it did not afford me any peace or comfort; in fact, the scholastic beliefs about God which were presented to me really made me more afraid of Him than of anything else. I passed many years in this condition of ignorance, "having no hope, and without God in the world," until I was finally led to the study of Christian Science.

My first glimpse of the truth was so satisfying and uplifting that I was transported to the mountain top, dwelling there happy and seemingly fearless for a short time; but I was obliged to come down into the valley and to begin to prove for myself the great fact that good is the only power. Our Leader says in "Science and Health with Key to the Scriptures" (p. 569), "The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for the devil knoweth his time is short." This I proved to be true; for when it dawned upon me that the danger lay in the fear of evil conditions and not in the conditions themselves, I became as afraid of fear as I had ever been of the material germ, climate, and so forth. Indeed, it seemed worse; for I could not run away from evil suggestions as I had from things and places, nor could I allow myself to find an outlet by continually voicing error as formerly. This struggle in my thought lasted for many years, and although my progress seemed very slow, I did not get discouraged, but kept continually meeting the suggestions of fear with the affirmation of the truth that good alone is power. I declared the truth over and over again though it often seemed to be a mere repetition of words; for I reasoned that as the child learns to understand the multiplication table by applying the rule over and over again, I could learn the truth about power in the same way if I were sufficiently patient and persistent.

I am grateful to say that my efforts to cling to God were bounteously rewarded; for one day I realized quite clearly that my salvation was being beautifully worked out, that the sick had been healed and the home regenerated despite the fear and trembling. Since then I have never been in such bondage to fear, for I have proved in a small degree what our Leader has said on page 273 of Science and Health, "Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science." Let the fearful ones rejoice that we have such comforting assurance. If we cannot at once silence these suggestions of fear, we know that we can finally nullify them by prompt and persistent clinging to the truth.

Spontaneity

E. OLIVE DAVIS

THE writer recently found herself referring rather frequently to spontaneity as a quality of man's thinking. It one day became necessary for her to explain to some one just what she meant by the term, and this led to more thoughtful consideration and study of the word. She was interested to find among other definitions the term "self-activity." Some thought along this line was very illuminating. If spontaneity were a desirable mental quality, how could it be defined as self-activity? The answer came: Man has no self apart from God, the one Ego, the great I AM; for, as Mrs. Eddy says on page 183 of "Miscellaneous Writings," "asserting a selfhood apart from God, is a denial of man's spiritual sonship; for it claims another father." Real self-activity for man then means the reflection of God-activity. This was the explanation; here was the source and spring of spontaneity,—a willingness to let God declare Himself through His idea.

The example set us by Jesus, the Way-shower, came at once to mind. He said: "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." "I do nothing of myself; but as my Father hath taught me, I speak these things." Even the ignorant and worldly-minded who delivered Jesus over to the rulers, bore witness to the power of his words, for they said of him, "Never man spake like this man." Think of the ease, the freedom, the inspiration with which he taught. His lessons were not read, nor based upon anything previously prepared and carefully thought out, so far as we can judge. Objects which were at hand served him as illustrations,—fishing nets, fig trees, mountains, vineyards; and as for his delivery, did not his listeners' hearts burn within them? All this and more was the content of what he spoke and of which the Master himself said, "The words that I speak unto you, they are spirit, and they are life." Think of it! His words were spirit and life, were the expression of God through His Son.

It is of course a belief of separation from God which makes men timid, fearful, and restrained in thought, speech, and act. Curiously enough we say that this mortal, limited,

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finite self is self-depreciatory; but this is really only the old argument of the serpent in its effort to depreciate God's perfect selfhood and His perfect manifestation by claiming the existence of an evil mind and a man separated from his Maker. It is to be noted that one of the results of such timid, fearful thinking is manifested in such strict adherence to the letter of Christian Science that the freedom and spontaneity of the spirit are lost sight of. Lacking divine inspiration, treatment becomes mere argument, and church work is concerned with fulfilling only the letter of the law; yet Paul has said, "Where the Spirit of the Lord is, there is liberty."

Since we know this, let us claim our real inheritance, put mortal self aside, and think and speak only as inspired by God. With the responsibility placed where it properly belongs, we shall have no thought of pride or self-glorification but only the joy of bearing witness to our Father's greatness and goodness. This was surely what Jesus meant when he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

What God Hath Done

ROBERT L. SAWYER

A CHILD, troubled in the night by error, and tossing in confused fretfulness, was taken up by the mother and comforted with the assurance of Love's presence and that God would take away the ill and give him rest. After a time the boy passed into a state of seemingly troubled sleep. The next morning as the parents were studying the Lesson-Sermon the little fellow came running to them, saying, "Oh, I want to tell you what God did to me: He took away all my headache; it's all gone." The feverish lie had been supplanted by the truth of being, for the freedom of the child was evident. What a precious reminder to the older children of the loving care of the Father, "who healeth all thy diseases."

It is our privilege to attend the Wednesday evening meeting in this same joyous spirit of longing to tell what God hath done, remembering that each true witness has the support of Mind in infinite jurisdiction, bringing home to troubled hearts the actuality of our revered Leader's life purpose, as stated on page 207 of "Miscellaneous Writings": "To impress humanity with the genuine recognition of practical, operative Christian Science."

[Written for the *Sentinel*]

Thanks

GRACE HOFFMAN WHITE

FOR the great sky and the great sea
And all the great strong things there be,
We thank Thee, Lord!

For winds adown the mountain side,
That sweep their fragrance far and wide,
We thank Thee, Lord!

And all the leaping joyous things,
The happy birds on happy wings,
We thank Thee, Lord!

For love that comes and never goes,
And e'en for what we deem our woes,
We thank Thee, Lord!

For life itself we needs must praise,
As up to Thee our song we raise
And thank Thee, Lord!

Selected Articles

["'The supremacy of Spirit'"—*The Christian Science Monitor*, Boston, U. S. A., Aug. 11, 1919]

The careful reader of "Science and Health with Key to the Scriptures," the textbook of Christian Science, can hardly fail to notice the frequency with which Mrs. Eddy uses the phrase, "the supremacy of Spirit." Ten times in the textbook she repeats, as the Concordance shows, that identical phrase, to say nothing of the changes by the substitution of the words Mind, Truth, good, and other variations which in their final analysis amount to the same statement. In her "Miscellaneous Writings" the same phrase occurs no less than five times more. Discounting the criticism of those who have failed utterly to approach Mrs. Eddy's metaphysical standpoint, it may safely be said that she always said exactly what she meant in the best words it was possible to select to express that meaning. When, therefore, we find her using continually the statement of the supremacy of Spirit, we may be very sure that she not only meant what the words imply, but also that the thought therein expressed came from her innermost heart. If this were not so she would hardly have used them so often.

Before the discovery of Christian Science we might have heard the words, supremacy of Spirit, from the pulpit or platform, but they did not carry the living vigor that they do in the light of the Christian Science textbook. Why? one may reasonably ask. Do not the same words always mean the same thing? In this instance the vitality of the expression had been sapped by centuries of "vain repetition" which lacked the demonstration necessary to a living faith. To go on for a lifetime repeating the words "supremacy of Spirit" while nine tenths of that lifetime was given up to proving the exact opposite, namely the supremacy of matter in our lives, was a poor way to embody living force and practical faith in the words we professed to believe.

Here, then, was the situation described in the Scriptures: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." And Jesus did help his unbelief, by casting out the "dumb and deaf spirit," and healing the child of the man who had uttered that despairing cry; despairing especially, perhaps, because the disciples of Jesus had failed to make this demonstration of healing. It is to be noted that Jesus did not tell the father of the child that he must believe without receiving; that it was his Father's will that the child should remain afflicted; that such visitations were the evidences of the inscrutable wisdom of God, whose ways man knoweth not, or any other like sophistries into which his later professed followers were misled. His answer was the healing of the child, and he did not wholly excuse the disciples for their failure in this case. Greater humility, more absolute dependence upon the supremacy of Spirit, was what he implied was necessary, in the words, "This kind can come forth by nothing, but by prayer and fasting."

Moses was a great exponent of the supremacy of Spirit. The First Commandment, given to him on the mount, includes the whole of the idea of the supremacy of Spirit in the words, "Thou shalt have no other gods before me." In Science and Health we learn that this "me" is Spirit; for example, on page 467: "The first demand of this Science is, 'Thou shalt have no other gods before me.' This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but

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that which is spiritual." The belief has been permitted to grow up that the so-called material existence of men is reality; that spiritual existence, if there is such a state, is an unknown quantity, to be revealed, if at all, at some future time, after this material existence is over. All this is changed in Christian Science, which shows that material existence is the error not the reality of being; that the only real existence is spiritual and always has been spiritual. Spiritual existence has been lost sight of by mankind through misbelief and ignorance of Spirit. Spirit is not less real than it ever was; Spirit has always been infinite and supreme, existing everywhere, and all that really exists does so now because of the infinitude of Spirit.

Now this statement of spiritual Truth may not at once clear away the misconception from mortal eyes. That is why the average person who first begins the study of Christian Science is prompted to ask: But how about the material universe, the men that we see and deal with, and all the material objects that we are using in our daily lives? These things fall into their natural and only logical place as counterfeits of the spiritual and real as the spiritual viewpoint is gained in Christian Science. Their unreality is gradually proved as the reality of Spirit appears. Nothing that is real can ever be lost or changed; only that which is unreal is put off, and that process is wholly dependent upon a better and higher concept taking the place of the old.

Here arises another question. Some seekers for the truth as revealed in Christian Science, not grasping immediately the fundamental idea of the supremacy of Spirit, may have read and reread the textbook without the benefits following that they had been led to hope for. Why is not every one immediately healed by reading the book? We know that thousands have been so healed, why is this not an invariable rule? Why should some have to study for months, perhaps for years, to gain what others seem to obtain in a much shorter time? Mrs. Eddy explains this in a short paragraph on page 324 of Science and Health, where she says: "Paul writes, 'If Christ [Truth] be not risen, then is our preaching vain.' That is, if the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say." The only course, then, is to strive to attain "the true conception of being," which Mrs. Eddy says is "the idea of the supremacy of Spirit," knowing in the meantime that the mortal measurement of time spent in the search has nothing to do with Truth's appearing.

The ways of matter have been vain. Centuries of exploration in the fields of so-called material law have yielded so little that the most learned in its lore are to-day found making admissions that should startle the world into an acknowledgment of its mistaken course. Years ago the Discoverer of Christian Science put the matter clearly before all with eyes to see and ears to hear when she wrote (Science and Health, p. 491): "Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator."

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[Ernest C. Moses in *Kankakee* (Ill.) *Republican*]

A writer in a recent issue certainly was not correctly informed concerning the practice of Christian Science or he would not have attempted to classify its healing work with the alleged cures of Hindu fakirs and Buddhist priests. It is easy to make such erroneous statements in the absence of definite knowledge of Christian Science, but those who understand and demonstrate this Science know that it is the very opposite of every form of oriental occultism and hypnotism.

Christian Science heals both sin and sickness through a spiritual understanding of God, and its acceptance by the people results from the good it does. This Science declares that sin, sickness, and death were never created by God, and hence from the standpoint of God's perfect creation these abnormalities have neither cause nor reality. They claim to exist as realities in human consciousness, however, and it is the work of Christian Science to destroy the hold of these enemies on humanity.

Christian Science is based on the teachings of the Bible, which is the Word of God; therefore there is light in this Science and it is manifested by those who fully accept the statement of the Master, "He that believeth on me, the works that I do shall he do also." Jesus based the whole structure of Christianity on works and not on profession. As Christian Science is a clear explanation of the teachings of Christ Jesus, in strict accord with his divine Principle and rule, it proves its authority in destroying the "works of the devil," and the fruits of this Science of Christianity make it known as God's revelation of truth, welcome to sincere seekers after health and righteousness everywhere.

The works of this Science are explained in a degree in the following statement by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 270): "If sin makes sinners, Truth and Love alone can unmake them. If a sense of disease produces suffering and a sense of ease antidotes suffering, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals."

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[Peter V. Ross in *Emanu-El*, San Francisco, Calif.]

Very discerningly, indeed, does a gentleman write of Christian Science in *Emanu-El*. He is quite right when he says that we cannot banish sin and pain from the world by ignoring them, nor abolish evil by denying its existence. He might have added, with equal truth, that we cannot overcome them while admitting their reality.

We must, so Christian Science insists, go farther than simply to ignore or even deny evil, whether it takes the form of sin or of suffering. It is essential, if we would destroy it, to see evil for what it is; namely, the suppositional absence of good, a false pretension of power, dangerous until faced and overthrown, and susceptible of being overthrown only because, notwithstanding appearances, it is after all without entity or actuality. The denial of evil is important, but likely to be wanting in complete efficacy unless accompanied by the affirmative realization that the omnipresence and omnipotence of God, or the all-presence and the all-power of good, relegates evil to the realm of illusion or unreality, without power or influence except as it is believed or accepted. Ignoring evil is wholly inadmissible, for thereby it is given opportunity to propagate and spread its deception. It must be seen in its true light or nature as a false claim, and then met and uprooted. This becomes possible only as its unreality is recognized, since real things are permanent and enduring.

Our critic errs in supposing that Christian Scientists "would effect cures by the mere recital of Biblical verses." The fact is that Christian Science has imparted a new meaning and vitality to the Scriptures which enables Christian Scientists to utilize the Bible truths and thereby to overcome

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sickness by spiritual means as promised and illustrated in Holy Writ. This it does, not by reciting verses and formulas, but by a process of spiritual understanding which discerns disease as a mistaken belief or phenomenon of the human mind and displaces it with the idea that health and harmony are everywhere present, even where suffering seems to be. Material sense, with its fears and pains, is thus made to yield to spiritual consciousness, which is cognizant only of the things of God.

In one sense, as this gentleman declares, there is nothing new about Christian Science, for it can all be found in the Bible. But how many were finding it there before Mrs. Eddy discovered it and stated it in such a way as to make it understandable and usable? Electricity has always been right at hand, yet it possessed no utility for mankind until Edison and others discovered and applied its subtle laws. No one would minimize the value of the service of such men, and no one should underestimate the importance of Mrs. Eddy's discovery and demonstration of those spiritual truths which had so long been hidden and unemployed.

The Scriptures contain Christian Science, it is true, and the churches, Jewish or Christian, might have invoked and applied it, but they have not done so to an extent satisfactory to their followers. Neither has medicine met the needs of a suffering people. Hence they have, in large numbers, turned from their medical systems and churches to Christian Science as discovered and founded by Mrs. Eddy. In so doing they have found that their religion has not suffered deterioration, but rather received a new impulse and inspiration.

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[Miss M. Scott Till in *The Mid-Sussex Times*, Brighton, England]

Christian Science presents to suffering humanity the wonderful possibilities of the application of the law of divine Spirit, and Christian Scientists have learned to know that this divine Principle, this divine, unerring law, when understandingly applied, saves and heals; for believing in its efficacy they are going out into all the world, casting out devils and healing all manner of disease. The signs following the application of this law prove it to be "the law of the Spirit of life in Christ Jesus," which makes "free from the law of sin and death," prove it to be the law of divine Principle, Love, which has existed through all time, hidden until Mrs. Eddy, the Discoverer and Founder of Christian Science, discovered it to be the power which Jesus demonstrated in overcoming the human, man-made laws of sickness, sin, and death, laws which God did not create, for He made all, and it was good.

Christian Science is urging upon a materially thinking world the earnest consideration of this spiritual law. It bade men then, as it bids them now, turn from the contemplation of the flesh, or matter, which is profitless and not pleasing to God, to the contemplation of man made in the image and likeness of Himself, Spirit. To-day Christian Science is thundering Jesus' teachings once again upon the world, with the result that multitudes are listening, and listening are proving the Christ-healing to be the rich legacy Jesus left to all mankind.

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[Willard J. Welch in *Waukon* (Iowa) *Republican*]

The following news item appeared in a recent issue of the *Postville Herald:* "Sheriff ——— accompanied Miss —— to the hospital at Independence last Thursday. Her home was formerly Harpers Ferry. The young lady is about twenty-eight years of age, and delving too deeply into the theories of Christian Science is accredited with causing her present regrettable condition, says the *Waukon Republican.*"

Thorough and painstaking investigation into the statement made in the foregoing news item has developed the fact that the cause given for "her present regrettable condition" is a mistake. The young lady came into contact with a spiritualist in Dubuque, and it was the opinion of two of her brothers who live there that this was unfortunate for her under her existing mental condition, for she had manifested a worried and downhearted disposition for some time. The entire family thought that Christian Science and Spiritualism were the same thing. This apparently accounts for the newspaper article. A clear explanation was made of the fact that Christian Science has absolutely nothing in common with Spiritualism, mesmerism, or hypnotism, and never has had, for it is the pure and simple religion preached and practiced by Jesus the Christ. Matters then became clearer and all admitted they had been mistaken.

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Extracts from Letters

"I wish to take this opportunity to express my gratitude for Christian Science. Beginning in a camp in the United States, my work as chaplain has taken me to the embarkation port and overseas, through the debarkation camp into a replacement depot in the Intermediate Section of the S. O. S. of the A. E. F., where I have met men on their way to the front lines and coming back from the front. At every stage of my experience I have found proof of the healing work of Christian Science in the demonstrations made by the soldiers. The men in our Army have come into their new conditions from widely differing spheres of life, but the comradeship of Christian Science has brought them together as nothing else would have done, and wherever I have gone I have found these little bands of students discovering their mutual interest in Christian Science, and thereafter working together in most practical Christian fellowship.

"For my own self I have found healing from sickness through reliance solely on Christian Science. In an army camp in the United States I one evening thought myself too sick to keep out of bed, but when one of the soldiers asked me to see him and tell him something of Christian Science, I was recalled to a better understanding of this teaching, and found myself well before our conversation was ended. Again, on the transport when the voyage seemed hard and there was great fear of the epidemic raging on board, I began to find I was feeling as badly as the others; but after one night spent on the deck talking with a boy beginning to be interested in Christian Science, there was never a return of these symptoms. Here in France whenever a sense of sickness has manifested itself, I have found it merely a demand for more earnest work. I can say truly that I have been helped many times, not only in sickness but in times of threatened danger from accident.

"But above all I wish to speak of my gratitude for the sense of protection that I have felt. At times when I have seen new-made friends depart and have felt alone, I have realized that all these new-made friends have been the result of mutual interest in Christian Science, and that they have been friends in every sense, although never acquainted before arriving in France. This is a necessary result of Christian Science, for we are never left alone. Divine Love protects us through every trial, and we will feel this protection everywhere we go. At times when the results of accidents have seemed unfavorable the same sense of protection has comforted me and shown me to look rather for the good results from ever present Love."

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William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

In Accord with Mind

Judging by the experience of practitioners to whom the suffering come that they may learn of that divine wisdom or Christian Science which frees mankind from self-imposed sufferings, there are few persons free from a perpetual inward irritation aroused by their disapproval of the actions of others. The individual believing in his own competent mind, thinks harmony possible only if that mind rules. Finding others mentally active but actuated by different motives and illumined by different views, he is unable to find conformity with their good intentions and so wills and desires that all operations shall conform to his imagination of the right process. Hence there arises in many a business what has been kindly termed a benevolent despotism. This, however, to the workers may not seem to be benevolent at all, since natural growth, intuitive energy, and individual vision are all quenched and work becomes formal and the outlook narrow, with no place for invention or ingenuity or for the exercise of prayer whereby one may reach and discover the answer of Mind.

Elihu as the questioner of Job asks, "Should it be according to thy mind?" It is well for every man at intervals to put to himself this question, especially when he finds himself climbing up the steps of the judgment seat to sit there in condemnation of what others do. The translation of this passage in the American Standard Version of 1901 makes the question read: "Shall his recompense be as thou wilt, that thou refusest it?" Is a man to decide how God shall reward him, and choose or refuse according to his own wish? Not if there has been gained some vision of the one Mind concerning whom it may be said, "Thou shalt judge the people righteously, and govern the nations upon earth;" not if the example of Christ Jesus is understood, and there is a following in his steps; for he, even when actually reviled, did not revile again, and when made to suffer, did not threaten; but committed his cause "to him that judgeth righteously." The admonition, then, is pertinent which says (Science and Health, p. 216), "Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness."

There are cases of healing, for example, where recovery and comfort and recuperation are due to deliverance from resentment, irritation, severity, harsh judgment of one's self and others, through discovery of the perfection of God's government and the peace of heart which follows a willingness to obey divine Mind. The will to make human beings obey the varying theories of conduct emanating from the human brain has to be supported by cruelty. It is illustrated by the brutalities of the slave traffic. The will to power disregards the rights as well as the feelings of others, since domination is looked upon as of supreme importance and the one who can domineer believes he becomes thereby a veritable lord; but hereby discord becomes a raging power in the earth, because mortal mind continually provides "gods many, and lords many." No peace is possible until men yield up their personal ambition to be dominant, forceful, brainy and braggart, and recognizing one Mind, are content to be obedient, pure, and tender-hearted. Then comes true dominion, even as our textbook discloses (Science and Health, p. 307): "The divine Mind is the Soul of man, and gives man dominion over all things. Man was not created from a material basis, nor bidden to obey material laws which Spirit never made; his province is in spiritual statutes, in the higher law of Mind."

The world has learned by its sufferings the insufficiency of personal rule and domination to establish happiness. It has been deceived by fine promises and subdued by threats and fears. Yet all the more is there cherished in the hearts of mankind a hope of better things, a hope of deliverance from the confusing claims of personal rulers and the contentions of many would-be saviors, and the sadness of heart from many disappointments. The only remedy is practical Christianity. Matter has no saving efficacy, although various serums and elixirs may be widely advertised; nor is there any salvation in the human mind, which by its pride and godlessness built up the trouble. What Peter boldly said when he proclaimed the name of Christ Jesus is vitally true to-day: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christian Science shows us exactly why this salvation is available for all. Mrs. Eddy says (Science and Health, p. 316): "Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth."

William P. McKenzie.

Overcoming

In John's revelation we find him frequently calling upon men with no uncertain voice, as when he says, "He that hath an ear, let him hear what the Spirit saith unto the churches." Many times he proclaims the necessity for "overcoming," always coupling therewith some marvelous promise of the good which shall result to those who are thus triumphant. From the first suppositional acceptance of the lie of material sense to the present time, humanity has gained a larger realization of good only through overcoming that opposite lie which it had accepted perhaps all unwittingly. Mankind has always recognized in a general way the necessity for triumphing over evil, and it has struggled long, and often in vain, because of its misunderstanding of fundamentals. Considering evil as real and equal if not superior to good, it has started out to perform what it almost invariably prejudged as a hopeless task. Nevertheless there has constantly been the endeavor to win freedom from the supposititious control of error. All religious history is the portrayal of the struggles and triumphs of the people who have succeeded in overcoming evil by serving God and Him alone.

When Christian Science was given to the world with its illuminating revelation of the allness of God, good, and the consequent nothingness—unreality—of evil, the door of salvation was flung wide open, and can never again be closed. In the first flush of health restored or of sin forgiven (destroyed), the beginner in Christian Science has often felt that all of error had been vanquished so far as he was concerned, and that he would never again have any battles to

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wage for himself, but would only have the glorious privilege of helping others to find this liberating truth. Frequently it takes some time for him to become willing to face the actual situation. He has seen a great light. He no doubt has had vouchsafed to him a wonderful blessing; but he must take this light and go forward with it from the point where it found him. One sickness destroyed, one claim of sin overcome, is not the destruction of all evil to anyone's consciousness. It prophesies a full deliverance, however, and this must be seen in order that the student of Christian Science may continue to advance in the path from earth to heaven,—from human beliefs to spiritual understanding.

Each one must take up the work very patiently, very humbly, and always keep working at each problem until the overcoming is completed. He must remember that "he that endureth to the end shall be saved,"—he that continueth to the destruction of error shall be saved from each specific and every general claim of evil. It is important that the student of larger experience also should discern clearly that there is no place to stop in the process of overcoming until the last belief of evil has been proved unreal. To see, as Mrs. Eddy tells us in "Retrospection and Introspection," beginning on page 56, that "divine Science demands mighty wrestlings with mortal beliefs, as we sail into the eternal haven over the unfathomable sea of possibilities," is no cause for discouragement. On the contrary, to recognize this necessity is to do away with discouragement; for from this viewpoint the moment an error stands uncovered, there is the grand opportunity to rebuke and destroy evil by demonstrating the power of Truth.

When the Christian Scientist once understands what our Leader also says in "Science and Health with Key to the Scriptures" (p. 231), "Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered," he will no longer spend much time in carelessly making general statements of absolute Truth, but will instead apply mentally and specifically what he understands of Principle and will allow the completed demonstrations to speak for themselves. It is the "bearing witness" of both the spirit and the letter which accomplishes the overcoming, and the spirit is won as the letter is put into practice to the vanquishment of every great or least claim of evil. This demands a deep love and fervent consecration, and if one hesitates to press steadily on to the perfect goal, he would do well to recall the admonition of our beloved Leader, in "Miscellaneous Writings" (p. 334), "Because I have uncovered evil, and dis-covered for you divine Science, which saith, 'Be not overcome of evil, but overcome evil with good,' and you have not loved sufficiently to understand this Golden Rule and demonstrate the might of perfect Love that casteth out all fear, shall you turn away from this divine Principle to graven images?"

It is true that heaven is here and now, and that God is as infinite to-day as He always has been, and will eternally continue to be; also that His creation is as present and perfect as is the creator. Every human footstep, however, must be taken in patient perseverance to the overcoming of all evil with Truth and Love. We cannot dwell too constantly in thought with absolute good; but we must at the same time keep awake to the fact that we only know what we have proved, and we have found proof only when we have perfectly triumphed. After all is said, this overcoming is a glad work! We are always certain of success; for Truth has never failed, it never can fail, it is always omnipotent. This overcoming of evil with good is the sweetest, holiest experience possible, and it is a constant succession of triumphs for Principle. Who would not press joyfully on and thus fulfill the glorious promise of our blessed Master, Christ Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

ELLA W. HOAG.

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Among the Churches

Current Notes

ROCHESTER, N. Y.—A large group of members of First Church of Christ, Scientist, are taking steps to form a new congregation in this city which will be known as Second Church of Christ, Scientist. Where the church will be situated the committees do not yet know. It may be in almost any part of the city, excepting south of Main Street on the East Side, as the present building is in this section, at East Avenue and Prince Street. The idea is not only to relieve the congestion of this building but to accommodate members of the congregation who do not live in this part of the city.

It is not three years since the Christian Scientists moved from their former building at Alexander and Cobb Streets to the present edifice, completed in December, 1916. The seating capacity of the old church was five hundred and sixteen, that of the new is twelve hundred. The congregation is so large that at many services people are obliged to stand, and two sessions of the Sunday school are held to accommodate all the attendants.—*Rochester Democrat and Chronicle.*

BRAZIL, IND.—Ground was staked off to-day [July 18] for the edifice of First Church of Christ, Scientist, which is to be erected on the lot recently purchased from the Episcopal Church opposite the Public Library on North Walnut Street. The new church will be a one-story structure, built of brick in colonial style with an attractive front porch and massive columns. The building will have a frontage of thirty-two feet and a depth of seventy-two feet. The cost will be about ten thousand dollars.—*Brazil News.*

RIDGEFIELD PARK, N. J.—After the regular Wednesday evening testimony meeting [Aug. 6] in the Municipal Building the local Christian Scientists held a building meeting, which was attended by about forty-five people, some of them representing outside churches. Those present contributed in cash the sum of $5,039 for the new church, which is to be erected on the corner of Main Street and Hackensack Avenue, the ground for which will be broken in a week or ten days.—*The Review.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 7, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 24, 1919. Consideration of any applications received after that date will be deferred until the June 4, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

Ancon, Canal Zone, Panama (Society).—Dr. Walton Hubbard, lecturer; introduced by Miss Myrtis M. Gallup, who said in part:—

The latter part of the nineteenth century, following the great industrial and scientific revolutions, was characterized by deep and widespread religious unrest. Thoughtful people on both sides of the Atlantic questioned honestly and reverently the grounds of faith, and the great writers—for great writers are but mouthpieces for the people—voiced their restless questioning. It is a noteworthy fact that nearly every serious writer of note, poet or prose writer, both in England and in America, contributed something in his characteristic way to this literature of questioning. Matthew Arnold, the great English critic, was one of these questioners,— honest, reverent, and insistent,—who, because he could not find satisfaction for both head and heart, remained comfortless. In 1867, because he could not eliminate the "eternal note of sadness" from his songs and could give no heart-cheering message, he bade farewell to poetry and turned to criticism. In his last volume of poems is "Dover Beach," inexpressibly sad, which closes:—

> The Sea of faith
> Was once, too, at the full, and round earth's shore
> Lay like the folds of a bright girdle furled.
> But now I only hear
> Its melancholy, long, withdrawing roar,
> Retreating, to the breath
> Of the night-winds, down the vast edges drear
> And naked shingles of the world.
>
> . . . for the world, which seems
> To lie before us like a land of dreams,
> So various, so beautiful, so new,
> Hath really neither joy, nor love, nor light,
> Nor certitude, nor peace, nor help for pain;
> And we are here as on a darkling plain
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night.

During the same years a New England woman was diligently searching for a scientific faith rooted in understanding, and in 1866 she found the secret of the Christ-healing, and an understanding of a God who "forgiveth all thine iniquities" and "healeth all thy diseases."

To-day the world is again inexpressibly weary and heavy-laden, and cries for peace,—peace with justice and freedom, and a knowledge of the truth. Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." In order to learn to know the truth which makes free and to practice it in daily living, and thus to prove that peace with freedom is a present possibility, the great army of Christian Scientists are daily studying the Bible and "Science and Health with Key to the Scriptures," and according to their understanding are receiving their reward.

Maricopa, Calif. (Society).—John Randall Dunn, lecturer; introduced by Mrs. E. E. Ballanfante, who said in part:—

Christian Science is the religion, pure and undefiled, taught by Christ Jesus; and the physical healings are a natural result of these teachings and their practical application to everyday living now as aforetime,—the "signs following" that prove their divine origin. Nearly nineteen hundred years have passed since Jesus walked on earth, teaching the truth that would set men free from their self-imposed bondage of sin and disease, proclaiming and explaining the glad tidings of the gospel of a kingdom of heaven at hand, and healing all manner of disease, even finally permitting himself to be crucified that he might prove to an unbelieving world that to know God aright is life eternal. We have strayed far from his teachings; the healing power was lost; and the glad tidings of a kingdom of heaven at hand became a mere promise, pertaining to some future state of existence.

Christian Science, as given to the world by Mrs. Eddy in the textbook, "Science and Health with Key to the Scriptures," has restored the primitive teachings of Jesus. Once more the truth is being taught throughout the civilized world, and thousands of persons are willing to testify to the efficacy of this religion in healing sin and disease.

Buckhannon, W. Va. (Society).—Dr. John M. Tutt, lecturer; introduced by Root A. Pascal, who said in part:—

Christian Science, as misunderstood by those who have not carefully looked into its wonderful truth, is thought of only as a religion to heal the sick; but that is not so. Mrs. Eddy plainly states in "Science and Health with Key to the Scriptures" (p. 404), "Healing the sick and reforming the sinner are one and the same thing in Christian Science."

Louisville, Ky. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by W. H. Orrill, who said in part:—

There are hundreds of thousands of people throughout the world who are testifying daily that since taking up the study of Christian Science they are indeed finding God to be all-presence and all-power, a God who heals all their diseases. Too long have we been taught that we must die to see God, that all the blessed promises are only to be claimed after the experience we call death, and that the works of Jesus the Christ were performed for a limited period of time. Jesus said, "He that believeth on me, the works that I do shall he do also," meaning anyone who at any time should believe. Our revered Leader, Mrs. Eddy, who only claims to have rediscovered the Science taught by Jesus the Christ, has opened our eyes to the fact that God is "the same yesterday, and to day, and for ever;" and as Paul says, "In him we live, and move, and have our being."

Liverpool, England (First Church).—John W. Doorly, lecturer; introduced by the Hon. Lady Henniker Heaton, who said in part:—

Doubtless we are all familiar with the words of our Lord, "He that believeth on me, the works that I do shall he do also," and "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover;" but because we have been told even in most of the churches that these sayings and promises do not apply to us, most people have passed them by without qualm or regret, never realizing that unless they at least in some measure do the works, there is absolutely no evidence that they believe. One woman, however, Mrs. Eddy, did realize all this, and felt that the command to heal the sick was inseparably bound up with the command to preach the gospel, and she never rested until she had discovered, tested, and proved for all time the law underlying these physical and mental healings. She named her discovery Christian Science, and explained it to us all in her book "Science and Health with Key to the Scriptures."

Lima, Ohio (First Church).—John C. Lathrop, lecturer; introduced by A. C. Eddy, who said in part:—

The subject of Christian Science is meeting the favorable consideration of thinking people in ever increasing numbers throughout the civilized world. The reason for this becomes instantly apparent to anyone who will lay aside his

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preconceived ideas and prejudices long enough to give the subject intelligent and conscientious study.

No advantage will be taken of your presence here tonight by any effort to convert you, or even to divert you from any religious or medical convictions that may be meeting your needs or satisfying your thought; for Christian Science has not gained its unprecedented growth by proselyting. I am sure that it will be conceded, however, that the world of thought is not satisfied with the prevailing theories regarding man's origin, existence, and destiny. If there is a better way, then surely we can ill afford to allow pride, prejudice, or any other obstruction to close our eyes to the teaching that reveals to us the grand verities, or to hear what Christian Science teaches on the subject of existence.

MINNEAPOLIS, MINN. (Fifth Church).—Miss Mary G. Ewing, lecturer; introduced by Lew C. Church, who said in part:—

Christian Science teaches the truth about God and man, and man's relation to God. Through a knowledge and application of its fundamental teachings any and every human problem may be solved. It knows no incurable disease; it admits no discordant circumstance nor condition out of which man may not be delivered. It recognizes no cause or creator, save God. For half a century it has been making men and women healthy, happy, and harmonious. It has proved its efficacy in sickness, in sin, in poverty, in business perplexity,—and more recently in the exigencies and dire distresses of the battle field.

MARSHALL, MO. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Nelle S. Newell, who said in part:—

The Christian world has always claimed to believe in prayer; but in time of sickness, epidemic, in trouble,—financial, social, large or small,—has it turned in prayer to God, willing to put all reliance there? Prayer should be the "Christian's vital breath." So it was to Daniel, Elijah, Elisha, to Jesus, who said: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Christian Science has brought to the world again this conception of prayer, its efficacy, its action, its palpitating force. To prove that God has power sufficient to meet every need, is the mission of the redemption Christian Science is bringing to the world.

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Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Anaheim: Fremont School, West Center Street, 8 p.m., Oct. 5.
Fortuna: Church Edifice, Seventh and D Streets, Oct. 9.
Fresno: Fresno Auditorium, L and Kern Streets, 8:15 p.m., Oct. 2.
Glendale: Church Edifice, California and Maryland Avenues, 8 p.m., Oct. 6.
Hayward: W. O. W. Hall, B Street, 8 p.m., Oct. 10.
Long Beach: Municipal Auditorium, 8 p.m., Oct. 9.
Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., Oct. 2 and 3.
Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 3 p.m., Oct. 4.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., Oct. 6.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Sept. 30.
Los Angeles (Eighth Church, Gardena): Jefferies Hall, 8 p.m., Oct. 4.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Oct. 7.
Redlands: Contemporary Club, Fourth and Vine Streets, 3 p.m., Oct. 5.
Sacramento (Third Church): Tuesday Club House, 3 p.m., Sept. 28.
San Jose: Victory Theater, 8 p.m., Oct. 9.
Upland (auspices Ontario): Colonial Theater, 8 p.m., Oct. 3.
CANADA—Lethbridge, Alberta: Wesley Hall (Methodist), 8:30 p.m., Oct. 7.
Medicine Hat, Alberta: Odd Fellows Hall, 8:30 p.m., Oct. 6.
Moose Jaw, Saskatchewan: Allen Theater, 8:30 p.m., Oct. 5.
CONNECTICUT—Hartford (Second Church): Parsons' Theater, Prospect Street and Central Row, 3:30 p.m., Oct. 5.
ENGLAND—Bolton, Lancashire: Aspin Hall, Deansgate, 8 p.m., Oct. 20.
Hull, Yorkshire: Royal Institution, 7:30 p.m., Oct. 23.
Leeds, Yorkshire: Coliseum, 3 p.m., Oct. 19.
Manchester, Lancashire (First Church): Levenshulme Town Hall, Stockport Road, 7:30 p.m., Oct. 7.
Sheffield, Yorkshire: Cutlers' Hall, 7:30 p.m., Oct. 9.
HOLLAND—The Hague: Remonstrantsch-Hervormde Kerk, 8 p.m., Oct. 16.
ILLINOIS—Chicago (Ninth Church): Church Edifice, 6150 Woodlawn Avenue, 8 p.m., Oct. 6 and 7.
Highland Park: Church Edifice, 381 Hazel Ave., 8 p.m., Oct. 3.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Oct. 6.
Rockford: Rockford Theater, Park Avenue and North Church Street, 8:15 p.m., Oct. 10.
INDIANA—Muncie: High School Auditorium, 8:15 p.m., Oct. 7.
Plymouth: Gem Theater, 3 p.m., Oct. 5.
KANSAS—Cherryvale: High School Auditorium, 8 p.m., Oct. 6.
Independence: Church Edifice, Main and Eleventh Streets, 8 p.m., Oct. 2.
Lawrence: Varsity Theater, 3 p.m., Oct. 5.
MARYLAND—Baltimore (First Church): Garden Theater, Lexington Street, near Park Avenue, 3:30 p.m., Oct. 5.
Cumberland: Masonic Temple, 8 p.m., Oct. 6.
MASSACHUSETTS—Springfield: Municipal Auditorium, 8:15 p.m., Oct. 2.
MICHIGAN—Detroit (joint lectures): Garrick Theater, 12:10 p.m. (noonday lectures), Oct. 1, 2, and 3.
Detroit (First Church): Church Edifice, Cass and Hancock Avenues, 8 p.m., Oct. 3.
Detroit (Second Church): Church Edifice, East Grand Boulevard, near Jefferson, 8 p.m., Oct. 2.
Jackson: Masonic Temple, 8 p.m., Sept. 26.
MISSOURI—St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., Oct. 9.
NEVADA—Reno: Majestic Theater, 3 p.m., Sept. 28.
NEW HAMPSHIRE—Portsmouth: Universalist Church, Pleasant Street, 7:45 p.m., Oct. 10.
NEW YORK—Brooklyn (Third Church): Church Edifice, 261 East Twenty-first Street, 8:15 p.m., Oct. 2 and 3.
Buffalo (First Church): Elmwood Music Hall, 8:15 p.m., Oct. 3.
New York (Fifth Church): Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., Oct. 2 and 3.
Olean: Church Edifice, E. State and Barry Streets, 8 p.m., Oct. 6.
NORTH DAKOTA—Belfield: Lyric Theater, 8 p.m., Sept. 30.
OHIO—Norwood: Norwood High School Auditorium, 3 p.m., Oct. 5.
Toledo (Second Church): Coliseum, Ashland Avenue and Bancroft Street, 3:30 p.m., Oct. 5.
OKLAHOMA—Chickasha: Sugg Theater, 3:30 p.m., Oct. 5.
Tulsa: Convention Hall, 8:15 p.m., Oct. 3.
OREGON—Portland (First Church): Church Edifice, Eighteenth and Everett Streets, 3 p.m., Oct. 5, and 8 p.m., Oct. 6 and 7.
PENNSYLVANIA—Erie: Masonic Temple, Eighth and Peach Streets, 8:15 p.m., Oct. 7.
Pittsburgh (First Church): Church Edifice, 635 Clyde Street, 8:15 p.m., Oct. 6 and 7.
UTAH—Salt Lake City (Second Church): Salt Lake Theater, 3 p.m., Oct. 19.
WISCONSIN—Wausau: Court Room, Court House, 8 p.m., Oct. 7.

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Testimonies of Healing

My heart overflows with gratitude for all the good that has come to me through Christian Science. I was in the depths of despair when this healing truth found me, confined to my bed with a complication of diseases. I had suffered from a peculiar type of throat trouble since I was eight years of age. This would come in paroxysms and my jaws would become locked so that I could not talk or eat. These attacks lasted from five to ten days. The physicians had long before told my loved ones and me that there was nothing they could do for me, and this was very discouraging as I suffered intensely during these attacks.

When a number of other discordant physical conditions were added to this one, and according to materia medica my days were numbered, I turned as a last resort to Christian Science. From the first treatment I began to improve, one disease disappearing, then another. The throat affection was longer in yielding to the truth, and this caused me to study the Christian Science literature more faithfully. With the aid of a practitioner, however, from this trouble, too, I was at last freed.

While my heart overflows with gratitude for the physical healings, for the spiritual uplift words are inadequate to express my gratitude. I had always known the Golden Rule, but with this newborn understanding came the desire to practice it in my daily life. The love for my fellow man became stronger, and I began to see life from a new standpoint. In about five weeks I went back to business, after having been away from it for four months. Financial conditions also improved. All that I have and am I owe to Christian Science. My prayer is that my life may attest my sincerity, my thankfulness to God, and my gratitude to Mrs. Eddy.

(Mrs.) Ida Herring Godbold, Memphis, Tenn.

✧

Christian Science came to me, as to many others, at a time of great need. My wife and I, accompanied by our daughter, had crossed two continents in search of health and fortune. My wife was like the woman who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Personally, I am afraid I was a little bitter with the experience of it all and had almost reached the point where I wondered whether life was worth living. It was at this time that Christian Science was mentioned to me, and a copy of the textbook was lent me by a friend. The grain of truth which came to my consciousness was so welcome that I prayed earnestly that if this teaching was the truth I might receive its blessings. I am glad to say that my prayer has been and is being answered daily. Christian Science has enabled us to get a fresh grip on life. It has made life more worth living; in fact, we can truthfully say that we did not seem really to live until we learned how through Christian Science.

One of the things that puzzled me when I first began this new study was the large number of testimonies which told of healing that had resulted from the reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was not long, however, before I had this experience myself. I had an attack of influenza just as I had been successful in obtaining a position for which I had been waiting three years. These attacks came regularly every year and were usually severe. I felt very much discouraged that it should have come at a time when it was absolutely necessary that I should be at my new post. Then the thought came to me: Why not try this Science? Why not put it to the test? I asked my wife to bring me the textbook, and after quietly reading for about half an hour I found myself completely healed. I was able to join my family at dinner and go back to my new work the next morning. The healing was permanent.

One more experience I would like to offer. For many years I had suffered from distressing headaches, and I rarely went through a week without one. I would retire at night feeling as "fit as a fiddle;" in the morning I would be prostrated. About two years ago I was elected to a position in our church which made it imperative to be at every service. After the first thought of gratitude for this great privilege, I wondered how I was going to be rid of the problem which had so long troubled me. Then I remembered how much I had been blessed in many ways since coming into Christian Science and I felt confident that as God had called me to this work, He would give me the needed grace and help for it. I am happy to say that not once has it been necessary for me to be absent from my post and the ailment has been entirely overcome.

I am very grateful for these experiences, as well as the overcoming of the smoking and drinking habits. On page 372 of Science and Health Mrs. Eddy tells us that "Christian Science and Christianity are one." I am glad to testify to the truth of this statement, for it was its Christianity which made Christian Science acceptable to me and mine; and while we are very grateful for the physical healings, we are most grateful for the spiritual uplift which this teaching has given us, for the better understanding of God and of man's relation to Him. Our daily prayer is that the Mind which was in Christ Jesus may be in us and that we may be worthy Christian Scientists in thought, word, and deed.

Ernest Percy Morgan, Portland, Ore.

I am glad to verify my husband's testimony. It is true in every statement and I am grateful that I not only found health after my long search, but happiness, joy, and peace. We can only show our gratitude for Christian Science by striving each day to live the truth as we gain the understanding.—(Mrs.) Kate Morgan.

✧

The first time Christian Science knocked at my door, I did not let it in, fearing in some way that its teachings were against God's will; but some years later, when it again came to me, I opened my heart wide to receive it. It was in the lovely month of June that I began studying that marvelous book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I had a glorious time,—all was just bathing in sunshine without and within, and I longed to share my happiness with the whole world.

I cannot tell of all the blessings that came to us through reading and studying Science and Health; they were innumerable. Christian Science has conquered gout of many years' standing, rheumatism, lung trouble, stomach disorder, colds, and a number of minor ailments. Every time we stuck to Truth, and to Truth alone, the victory was on our side. It has also helped us to realize supply; and during these years when everybody and everything seemed to manifest lack, we have indeed proved to be true the beautiful words of David in the twenty-third psalm, "The Lord is my shepherd; I shall not want." There has been no lack of anything, good having literally rained on us. In former days I used to fear everything, and when praying, "Thy will be done," I at the same time feared that something dreadful would happen to my loved ones; but now I know that God's will is good and only good, and as His will is ever present and omnipotent,

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then only good can meet us in every direction. Christian Science has indeed been my rod and my staff and has helped me through many an hour when all seemed dark as night; if I could but be still, there came always one of God's angels and pointed upward, helping me to see that in God's realm there can be no night, no fear, and no doubt, because Love is reigning there.

I am so grateful for all these blessings, and I know that if I abide in this Truth, it will help me to solve all my daily problems, thus enabling me by demonstration to prove my gratitude to God and thankfulness to Mrs. Eddy in the most effectual manner.

(Countess) ANNE SOPHIE HAMILTON, Stockholm, Sweden.

✧

The wonderful help which a relative received from Christian Science treatment, while seemingly under a very great sorrow, led me to inquire of her regarding this religion, and I was lovingly given "Science and Health with Key to the Scriptures" to read. I read the book eagerly and found it to be the truth about God and man, and I turned to it with all my heart. As a family we have received many physical healings. Whooping cough was overcome with one week's treatment, so-called Spanish influenza with one treatment, and a nervous trouble and other discordant conditions have disappeared.

I would like to tell of a recent experience. While in a near-by city for the day, doing some shopping, I discovered that my purse, which contained my railroad ticket and money, was gone. I had no other money with me and knew that I must trust entirely to Christian Science. After a few minutes of right thinking on my part divine Love led me back to a crowded store, to a counter where I had thoughtlessly laid the purse, and after giving a description of it to the information department it was gladly returned to me. I was indeed overjoyed at this demonstration of Christian Science.

I am deeply grateful for the privilege of class instruction, for membership in The Mother Church and in the local branch church, also for the Christian Science literature; and my gratitude goes out to Mrs. Eddy, that she was good enough and spiritual enough to perceive this wonderful truth and give it to mankind.

(Mrs.) MABEL BOGART, Chatham, Ontario, Canada.

I am pleased to confirm the above testimony in every particular. It is also a pleasure to state that Christian Science has brought peace and love to our home, and has solved many problems in the home life for us. On first reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was enabled to lay aside glasses, which had been used for many years, and have never needed them since. For this and for many other evidences of the power of divine Love, I am truly grateful.

MILTON R. BOGART.

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For the past six years my family and I have enjoyed the blessings of Christian Science, and I wish to give thanks for all the good received and for the many proofs of the tender love of our Father-Mother God. I beg to state the following experience as evidence of my gratitude and of the healing power of Christian Science.

During the so-called influenza epidemic last winter our seventeen-year-old daughter was stricken with the disease. We realized at once that here was our opportunity to prove our knowledge of Christian Science, and so we immediately declared the perfection of God's creation. The condition seemingly becoming serious, we requested the assistance of a Christian Science practitioner and, as we were compelled to report such a case, a doctor was called. We declared the truth constantly, especially since the doctor called the case very serious, even hopeless; and our calmness and confidence did not desert us the following day, although the conditions seemed to become worse. Toward evening the fever left the patient, which was perplexing to the doctor, but for us it was the natural result following the application of the teachings of Christian Science. After that her condition improved from day to day. We owe the life of our daughter, whom the doctor had already given up, to steadfast adherence to the power of divine Love, and to the loving assistance of the practitioner.

Christian Science produces harmony and perfection everywhere. Many business trials have also disappeared through the understanding that God constantly provides for our necessities. We depend upon our loving Father for everything, and the applicability of Christian Science to our daily lives renders it a treasure. It is our endeavor to gain more understanding of this teaching through prayer and work and by leading a life which will please God, and in this way express our thankfulness to God, our creator, and to our Leader, Mrs. Eddy, who was pure enough to bring this truth, revealed by Christ Jesus, to light again.

RUDOLF SCHWARZENBACH, Thalwil, Switzerland.

✧

I could write of many benefits received by me and mine through the knowledge and application of Christian Science, for which a heart full of gratitude pours forth its thankfulness. I was subject to bronchial attacks, which were becoming more severe each time and causing me great suffering as well as loss of sleep, thereby compelling me to absent myself from my work. The last time I called in a doctor, five years ago, he seemed to be uncertain as to the cause of the trouble. As I felt that he was working in the dark, I decided to turn to a Christian Science practitioner for help. This was received and I have not suffered from that ailment since. I have learned to a great extent to overcome fear and nervousness, which were a hindrance in my work. I seemed to have a lack of confidence in my ability to do that which was put before me to do, but am learning that "with God all things are possible."

I am indeed thankful to God for His ever sustaining help and protection, and grateful to our dear Leader for her untiring devotion to the cause of Truth, which is enabling the children of God to come into their rightful inheritance.

(Miss) ANNETTE BERARD, San Francisco, Calif.

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Many persons have borne convincing proof that healing is effected by the understanding of divine Principle, as taught in Christian Science. I gratefully acknowledge myself as one of that number, having been healed of a chronic disease in January, 1913. Since that time no material remedy has been used, and there has been no return of the trouble.

A few facts which led to this healing may be of interest. Some years ago a Christian Science reading room was opened near my place of employment. I visited it two or three times, partly out of curiosity, and partly because it offered a place of rest during the noon hour. In rather an indifferent manner I looked over the literature, but felt no interest in it. Not long afterwards the reading room was moved to another building not far away, and the same purpose led me to the new room. Somewhat as a matter of courtesy, in return for

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the privilege of resting there, I began to read the Bible, but lack of interest, and prejudice as well, kept me from reading the Christian Science literature.

I continued to pass a few moments of each noon hour in this manner, and while doing so I observed one thing which I believed must have a significance unknown to me. It had not seemed strange to find women frequenting such a place; what did seem remarkable was the fact that so many business men with apparently about ten minutes to spare, pored over those books as though they were searching for something on which their lives depended. This done, away they would go, and the next day found them doing the same thing. I thought that if those men were getting anything which did them good I would try it myself. I began to look into the *Quarterly*, and each day I followed its direction in reading the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. Sometimes I realized a beneficial result, but more often I was depressed because I seemed unable to understand much that I read. However serene my thoughts became while reading, I returned to the daily routine with the same tangled and often unrighteous thoughts.

One day a friend recommended a Christian Science practitioner to me. I went to her office by appointment, and during the first two weeks' treatment I was healed of chronic bowel trouble, which physicians said had developed into a state of partial paralysis for which there was no remedy. The first realization of this healing brought the dawn of a new day to me. I was confident that God had healed me, but could give no more account of it than could the man born blind whom Jesus healed. I had found it to be a fact, however, that "truth has a healing effect, even when not fully understood," as our Leader says on page 152 of Science and Health. I am indeed thankful to God for this healing, and grateful to Mrs. Eddy, the Founder of Christian Science, for her interpretations of Jesus' teachings, which enable one to understand the truth of being.

I have continued to study, and with the occasional help of a practitioner have experienced other demonstrations of Truth in the overcoming of colds, sore throat, spinal irritation, stomach disorder, financial lack, and other inharmonious conditions. I am often able to help myself in the smaller affairs of daily experience, where once I should have met with continued discouragement. God is no respecter of persons, and what has been done for me can be done for others.

Aside from its efficacy in physical healing I find Christian Science to be a beautiful religion, as it requires implicit trust in God and appreciation of His infinite wisdom and love.—(Miss) Isadore J. Smart, Waverley, Mass.

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When Christian Science was first brought to my notice about twelve years ago I, like the majority of mankind, was striving to secure happiness, or at least contentment, in the so-called pleasures of this mortal sense of life, which always ended in bitter disappointment. I knew nothing about Christian Science; I criticized it as "only another new denomination of religious fanatics." Later, however, repeated disappointments made life seem so unbearable and hopeless that at last I secretly went to a practitioner. After she had treated me I was immediately relieved of that miserable, hopeless depression. She advised me to buy "Science and Health with Key to the Scriptures" by Mrs. Eddy and read it, and when I left her office I almost ran to the reading room, everything else forgotten but the one desire to obtain that book. I secured the book and was very soon healed of the liquor habit, and of pipe smoking, which had been indulged in for years. Since then I have experienced a gradual release from my worst mortal enemies, which manifestly were passion, selfishness, envy, hatred, profanity, and fear. Hatred and resentment made me so ill at one time that I kept vomiting for almost a week and was seemingly at the point of passing on, when I was healed through the help of a practitioner.

Once while in bathing I fractured the bones in the toes of my right foot by striking them against a rock. This injury, accompanied with symptoms of a severe chill and the claim that I had stayed in the water too long, also sunburn, seemed to incapacitate me for using my understanding of Christian Science. I was traveling at the time with a company of theatrical performers and knew that I must appear at the performance next day or cause quite a financial loss to the manager and my fellow workers, as I had no understudy. That night I could not walk across my room. I asked for help from a practitioner and soon afterwards went to sleep. The next morning the fever and chill had left me and I was able to walk. A day or two later the open wound was entirely healed. I appeared regularly at each performance without any incapacity whatever. The sunburn took a little longer to heal.

Christian Science is enabling me to know that the material self is nothing more than a supposititious counterfeit of the real man, claiming an existence separate from God, the one and only creator. I am deeply grateful to be living in this age when the "Comforter" has come to humanity in Christian Science, with all its manifold blessings in its Christlike activities, its literature distribution, its Bible Lessons, and its helpful lectures that always carry a healing message. To our revered Leader, Mrs. Eddy, God's messenger to this age, who worked with unselfish devotion that mankind should be emancipated from their manifold false beliefs, I shall always feel a deep sense of gratitude.

Frank Bertrand, New York, N. Y.

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It is about eight years since I received my first healing in Christian Science. At that time I was greatly in need of help physically, mentally, and spiritually. I was suffering from what several physicians had diagnosed as a serious nervous trouble and an incurable affection of the heart. My eldest son, also, had Christian Science treatment. He had always been a very frail child and had suffered all his life from an inactive condition of the bowels, a serious bronchial affection, and later, after a severe illness, he was never free from a most distressing cough, which finally developed into lung trouble. Both he and I were healed, and for the physical freedom we are very grateful; but we are still more grateful for the spiritual healing, and for the understanding it has given us of God's Word and the practical help it is in working out our daily problems. My son has returned home after eight months' service overseas, a very sturdy specimen of young manhood.

I am truly thankful to God and grateful to our revered Leader, Mrs. Eddy, also to The Christian Science Publishing Society, for the unfolding of this wonderful healing and regenerating truth.

(Mrs.) Anna Winchell, Muskogee, Okla.

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I should like to say something of what Christian Science has done for me. As a child I was supposed to be delicate, and then I became ill. We went to various doctors, and I was not allowed to do any of the things girls generally do,

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or to learn any lessons; so except for what I taught myself, I had practically no education. When my mother was healed by Christian Science in a most wonderful way, I would have nothing to do with it. In spite of this the symptoms of my illness gradually disappeared, and six months after her healing I began to read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since then all the limitations I thought belonged to me are year by year being broken down. It is difficult to express the gratitude I feel. It is wonderful to be able to do things I thought I should never be able to do, to be of some use after all, and to find that the things I had taught myself were the very things that were needed. It seems such a proof that God is Love. "I girded thee, though thou hast not known me," as we read in Isaiah. I am also grateful for the overcoming of the fear of lack.

I feel a sense of gratitude and love to Mrs. Eddy, when I think of what she has done for the world, that is impossible to express, but that every Christian Scientist knows.

(Miss) MARJORIE PLAYFAIR, London, England.

I am very glad to verify my daughter's testimony. She had been delicate from her babyhood, and the acute condition had lasted for five or six years. This condition was relieved after I came into Christian Science, and all the symptoms completely vanished within about a year. No words can be adequate to manifest the gratitude I feel, and nothing we could do would meet our debt to divine Love, or pay what we owe to our dear Leader.

(Mrs.) WINIFRED M. PLAYFAIR.

✧

I want to express my gratitude for Christian Science and for the understanding it has given me of the love, care, and protection of our ever present Father-Mother God. When I turned to it a few years ago, I felt as if surrounded by a huge stone wall. I felt that nobody cared anything for me, and everything seemed all wrong; I was sick, sinful, sensitive, very disagreeable, and altogether miserable. I went to a practitioner and asked for help. In a few days I was healed of rheumatism of three years' standing, and one by one the other discordant conditions were overcome. Now I do not see how I ever got along without Christian Science. I have had so many demonstrations that I could write indefinitely.

I am very grateful to our dear Leader for the textbook, "Science and Health with Key to the Scriptures," and other works on Christian Science which she has given us, and for our periodicals. For membership in The Mother Church and in the society here at home, and for the privilege of teaching in the Sunday school, which has been such a help to me, I am likewise deeply grateful.

(Mrs.) FRANCES T. SAFFELL, Frankfort, Ky.

✧

I wish to express my thankfulness to God for benefits received from the application of the truth, through the understanding of Christian Science, and also desire to express my gratitude to our dear Leader, Mrs. Eddy, who so lovingly showed us by her own demonstration that God is an ever present help.

Some time ago while coming downstairs I slipped and fell to the lower landing. I am heavy and, the fall being severe, I was stunned. On regaining consciousness I found my side badly hurt and my ankle injured, and I had difficulty in reaching the upper floor, although I tried to realize the truth for myself. At this time my daughter was ill and I felt that I must manage to go to her. On arriving at her home I telephoned to a Christian Science practitioner for help, as the pain was intense and I could no longer stand on my foot. A little later a physician called to see my daughter. He noticed that I could not walk around and was told of the accident. He diagnosed the case as a very bad sprain and wished to use the X-ray, but I resisted, for I knew my help lay in Christian Science. He drove me home in his machine, and almost had to carry me into the house.

A short time after the doctor left, the Christian Science practitioner came and gave me a treatment. She called again in the evening, and when she went home, said she would continue to treat me. I was completely healed during the night. Next morning I did a large washing, went down town and did some shopping for my daughter, then went to her house to spend the rest of the day. The doctor had predicted that I would be laid up at least six weeks.

I am certainly thankful to God and grateful to Mrs. Eddy for all that Christian Science has done and is doing every day for me and mine. I hope to improve in my understanding of God and of man's relation to Him, and am truly thankful for the peace which has come to me through this revelation of the truth.

(Mrs.) LOUISA ZACHVRECK, San Francisco, Calif.

✧

I wish to give my testimony as a measure of gratitude for the help received from Christian Science. I had tried all kinds of material remedies for stomach disorder, but without any relief, and had even gone through an operation for what the doctor said was chronic appendicitis and the cause of all the trouble; but I was much worse and in a very weakened condition when friends asked me to try Christian Science, which I finally consented to do. In two treatments the pain was gone and I have been gaining ever since. That was over a year ago and I have not missed a day from my work on account of illness in all this time, whereas before I was absent frequently. Glasses which I had worn for sixteen years have been laid off, as I have no more need of them. The desire for liquor and the use of profanity have also been overcome. I hope this testimony will be a help to others.—FRANK LEE, Terry Island, Fla.

✧ ✧ ✧

Signs of the Times

[*Rocky Mountain News*, Denver, Colo.]

Not in generations, if ever before, has there been such a self-searching of hearts and motives in the church; such an inspection, testing, and trying of the gospel ship from bilge pit to royal topmast. As a result, "Christian Unity!" has become a watchword, heralding a great movement whose ultimate end is nothing less than a merger of all Protestant churches. What more eloquent testimony of the loosening of old cements could be given?

Louisville, Kentucky, provides at the present moment [April] a typical example of the strength and direction of this movement. A series of meetings is being held there under the auspices of representative denominations, the leaders of which contribute a weekly discourse on the subject of Christian unity. We have the startling but inspiring spectacle of clergymen and laymen coming together, not to defend the superiority of their peculiar rites, not to justify their respective doctrines, but to survey and plat the common ground upon which they stand; not to outline the barriers but the bonds between themselves.

It is no mere academic discussion. These Louisville

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clergymen, like other clergymen all over the land, are handling the subject without gloves. They ask themselves and their people how Christians can speak authoritatively of a league of nations when Protestant Christianity is divided into more than one hundred and fifty sects, each speaking its fractional message and impotent to give a free-throated utterance on matters that affect the welfare of the race. They have boldly proclaimed that what divides them is not the spirit but the letter—theological abstractions and metaphysical subtleties; questions of administration and organization; the cradle of traditions in which they have been rocked; and, last but not least, vested interests. And they point out, unflinchingly, that the churches cannot unite on any creed imposed by external, ecclesiastical authority. They can unite, however, and must unite on loyalty to the authority of Christ Jesus as construed by the individual without let or hindrance from any agency.

These are strong words, but wholesome. They will grate upon some ears, but they will fall sweetly upon many more. They are an appeal to reason, not prejudice; to the whole man, not the half. They will strengthen the hands of that vigorous, intelligent element in the church which has long chafed under the doctrinal yoke; of the leaders in secular life who are also leaders in the church and who have no faith in the restraining influence of gyves and shackles forged in the misty past. But, more than all this, these words are an invitation to the man who has hitherto stood on the threshold of the church, conscious of its practical value but balking at its creed.

Church union is still afar, no doubt, in its completeness, but the battle is on. One trench will be taken at a time. Meanwhile, it is an inspiring picture which is being painted for us; and the future glows in contemplation when compared with the past denominational struggles for forms and abstractions which had no real bearing upon the conduct of life or man's relation to God.

[*The Universalist Leader*]

Admiral Sims at the commencement dinner at Tufts College, in paying a tribute to the college boys who had gone into the naval service, unintentionally perhaps smashed some of the popular notions regarding the sufficiency of technical education. He very frankly said that the men who had received the general all-round culture of the college proved themselves, after a very moderate amount of technical training, to be more efficient than the graduates of the specific naval schools. Of course there are exceptions on both sides, but the point is well taken and maintained by facts, that the mind that is broadened by general culture, that is founded on the verities, stands securely and confidently in the emergency. Practical education that is real is more than an appendix. In view of the educational tendencies of to-day to turn our colleges into vocational schools, it is well to consider the wise suggestions of the Admiral, who speaks from the most practical of practical experience.

[James J. Walsh, M. D., Ph. D., in *New York* (N. Y.) *Medical Journal*]

It was a very wise old physician who said originally that the therapeutics of any generation in the history of medicine is always absurd to the second succeeding generation. Sometimes it has happened that the therapeutics of the generation has gone over into the succeeding generation, still in honor and usage, but very rarely has it lasted three generations. There are exceptions, of course. The most important chapter in the history of medicine is the history of the cures that have failed.

Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston, U.S.A.

Announcements

From The Christian Science Publishing Society

Pocket Edition of "Christ and Christmas"

In addition to the regular cloth bound edition of "Christ and Christmas," an illustrated poem by Mary Baker Eddy, there has now been published an illustrated pocket edition of the same poem, bound in black morocco, limp, round corners, gilt edges, uniform in size with the pocket editions of other writings by Mrs. Eddy. The book is now on sale at the following prices: Single copy, $3.00; six or more, each $2.75.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is now on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

Every issue of The Christian Science Monitor is a joy and we can never be grateful enough for its healing message to all the world. The fearlessness with which evil is uncovered and destroyed gives me courage and strength. One cannot read it without being filled with admiration for its editorial policy, keen foresight, and well-balanced judgment.

I value highly The Christian Science Monitor and expect not to be without it. Reading it daily means mental expansion; it means healing of prejudice and indifference. The Monitor is surely doing a great work in courageously exposing error and in commending and emphasizing the good. I feel grateful for this paper every time I open a copy.

The article on the editorial page, "Better Pay for Women," of July 7, 1919, delighted my husband, who calls such writings on Labor "Quiet agitation;" and with his consent I am asking you to please send me The Christian Science Monitor for one month, trusting it will always come from now on. It surely is a quiet "monitor," bringing peace to my turbulent thought at times of argument on questions of moment.

I wish to take this opportunity to express again my appreciation and love as well as gratitude for all our periodicals. They are indeed a joy and help. The good that The Christian Science Monitor is doing cannot be told in words, but its fruits are widespread and are truly blessing all mankind.

I would like to express my gratitude for being able to subscribe to such a clean paper, especially because it is a paper suitable in every respect for my young brothers to read.

This is his mother's present to his "new adventure" (practice of law). A successful office minus The Christian Science Monitor does not seem possible.

We need its editorials to give us correct ideas of national and world-wide activities.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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Written by MARY BAKER EDDY, Discoverer and Founder
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Boston, October 4, 1919

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Christian Science Literature

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

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Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

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The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Prayer That Is Effectual

ISRAEL PICKENS

TO the student of Christian Science, and especially to the beginner in its study, the first chapter of "Science and Health with Key to the Scriptures," captioned "Prayer," stands out as one of greatest interest. The reason for this is obviously because of its compassionate, ringing appeal to simple faith. It has been frequently said that Mrs. Eddy has given to the world, in the sixteen pages of this chapter, more real information concerning the true modus of prayer than have all the countless volumes of bygone years. The salutary results that have been obtained since the Christian Science textbook was written, have indeed been the marvel of this generation. The Master has said that a tree is known by its fruits. The scope and magnitude of the Christian Science movement are nothing less than the outcome of answered prayer,—the healing of sin and disease in countless thousands of earnest people who have through Christian Science learned how to seek God and to find Him an ever present help.

Throughout the ages mankind, realizing their own helplessness and the limitations and the futility of things material, have frequently turned in prayer to whatever concept of God they may have had, for relief from mortal ills. Long years before the Nazarene Prophet came preaching and proving the truth about God, history tells us of men of all races and climes searching longingly for Truth. Especially do we find this the case with the ancient Jews, whose concept of God as Spirit, and one, brought them into such conscious communion with God that His presence and power were proved in innumerable instances. While such results have been obtained in some degree in all periods of history, it is nevertheless true that the large majority of prayers, even down to the present age, have remained unanswered. Because of this element of uncertainty and ignorance concerning its true modus, prayer has in large measure been a mystery, and such results as have been obtained from time to time have been considered as miraculous. Now even the most casual observer is taking note of the fact that Christian Scientists are highly successful in accomplishing results through prayer; that they are finding health instead of sickness; and that in place of sadness and sorrow and sin their lives are being regenerated and made glad and joyful, and their burdens lifted. Surely there is a reason for such wonderfully satisfying results and for the hope that is within their hearts.

Centuries ago the psalmist reached the very essence of true prayer when he cried, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." He who is learning to receive answer to prayer in Christian Science, has found that not only do the words of his mouth need to be in accordance with that which is his highest understanding of Truth, but that it is imperative also for his innermost thinking to square with the rule of perfect Principle and perfect idea. The Master said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." The Christian Scientist realizes that his outward actions and even his environment are governed by his thinking, and he strives constantly to examine himself in order that he may not give power to error in thought, word, or deed. What a precious privilege it is to know the truth about God, and man as God's image. Every right thought has healing, regenerating, and purifying results, just as surely and just as certainly as the radiation of light dispels darkness.

In Science and Health Mrs. Eddy says (p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Thus faith, spiritual understanding, and unselfed love are predicated as fundamental tests of true prayer. When faith has gently led us into paths of a larger understanding, and man as the spiritual idea of God is unfolded, human thought lays hold upon the truth that the creation of God is governed by divine law. Then the only progress that can be made is through a loving, humble obedience to divine law. In Hebrews we read of the Master that "though he were a Son, yet learned he obedience by the things which he suffered." His was an obedience to the vision of perfect God and perfect man. He understood in all its fullness the truth of being, and nothing daunted him in his earnest, loyal, consistent obedience to infinite, divine Principle.

Let us not be discouraged when, in learning obedience to the perfect Principle of being, we seem to find obstructions to our effort. That which strives and resists and disobeys, is not the man of God, but mortal mind. Should not every untoward experience be banished in the heart-quickened effort to pattern after the Master and to learn more of this obedience to Principle? "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light," said the Master; and this is not a vain promise, but rather is it a compassionate, merciful assurance of safety and protection.

It is the message of the perfect God and perfect man that Christian Science has brought again to weary ears, renewing hope and vitalizing prayer with intelligent faith, a high spiritual understanding, and a love that is indeed unselfed. From the dawn of the tiniest ray of light to the wondrous effulgence of that larger, more glorified illumination in which the revelation of perfect, spiritual man is being brought out in practical demonstration, the divine office of prayer is that of a channel of communication by means of which the Christ, Truth, is made manifest to mankind. It is the Christ that teaches the yearning heart to pray, "Thy kingdom come." Humanity, emerging from its dream state, lays hold upon and appropriates through prayer the veritable things of the Spirit, and is redeemed.

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A Christian Science Welfare Room

RUTH POWELL WENBAN

THE meaning of the rooms established by the Christian Science War Relief committees in connection with the various camps and training stations, to the men in the service of the United States and her allies, is only now beginning to be unfolded. Daily we are hearing of healings, many and wonderful, of all sorts of ills and discords, through the work at these rooms. But the purpose of this article is to tell something of the good that has come to one not in uniform, whose great privilege it was to serve as hostess, during certain days of the past winter, in one of these places.

When the opportunity to do this work was presented to this student, she did not at first recognize it as desirable, but rather regarded it as a more or less tiresome duty which she would have shifted, if possible, to others. Material sense argued that home ties, individual problems, and the needs of those who waited to be healed, were so insistent as to make it very hard to give up one whole day a week to this cause. However, the matter was prayerfully taken up for solution according to the requirements of Principle. And, lo, what a changed aspect it immediately took on!

In the first place it was clearly seen that no problem of any sort ever came, in Science, to a human person for solution. Rather does every human problem come to the Christ, Truth, to be solved; and so the student realized that it was the measure of Truth which she, as its humble follower, was attempting to express, that was called upon for service. Humbly she saw that here was an opportunity to enlarge the borders of her home and, as does always a gracious hostess, to spread before her guests whatever she had in the house, be it much or little; for that which was sought by all alike was the food of Truth—spiritual understanding. Gratefully and joyfully now was the work accepted and begun.

The little room, so tastefully and comfortably furnished for reading, writing, or resting, was at first used for distributing the knitted comforts provided for the men in uniform by the Christian Science Comforts Forwarding committees. The hostess knew that as each applicant for knitted goods, whether he realized it or not, was needing spiritual comfort, she must keep her mental home so free from the dust of apathy and the rubbish of selfishness as to be ever eager and willing to satisfy his desire for the hospitality of Spirit. As a comfort was handed out, there went with it a thought of righteousness and love to the seeker; and as this was continued, men who first came for socks and left without making use of the room in any other way, were found to be returning, now and then, to avail themselves of the privilege of reading the periodicals or the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or of asking for treatment in Christian Science. Thus was the attempt made to keep the work at all times upon a spiritual plane. Soldiers in search of practitioners for loved ones in distant cities were helped to find them. Others with prejudiced or unprincipled views of the world conflict were lovingly provided with free subscriptions to *The Christian Science Monitor*, and through the reading of its illuminating editorials and news articles were healed in this respect. Sometimes those in search of congenial lodgings were assisted in finding them. Others suffering from the subtle claims of loneliness or discouragement were comforted and uplifted. Sometimes it was only a postage stamp that was provided. Always, however, as the human need was cheerfully met, the response to the loving thought expressed was spontaneous and grateful.

Many times in conversation with soldiers who had been healed through the ministrations of the Camp Welfare worker, the hostess derived a lasting benefit and a great sense of gratitude and thanksgiving. This work was being constantly and effectively carried on in the camp itself, and seemingly insurmountable barriers of pride, resentment, malice, and prejudice against what were considered to be the teachings of Christian Science, were gradually being swept away. The words of a member of the medical staff of a certain camp hospital may be quoted here, not because they express personal praise for the worker, but because they so truly describe the manner in which the wonderful healing work has gone on all over the field. The doctor was asked if he had met the Christian Science worker at that station. He replied: "I should say I have. Say, you know that man has more tact than anyone I have ever met. He went into that hospital against a solid wall of malice, contempt, and prejudice not only against himself but against anything he might try to do. Those of us who were not downright antagonistic were, to say the least, very chilly in our reception of him. But now all that has changed and he is a good fellow among us, one whom we are always glad to meet and to greet. And all because of his wonderful tact." Well may we ask in the words of our Leader (Science and Health, p. 348), "If such are the present fruits, what will the harvest be, when this Science is more generally understood?" Already are the doors of some hospitals, so long and unjustly shut, open at last to the practitioner of Christian Science, and the end is not yet. Truly there is great cause for rejoicing among those who follow the signs of the times with understanding.

One hostess will never cease to be grateful that hers was the blessing of assisting in some measure the great work of the War Relief committee. Her home problems and all those others which she almost allowed to prevent her from accepting this privilege were found solved, and many other benefits, both spiritual and material, were seen to be the direct outcome of the time and thought given to the work at the little room. And is it not all a part of that great calling to which we as Christian Scientists are summoned by Mrs. Eddy in that loving invitation on page 242 of Science and Health, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death"?

The Scriptures and the Business Man

CHARLES A. BRAYSHAW

A CAREFUL analysis of the published testimonies of those who have been healed by Christian Science, cannot fail to reveal the interesting fact that along with the return to harmonious conditions comes a real and unquenchable desire to study the Scriptures. This is the more noteworthy because the desire is not only experienced by those who are fortunate enough to have ample time in which to make a thorough examination of the Bible, but it also takes a firm grip of the business man. Of course, in a certain sense, it will be readily admitted that the modern business man is no different from anyone else. He has a time-honored reputation, nevertheless, for being so completely wrapped up in his calling and its multiplicity of problems, in imports and exports, politics and finance, that he has barely a moment to spare for what, with characteristic brevity, he is invariably pleased to term "religious affairs."

In certain instances the recognized Sabbath, made tol-

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erably quiet by public consent, is known to provide him with just the opportunity for intelligent study that the week day, with its well-nigh overwhelming conditions, seemingly denies. The plain fact is that commerce and Christianity, in the opinion of most people, have nothing in common, and that before you can succeed in one, you must of necessity drop the other. When, therefore, the business man who is awaking to the understanding of Christian Science lifts from its shelf the family Bible, not with the intention of merely dusting it for the sake of appearances and then at once replacing it, but with the determination of reading it thoroughly, it is our obvious privilege to assume that he has found, and knows he has found, something of a nature that is priceless.

Now the credit for this business man's animated interest, if we have an atom of fairness about us, must be given to Christian Science. We have had precisely the same Bible at our right hand ever since we were given our first peep into the then mysterious characters of the alphabet. We have had, moreover, concordances, expositions, and original translations galore,—some wise and some otherwise, but all laboriously prepared with the object of enhancing our interest in the Book of books. It was not, however, until Mary Baker Eddy perceived the value and personally experienced the lasting triumphs of a spiritual interpretation of the Scriptures and, what is of more consequence to us all, enunciated her discovery in "Science and Health with Key to the Scriptures" and other writings, that individuals in every walk of life, as well as the business man, began to set about the task of working out their own salvation systematically and earnestly. And a fascinating task this is, to be sure.

Once rid of the old beliefs so inconceivable to reason and hopelessly material in their origin, the way opens out before his receptive thought with marvelous precision. He soon forgets, through "the light which Christian Science throws on the Scriptures" (Science and Health, p. 578), his failures of the past,—his failure, for example, to discern the spiritual creation of man as recorded in the first chapter of Genesis until Mrs. Eddy pointed it out; his failure to appreciate that the ninety-first psalm was something more than a magnificent piece of literature, until spiritual understanding read into it a multitude of available promises; his failure to understand that the command of the Way-shower, to preach the gospel and heal the sick, did not mean with the combined aid of scholasticism and materia medica, of priestcraft and antitoxins, until Mrs. Eddy declared that these highly desirable experiences followed the knowing of the truth which makes free.

To bring his studies to an end, to stop in his efforts to prove "the great possibilities of man endued with divine Science" (Science and Health, p. 445) once he has made an enthusiastic start, is utterly impossible. Regardless of everything else, the business man must go ahead and fortify himself for every trial of his faith; for sooner or later will come, as it always does, the testing time,—the time when his bosom friends will turn up, Micawberlike, to discover him engrossed, not, as they anticipated, in the latest novel or in the doings of politicians, but in the Scriptures. Only those who have passed through this experience can have the remotest idea of what it means to be ground between the upper and the nether millstones of masterful and sarcastic criticism. "Whoever introduces the Science of Christianity," says Mrs. Eddy on page 474 of Science and Health, "will be scoffed at." And the business man who is endeavoring to be a Christian Scientist has good reason to know this.

What others may have to say about his altered views, however, need not worry him in the least. Under the influence of Principle other people have seen fit to effect a drastic change in their daily mode of procedure, and the world has benefited as a natural consequence. The writer of the deeply spiritual eighth chapter of Romans, inconceivable though it may appear, was the one-time tyrant who drove his chariot through the followers of "the Holy One of Israel,"—just at a period, too, when they needed all the support, consolation, and assistance that could be offered to them. Did Paul ever apologize to those who knew him—and there must have been many who could lay claim to this distinction—for the remarkable change that had taken place in his character, for the triumph of Truth over error, of Love over hate? "By the grace of God," he said, "I am what I am." And this definite and manly declaration of gratitude the business man may make his own as he becomes a Christian Scientist.

Truth Recognized

KATHERINE E. VARGA

TO those who are eagerly looking forward to the establishment on earth of the universal knowledge of God as omnipotent and omnipresent, there sometimes comes a sense of disappointment when friends and those dear to us show indifference after some study of the authorized literature of Christian Science. We should not, however, be troubled, for they will sooner or later long to know God. Does not the Bible say, "They shall all know me, from the least of them unto the greatest of them"? Our work for the hour is to apply to ourselves Jesus' counsel to Peter when he was unwisely concerned about what another should do. "What is that to thee? follow thou me." To wait patiently for the indifferent one to change his attitude is all we can do.

But there is another whom our heart yearns to help and assure, and that is the one who though sincere in his study still doubts whether Christian Science is of God and is the truth promised by Christ Jesus. To many of the students of Christian Science this phase of the mental journey is quite familiar, and when we think of those who are meeting this same condition to-day, it is comforting to read what Mrs. Eddy says on page 127 of "Miscellaneous Writings": "When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire." With the earnest hope that it may help some one to find God, who is Life, Truth, and Love, the writer is glad to tell of an experience in this connection which came to her, destroying once and for all the enemy, doubt.

When I commenced the study of Christian Science I was living in a large city in the middle West, but shortly afterwards came home to stay, bringing my books and plenty of enthusiasm but not much understanding, though I studied almost continually. I was an only child but had many near relatives, among whom were a number of uncles and aunts. I loved them dearly and they loved me, so it was the greatest surprise when they one and all not only refused to accept Christian Science, but assured me I was wrong in believing it to be of God. I stoutly maintained that I knew it was the truth, and never failed to take this stand when speaking with others, though in my own heart there was a turmoil going on and I was becoming confused. One day I would feel sure this was the truth which Jesus promised should free all man-

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kind, only to think the next day that perhaps I was straying from God. This struggle kept up for about two weeks, when one day I took the Bible and, going away alone, prayed earnestly to God to show me the way. I knew no other way to receive His counsel than to open the Bible and trust to divine guidance to find the message. The devil did not forget to remind me that I had tried this method on other occasions and it had never led me to anything bearing on the subject, but I put the suggestion away and, feeling that God was with me, opened the book. There was no wondering this time which verse to read, for these words stood out as though the letters were of fire: "Be of good cheer; it is I; be not afraid."

Afterwards in reading the chapter which contained the verse, the fourteenth chapter of Matthew, I found that this was the reply Christ Jesus made to the disciples when he came walking to them on the water one night and they did not recognize the Master but thought it was some strange spirit. Had not I, too, failed to recognize in the teachings of Christian Science the Christ, Truth, and thought it might be some strange doctrine? Then again came the loving assurance to an anxious heart: "Be of good cheer; it is I; be not afraid."

Individual Consecration

DAISY BEDFORD

INTO the experience of each earnest worker, at different stages of spiritual unfoldment, the words of Paul will recur with an ever increasing insistence, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Here we pause to ask, What is this bread, this cup, which should necessitate such careful preparation if we would be partakers? To examine means to search into, and the word search implies an active performance which almost might be described as rigorous, an act which may not be stayed until the desired end is attained. This advice of Paul to the Corinthians seems to have been given at the time when the Corinthian church had allowed the human will and carnal mind to violate the regulations of the church and interfere with their orderly observance. The apostle clearly indicates that the church was a condition of mind, not a material building or organization, for he says later, in the same chapter, "Despise ye the church of God?" and again, "For this cause many are weak and sickly among you, and many sleep." Sleep typifies that condition of mind which is dead to spiritual inspiration. Then, as if he foresaw there might be those who would fain enter into the holy of holies, whose spiritual vision was yet dim or perhaps for the time being obscure, he adds compassionately, "Wherefore, my brethren, when ye come together to eat, tarry one for another."

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 518), "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it." Here, then, we have the necessity for that earnest searching into consciousness to see whether we are so rich toward God that we possess that which will supply our brother's need. Jesus said, "Preach the gospel," "Heal the sick," and Mrs. Eddy, in the chapter entitled "Christian Science Practice," in Science and Health, gives us some very pertinent questions for examination if we would do this work aright. On page 364, she says: "Do they [Christian Scientists] show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection . . . ?" On page 366, she shows us clearly the way to set about preparing for the healing work of Truth and Love which shall bind up the broken-hearted, cleanse the leper, and set free those who are bound by the subtle mesmerism of materiality in all its forms.

What is consecration but the dedication of one's self to the service of the Most High? All the steps leading up to the surrender of self must be taken. Purification from all that opposes itself to the demands of the Christ will be the first step; the exterior of the building may be fair and seemly, but God requires "truth in the inward parts." Here the faithful student pauses in dismay. So much has to go if this work shall be properly done. Such a crop of weeds of unexpectedly sturdy growth have sprung up, different, it may be, from those that needed uprooting in the early days; self-righteousness, self-justification, may be found blossoming, perchance, beside mental apathy and sloth; a sitting down, as was the case of the disobedient prophet, under the tree of work accomplished, rather than the steadfast pressing forward toward new tasks which will beckon us; self-indulgence along many lines spoils, as do the little foxes, the fruit of the vines, if we do not constantly watch and weed it out on its first appearing. Only in the kingdom of heaven can we drink of the fruit of the vine of earnest purpose accomplished, steadfast endeavor fulfilled.

Then having started to rid ourselves of these errors, what shall replace them? Surely the qualities of love, gentleness, meekness, humility, the pure desire for all that is holy, for the perfection of our Father which is in heaven. Jesus gave us no lesser standard. And how are we to accomplish this task? Have we not in the past wasted time in saying, "Lo here! or, lo there!" instead of realizing Jesus' words, "The kingdom of God is within you"—a present possibility now, not dependent upon others, but dependent upon the faithful work we put into our vineyard? People will say oftentimes, "Why cannot I heal?" Do we pray enough, love enough? Do we study enough those wondrous guides to consecrated living, the Bible and Science and Health? Is there any phase of human belief which God cannot heal? And He is the only healer. In the degree that we let that Mind be in us "which was also in Christ Jesus," in that degree, no more and no less, shall we reflect this healing truth.

Sometimes it would seem as if this period of self-examination leads us into the wilderness, there to be tempted of the devil by discouragement, a sense of loneliness, of responsibility, of fear. So this wilderness experience is not something to fear but rather something to rejoice over, for if we will only learn its lesson of self-effacement and make a more earnest effort to forget those things which are behind and reach forward to greater heights of holiness, then we shall have glimpsed a little of that wondrous privilege of which Jesus spoke in the seventeenth chapter of John, "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

This work cannot be done by relying upon others, by measuring our work by any standard but the standard of divine Mind. So often we stop to look around to see what others are doing, to wonder whether we may not pause to rest a little because of "the burden and heat of the day." Have we laid our all upon the altar? We dare not be satisfied with a lesser performance, and only God can show us how this may be accomplished. The human mind is always craving human sympathy, human encouragement, human support, instead of learning through Christian Science how to depend upon God alone. The student of mathematics would hardly run around asking every one how a problem

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should be solved. Even among students of the subject he would find each pupil at a different stage of unfoldment, and perhaps the one who could solve it would be wise enough to see that the best way to help that student would be to explain to him the process, and show that this knowledge could only come by the steadfast application of the fundamentals of mathematics; and that his own understanding of the problem had been so gained. No one can gain spiritual understanding for us; others may point out the way, but the actual walking therein must be the individual's own work. We are not left without guidance, however, if we will only be quiet enough to hear the voice of Truth. The arguments of material reasoning, of human hypothesis, may seem so tempting and alluring, such an easy way out; but deep down in consciousness is the firm conviction that each man enters the straight and narrow path alone, through individual consecration and his own understanding of God.

On page 3 of Science and Health our Leader writes, "The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire."

Right Activity

EVELYN GLANVILLE

LAST winter when the streets were covered with ice and snow, it seemed rather a difficult task for the writer to go from one place to another without falling or the fear of falling. She realized that error was trying to make itself heard, and that this sense of discord must be overcome. She repeated over and over, "God made man unfallen," but still the word fallen seemed to come to her and hinder her from rising above this erroneous suggestion. A few days ago the city was again covered with ice and snow, and on her way to town the words of a favorite hymn, "Upheld by My gracious, omnipotent hand" (Hymnal, p. 199), kept singing their way into her thought. Then what it meant to be upheld by Truth unfolded to her. She felt herself supported by Love, and all sense of fear was entirely eliminated.

The next morning a friend whom she met remarked, "You walk with more assurance on these slippery streets than I do;" but what was this assurance which made her step buoyant? It was the manifestation of a clearer realization of our Leader's words in "Science and Health with Key to the Scriptures" (p. 400), "By lifting thought above error, or disease, and contending persistently for truth, you destroy error." The truth is that man is held in his rightful place by the power of God, and the error which was destroyed was a belief in a power apart from God.

[Written for the *Sentinel*]

Truth's Prism

CASSIUS M. LOOMIS

IT glistens in the mellow glow of God's unending morn,
A beacon star to light the way for legions yet unborn.
Through Holy Writ, through hearts that serve with loving thought and deed,
Truth's healing luster sheds a ray for every human need.

When doubt would seem to dim this light, and error bids us stray,
Have we not God to love us still, and Christ to show the way?
Then gird thy loins and face the heavens, O mortals bent with care.
Truth wins the heart of him who sees the perfect image there.

Selected Articles

["The Forgiveness of Sin"—*The Christian Science Monitor*, Boston, U. S. A., July 19, 1919]

It is probable that more casuistry has been poured out over the question of the forgiveness of sin than on any other subject of a similar nature. The reason is that the human mind, just because it is human, forms the most erratic and unscientific conceptions of what forgiveness means. The omission to inflict a penalty for sin, for instance, is not necessarily forgiveness at all. The unctuous announcement that a sin has been overlooked, whilst the memory of it is harbored, or whilst the details of it are being industriously and surreptitiously circulated, is a mean kind of sin in itself. It is obvious that true forgiveness wipes the slate clear, and that anything short of this is a mere travesty of one of the grandest words in the English language. When Pope wrote the famous, and now, unfortunately, hackneyed line, which declares that forgiveness is divine, he stated a deep metaphysical fact, probably without much consideration of what was entailed in it. Forgiveness is divine because unless Principle forgives there is no such thing as forgiveness. Yet, contradictorily enough to the human sense, infinite Principle cannot know anything of sin, unless sin is to be regarded as Principle, which is absurd.

That was the question which faced Spinoza, and he answered it in just such a way. And so Mrs. Eddy, who was far too logical to fall into such a trap, and who had proved by Jesus' own test, the metaphysical healing of disease, that she understood the truth as he taught it, repudiated fundamentally the orthodox view of sin and of forgiveness, and proceeded to show that sin being a lie about divine activity could only be forgiven when the lie was proved to be a lie, and so wiped out. If, that were to say, sin was real, sin would be indestructible, and so eternal. The only power, then, that could forgive sin is the fact of the existence of infinite Principle, God. Consequently, therefore, the only way to obtain forgiveness of sin is to stop sinning. In proportion as this is done a man frees himself from the suggestion of mortal mind, and so ceases to identify himself with the sinner, the mortal mind. This is the real man or Christ, appearing through the evaporating nothingness of the mists of the senses, and thus alone is forgiveness attained.

At the same time, it must not for one moment be imagined that exposing sin for the nothingness that it is provides any encouragement to sin. Sin indulged always eventually develops hell to the degree of its indulgence. Sin mastered and destroyed, that is to say forgiven, makes way for heaven. "To assume," Mrs. Eddy writes on page 447 of Science and Health, "that there are no claims of evil and yet to indulge them, is a moral offence." In a way, it is like insisting on the unreality of sickness whilst insisting that you are sick. Of course, there is a very fundamental difference in the way sin and sickness have to be treated, and Mrs. Eddy makes this excessively plain on page 461 of Science and Health: "If you believe that you are sick, should you say, 'I am sick'? No, but you should tell your belief sometimes, if this be requisite to protect others. If you commit a crime, should you acknowledge to yourself that you are a criminal? Yes. Your responses should differ because of the different effects they produce. Usually to admit that you are sick, renders your case less curable, while to recognize your sin, aids in destroying it."

Having thus made it perfectly clear that the unreality of sin constitutes no incitement to sin, since the man giving rein to sin is simply engaged in producing a condition of in-

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harmony just as real or unreal as the condition of sickness, Mrs. Eddy, in two short, decisive sentences, on page 327 of Science and Health, disposes of the argument that there is any but one way out of sin: "The way to escape the misery of sin is to cease sinning. There is no other way." And this, as has been shown, is the only way in which forgiveness can be attained. The fact, in short, that sin is unreal and that God, good, is the only reality, constitutes the divine mercy. Had God, omnipotent good, created sin,—which is absurd,—or permitted it, knowing in His infinite omniscience that His image would indulge in it, and then forgiven him for doing what He knew, in the circumstances, he must do, divinity would be reduced to a lower moral platform than humanity, and forgiveness would resolve itself into absolving a man from the results of something which he could not have been guilty of without divine connivance. Such a view of forgiveness is a childish travesty of Principle. And yet, extraordinary as it may seem, it is a common enough one in the world to-day.

When the Bible says that God is "of purer eyes than to behold evil," and cannot "look on iniquity," it is surely only another way of saying that Principle, in the very nature of things, is unconscious of evil. Anything else would be to make evil a part of Principle. Therefore, divine forgiveness must lie in the fact that the infinity of good reduces evil to a negation, and so makes forgiveness a whole-hearted actuality and not an unstable product of the human mind. Forgiveness is positively a scientific impossibility to the human mind, because the human mind is itself the expression of evil, and even human wisdom admits that unless the forgiveness is merged with the forgotten it is incomplete. Forgiveness finally, therefore, may be summed up in the fact that God, Principle, never made anything whatever to forgive. This, to the unredeemed human senses, is the mystery of divine Love. "For God so loved the world, that he gave his only begotten Son [the Christ, Truth], that whosoever believeth in him should not perish, but have everlasting life." Is not this what Jesus is referring to in saying, as recorded by John, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free"? And is not this the divine method of forgiveness?

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[George C. Palmer in *Regina* (Saskatchewan) *Post*]

A clergyman as reported in the *Post* says, "Christian Scientists say there is no anxiety." It is advisable in criticizing other Christian denominations before the public to be exact. He has never read such a statement in any Christian Science literature. The word anxiety is found but once in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and that is on page 586, where it is used as a synonym for fear. It certainly seems that except as one conforms to the Christianity Jesus lived and taught there is every cause for anxiety. What Christian Science does teach is, that by forsaking a human, material, or hypothetical basis as a ground for reasoning and acceding to the spiritual standard Jesus exemplified and taught, anxiety may be destroyed here and now. All are familiar with the words: "Take no thought for your life. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is the remedy. Every Christian Scientist knows that only as he succeeds in this, does he become exempt from anxiety, and in this proportion does he prove the truth of Mrs. Eddy's words on page 494 of Science and Health: "Divine Love always has met and always will meet every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." Anxiety is a state of perturbed thought peculiar to human sense, and is corrected by understanding the divine antidote of God's unerring and unfailing protection and supply.

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[Louis E. Scholl in *Spokesman-Review*, Spokane, Wash.]

When Mrs. Eddy first gave to the world her remarkable definition of God, found on page 587 of Science and Health, she little suspected probably that one word contained therein would arouse such a storm of protest from the old school theologians, and all because that one word, "Principle." as she used it, is so little understood by them. The definition referred to reads (p. 587): "God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

Now even the most strictly orthodox people find themselves in agreement with the first part of this definition, for being familiar with the Bible they see that the definition is strictly Scriptural; but the theologue always stops at the word "Principle." It sounds new; it is Mrs. Eddy's teaching; therefore, says he, it is wrong.

A bishop in an address before the Fourteenth Annual Convention of Inland Empire Sunday Schools, held in Spokane, as reported said, "I cannot think of one of these social cults in which people have thought seriously of God. The God they thought of was only principle. I don't see what the use is of praying to a principle." The bishop is right from his standpoint. No one could see the use of praying to a principle, or a mind, or a soul, or a spirit, as these words are commonly used, for it is generally believed that there are divers principles, minds, souls, and spirits—good, bad, and indifferent. Mrs. Eddy has used these words, however, as synonyms of God; and when Christian Scientists speak of God as Principle, Mind, Soul, Spirit, and so forth, they speak with the clear understanding that comes with the casting out of the mortal belief in innumerable other principles, minds, souls, and spirits all outside of or opposed to God.

The bishop also lamented the great lack of interest in religion, and made the astounding statement, "I am almost afraid there are just about as many heathen to the square inch in Washington as in Turkey." While it is true, according to the statement of Dr. Charles Stelzle, that membership in the Protestant churches in the United States last year actually decreased, that fact does not necessarily mean that there is a decreased interest in things spiritual. There are many who believe, and with good reason for it, that there are more men to-day who are seeking earnestly and seriously for the truth that makes men free than ever before. The people of this state are as fine a class of people as can be found on the face of the earth, and it is probable that if the bishop had had an understanding of God as Principle, he would not have likened the people of Washington to the Turks.

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[A. O. Freel and editorial comment in *Corvallis* (Ore.) *Gazette Times*]

On reading your interesting editorial entitled "Fumigation," which makes mention of some peculiar phases of the hopeless tangle of contradictory theories advanced by practitioners of the medical profession, I am impelled to express my thanks for your editorial. There is one statement, however, which is misleading and should not be allowed to pass uncorrected. The statement I refer to is as follows: "Mary Baker Eddy, Bernard McFadden, and other apostles of New

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Thought have been less convincing in exposing the fallacies of many accepted theories than have honest physicians and scientists themselves."

This statement, while made no doubt unwittingly, is calculated to class Christian Science along with New Thought, when as a matter of fact New Thought is the very opposite of Christian Science. Christian Science claims and is proving itself to be a restoration of primitive Christianity as taught and demonstrated by Christ Jesus. The study of Christian Science gives to its followers an understanding of God which enables them to heal the sick and cast out devils, evils, as Jesus taught us to do, without the use of the human will or of mental suggestions in any form.

[The comment]

Our inclinations are to argue the matter, but the Scientists are always such fine folk that we have not the heart. Besides, a religious argument never settles anything. It was Colton who said that "men will wrangle for religion; write for it; fight for it; die for it; anything but live for it." We refuse to wrangle.

The Scientists have always impressed us as being a most happy and contented people. We have often wished we were good enough to do without a doctor, especially since the medical trust raised the price to three dollars a visit; but we have no hopes of attaining to any such eminence.

But we never knew a Scientist who was not a good friend, a good citizen, a good neighbor. We can't see how they can swallow some of the things they believe, but they seem to get away with it all right. Beecher was not a Scientist, but he pretty nearly expressed what may be the cause of their apparent satisfaction when he stated that "true religion carries health and strength into the soul. It regulates all things; subordinates all things to their just positions; withdraws from men no faculty; ties up no power; extinguishes no instinct; imprisons no part of the mind, but only regulates and directs. Religion is only another word for the rightful use of man's whole self, instead of a use that is wrong and ruinous. It brings men into a harmonious relation with their fellow men; it gives them direction for the achievement of duty; it makes them love whatever is good and abhor whatever is bad; it inspires reverence and obedience; it inculcates justice, mercy, and benevolence; it endows with courage, patience, contentment; it commands industry, frugality, hospitality; it enjoins honesty, truthfulness, uprightness, simplicity, integrity; and reveals the immortality of man's nature and sets before men a perfect Pattern who was tempted in all points as we are, and yet without sin, teaching us both by precept and example to be like him." This we think is the secret of the Scientists' happiness,—when they were vaccinated with the virus of religion, it took. They may be right,—and it is a free country.

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[M. Scott Till in *Brighton* (Sussex, England) *Herald*]

It would hardly be possible to find a more erroneous version of Christian Science than that given by a critic in a recent attack upon the subject, because Christian Science healing is based solely on the teachings of Jesus, who "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick," as we read on page 476 of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Now because Christian Science reminds us that God, Spirit, made man in His image and likeness, Christian Scientists do not believe that God is material. On the contrary, they are persistently seeking for the man of God's creation, namely, the reflection of Himself, Spirit; and in proportion to the faithfulness of their seeking this reflection, are they witnessing the healing works which Jesus promised should be performed by all those who believe.

Our critic derides Mrs. Eddy's explanation of the way Jesus healed, but gives no proof that he healed in any other way than by the power of divine Mind. That this way is again being utilized as it was for three hundred years after the crucifixion by all those who believed—namely, all those who were letting that Mind be in them "which was also in Christ Jesus"—is being proved beyond all doubt again today; for Christian Science is known by its works, works which are proving that a knowledge of Christ, Truth, does make free, give sight to the blind, hearing to the deaf—in a word, heals all manner of disease.

The critic further states that Christian Scientists do not believe in the atonement. To correct this misstatement I can but quote the fourth tenet of the Christian Science church, from page 497 of Science and Health, which reads: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

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Funds of The Mother Church

"Gratefully do I send the inclosed check for five dollars, which please apply to the Real Estate fund of The Mother Church. Contributing to the activities of the cause of Christian Science is a privilege which I appreciate deeply. The blessings which have come to me and mine through the study of Christian Science are manifold, and each day brings added ones."

"Please apply the amount of the inclosed check in equal shares to The Christian Science Benevolent Association fund and the Real Estate fund of The Mother Church. It has been a joy and privilege to contribute to these funds and has resulted in a broader concept of the meaning of the activities of our movement."

"Inclosed you will find a small donation, to be used as you deem best, for the Real Estate fund or for The Christian Science Benevolent Association fund, or otherwise. This has been given in an attempt to express our appreciation for what Christian Science has done for us. The students of Christian Science in this area have been holding services regularly Sundays and Wednesday evenings. At the Wednesday evening meetings many expressions of gratitude are heard for the help received from Christian Science by the soldiers. Most of us have experienced healing both before and since coming into the Army."

"Inclosed please find my check for ten dollars which is a contribution to The Christian Science Benevolent Association fund. I am making this contribution as a slight return for the many, many blessings I have received through a knowledge of Truth as gained through the study of Christian Science, which I have been pursuing for the past four and one half years. If I can, in this way, help another to receive the benefits of this knowledge of Truth I shall be truly grateful."

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Boston, U.S.A.

Editorial

Undejected, Undepressed

In music depression is the lowering or flatting of a note; in life it is a lowering of the spirits, sinking of the heart, diminution of the assurance that

. . . somehow good
Will be the final goal of ill.

A while ago to deject was literally to cast down or cast away, but as now used the word means to dispirit or dishearten. Can there be anything true or God-derived in an influence which may cast down the spirit of man, destroy his hope, and break his heart with sadness? Since there cannot be, why submit to anything that depresses and oppresses, when the way has been opened to the enjoyment of "the glorious liberty of the children of God."

Why not rise to the exultancy of Paul when he sets before his friends the stairway of joy, speaking of the Spirit of adoption and then saying, "If children, then heirs; heirs of God, and joint-heirs with Christ." There is a similar message in the epistle to the Hebrews, where the experience of children whom the Father must purify so that they may be worthy of sonship is set forth, and the result of this purification is declared to be "the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." What then have we, viewing such prospects, to do with the trio of errors that Milton mentions, "sorrow and dejection and despair"? We have ever before us the example of our spiritual Leader, who says (Miscellaneous Writings, p. 133): "In the midst of depressing care and labor I turn constantly to divine Love for guidance, and find rest. It affords me great joy to be able to attest to the truth of Jesus' words. Love makes all burdens light, it giveth a peace that passeth understanding, and with 'signs following.' As to the peace, it is unutterable; as to 'signs,' behold the sick who are healed, the sorrowful who are made hopeful, and the sinful and ignorant who have become 'wise unto salvation'!"

If the fact of healing is continually remembered, then there is perpetual reassurance. Why should the honest practitioner who has seen many redemptions be ever made to forget? Does not God remain with him always in spite of dark clouds over him or the raging of the waters he is passing through? His journey is to the desired haven, the shore of peace with sunlit fields beyond; why not keep in mind the purpose of the journey and maintain the assurance of the heavenly reward? Mrs. Eddy gives continual comfort to her followers because of her own example. In "Science and Health with Key to the Scriptures" (p. 426) we find her saying: "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one."

Of what are we afraid when the chill of doubt assails us and the spiritual thermometer goes down? Is it disease that we fear? No; that is not a power in and of itself,—it is only human fear and false belief entertained and so manifested, and it fades away quickly before the divine "comfort of love." Well then, is it sin that dejects and saddens? To be so affected by the sin of the world is to believe wrongly, to start life's music with a wrong note, to substitute human tears and wailings for legitimate joy—that "joy of the Lord" which Nehemiah assured the people was their actual strength.

Though we may sometimes have to admit perplexities at this hour when unrest is everywhere in the world and war having ceased to be national is become civil, class contending against class, one self-interest trying to exhaust and consume another, nevertheless there is always remedy and comfort. The advice and promise set forth in the book of Job may well be pondered: "Acquaint now thyself with him [with God], and be at peace: thereby good shall come unto thee." Eliphaz indicates that Principle is the true source of good, saying, "If thou return to the Almighty, thou shalt be built up." He says also: "Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." More than this, the one who has found help and resource from God is enabled to bring confidence and courage to others, for the promise continues: "Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is lifting up." While it may be true that in blind ignorance many men think only of casting down their neighbors, the encouraging feature of the hour is the emphasis placed upon faith by every thinker. Men look up with unquenchable hope, actually believing that God's salvation is nigh. Furthermore, we have this assurance from the Discoverer and Founder of Christian Science (Miscellaneous Writings, p. 328): "Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—divine Love will remove; and uplift the fallen and strengthen the weak."

William P. McKenzie.

"Loose him, and let him go"

There is an insistent cry in every human heart for freedom. Every mortal feels an inherent demand that he break loose from fetters which seem to limit him in every direction and which clog his every step toward progress. The great difficulty through the ages has been that mankind has conceived of its bonds as material. Always looking to matter for both good and evil, it has been continually tossed back and forth between mistaken concepts of supposed pain and pleasure, of disaster and success, of loss and gain. It has attempted to erect its false hopes and satisfactions, only to have them crumble to dust while they were still in the making. Then, too, human belief has almost invariably insisted that its fetters have been forged by something outside of itself, by this hampering circumstance, by that limiting relationship. Its difficulties have been thus credited to influences from without, and because of inability to control apparently extraneous conditions men have either given up all effort in despair, excusing themselves for their dissatisfactions, mistakes, and failures by blaming somebody or something other than themselves, or they have found their strug-

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gles well-nigh endless and their accomplishments, at best, little more than a transitory sense of good.

To this as to all human problems Christian Science comes with its illuminating message of divine intelligence and love. When it elucidates the truth that God is infinite Spirit, divine Mind, and that His creation therefore is—must be—spiritual, divinely mental, it opens the door of freedom to each and every one. From this truth the conclusion may be quickly drawn that the thing which binds and limits, which hampers and obstructs, is always the belief in a selfhood apart from God,—the belief in a selfhood in matter.

Then the only way one can ever be loosed from evil is for him to learn that he exists as an individual child of God and that the loosing must be accomplished by his own relinquishment, in his own consciousness, of the opposite testimony. There is where the destruction of the claims of bondage must occur so far as he is concerned. There is where he must refuse to entertain the beliefs which testify to limitations and to control by something less than God Himself. When he once lays hold of this glorious truth and really begins to put it into practice he has started on the way to complete emancipation from belief in bondage of any name or nature.

This truth of man as the child of God, which Christ Jesus taught and lived, when explained in Christian Science becomes possible of demonstration by all mankind, and when demonstrated becomes the way of escape from all subjection to error. And Jesus did his own work! In Science and Health (p. 18) Mrs. Eddy says: "Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." Jesus never blamed others for his trials and difficulties. He proved that through understanding and using his divine sonship he became master over every belief in materiality, and if we are to follow in his footsteps it is the privilege and necessity of every one of us to do the same. Neither did he ever assume the control of others. He always presented the demands of God both by precept and practice, encouraging all to accept and obey them even as he did.

There are no human relationships wherein this blessed rule of trusting all to the care, guidance, and control of divine Principle will not bring harmonious and gratifying results. Freedom to all concerned will be manifest and the unfolding of spiritual good will appear in ever increasing measure. The very fact that one can be freed from all false sense of responsibility so far as others are concerned is a cause for deep gratitude. Think of what a wonderful world this would be if every one knew just how to trust every one else, as well as himself, to the government of God, divine Principle, because each had learned that all are the children of God and that He alone is responsible for each and every one. And this is not only possible, but imperative of demonstration in Christian Science. This by no means lessens sweet solicitude for each other's welfare; on the contrary, because it expresses the divine method whereby to "loose him, and let him go," every false fetter is thereby broken, every galling belief of bondage shall be done away, and

> Man in the sunshine of the world's new spring,
> Shall walk transparent like some holy thing.

May each and every Christian Scientist so live that this glorious day may be hastened!

Ella W. Hoag.

Special Announcement

The Christian Science Publishing Society has received inquiries with regard to circular letters recently sent out from Worcester, Massachusetts, in relation to a book to be issued describing "The War Time Activities of the Christian Science Movement."

In times past the branch churches and reading rooms have encountered embarrassments in connection with unauthorized literature sent out either by those seeking profit or by those acting, we assume unwittingly, in violation of the wishes and directions of our beloved Leader, Mrs. Eddy, to whom the authorization of Christian Science literature was a matter of supreme moment. The circulars regarding which inquiries have been made undoubtedly represent an enterprise of the latter class.

We print herewith, for the information of the Field, the correspondence on the subject which has passed between the Christian Science Board of Directors and the Board of Trustees of the Publishing Society:

September 18, 1919.

Christian Science Board of Directors,
The First Church of Christ, Scientist,
Boston, Massachusetts.

Dear Friends:

Our attention has been called to circular letters purporting to come from the "office of the Corresponding and Financial Secretary" of the "Christian Science War Relief Committee," in relation to a book to be issued describing "The War Time Activities of the Christian Science Movement."

The circulars, which state that the book is being printed by the "Yale University Press, New Haven, Connecticut," are apparently sent out from Worcester, Mass., although they bear the heading of the "Christian Science War Relief Committee," having offices in the Little Building, in Boston.

The circulars state that the book "is gotten out by The Mother Church War Relief Committee," and the local committees for War Relief work are solicited to undertake to sell these books. The suggestion is made that informal meetings of the congregations should be called after Wednesday evening meetings, at which the book shall be explained, and members of the Church and congregations solicited to purchase it.

Nothing is said in the circular as to where the net profits of the undertaking are going, but the Field are left to assume, apparently erroneously, that they will go to The Mother Church. The circulars are equally consistent with the profits going to individuals masquerading under the authority of The Mother Church and purporting to act in its behalf.

If this undertaking were really an activity of The Mother Church, of course it would come to the Publishing Society and be issued authoritatively and in a way to make it admissible to Christian Science reading rooms. The fact that it is not so issued is a clear indication that the publication is spurious.

At first reading, it occurred to us that you might have authorized this undertaking, but upon reflection it was clear that you could not have done it. In the first place, the circular lacks that dignity of expression coming from The Mother Church. You would scarcely have authorized the huckstering of a book at sacred meetings of worship, especially a book which, under the Manual, could not be admitted to our reading rooms. Furthermore, you, of course, would never have authorized a proceeding so clearly in violation of the injunction which has been issued in the pending suit. It is so clear that this undertaking would be construed as a step in carrying out the threat alleged in the bill to make the Publishing House an "empty shell," that we could not for a moment continue to entertain the thought that you would be guilty of an action so plainly in contempt.

It is clear that something should be done to let the Field know that this proposition is entirely without the authority of the

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Christian Science Board of Directors or of the Trustees of the Publishing Society; that the publication therefore is spurious, and that the Field should be on their guard against it.

It is a matter that you are interested in alike with the Trustees. May we depend upon you to take this action, or would you recommend that we do it? Sincerely yours,

BOARD OF TRUSTEES,
(Signed) HERBERT W. EUSTACE, Secretary.

Board of Trustees, September 22, 1919.
The Christian Science Publishing Society,
107 Falmouth Street, Boston, Massachusetts.

Gentlemen:

The Christian Science Board of Directors instructs me to say in reply to your favor of September 18, relative to the report of the Christian Science War Relief Committee, that a letter on the subject will reach you at an early date.

Sincerely yours,
(Signed) CHAS. E. JARVIS,
Corresponding Secretary for
The Christian Science Board of Directors.

Board of Trustees, September 24, 1919.
The Christian Science Publishing Society,
107 Falmouth Street, Boston, Massachusetts.

Dear Friends:

The Christian Science Board of Directors instructs me to send you this letter in answer to your letter of last Thursday.

The Directors of The Mother Church have not approved any circular letter pertaining to the report in book form to which your letter refers. They have requested the withdrawal of all such circular letters, and have asked Mr. Harsch to come to Boston for a conference on the subject in question.

Sincerely yours,
(Signed) CHAS. E. JARVIS,
Corresponding Secretary for
The Christian Science Board of Directors.

Board of Trustees, September 25, 1919.
The Christian Science Publishing Society,
107 Falmouth Street, Boston, Massachusetts.

Dear Friends:

The Christian Science Board of Directors instructs me to say in further reply to your favor of September 18 that it has been decided that the report of the War Relief Committee of The Mother Church will not be issued in book form now.

Sincerely yours,
(Signed) CHAS. E. JARVIS,
Corresponding Secretary for
The Christian Science Board of Directors.

The above letters will serve to indicate the unanimous action of the two Boards in conforming to the wishes and directions of our Leader.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

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After the above announcement was ready for the press the following correspondence took place between the two Boards:

Christian Science Board of Directors, September 25, 1919.
The First Church of Christ, Scientist,
Boston, Massachusetts.

Dear Friends:

We acknowledge receipt of Mr. Jarvis' letters of the 22nd, 24th and 25th instant, in reply to our letter of the 18th instant on the subject of the proposed publication of "The War Time Activities of the Christian Science Movement."

Inquiries have already been received regarding this proposed publication. We feel that something authoritative ought to be published in relation to it, giving a reason why the publication is not to be issued in accordance with the circulars sent to committees and also with announcements made at branch church meetings.

As we have no doubt that this course will meet with your approval, we intend to publish in the next *Sentinel* a special announcement, a proof of which we inclose herewith. We cannot conceive that you will have any objection to our publishing the correspondence, but if anything occurs to you, kindly let us know before eleven o'clock tomorrow morning, at which time the *Sentinel* presses will begin running.

Sincerely yours,
BOARD OF TRUSTEES,
(Signed) HERBERT W. EUSTACE, Secretary.

Board of Trustees, September 26, 1919.
The Christian Science Publishing Society,
Boston, Massachusetts.

Dear Friends:

The Christian Science Board of Directors has just had read to them your letter of last night, and instructs me to ask that you kindly hold your presses until twelve o'clock noon to-day so as to give them an opportunity to prepare a reply.

Sincerely yours,
(Signed) CHAS. E. JARVIS,
Corresponding Secretary for
The Christian Science Board of Directors.

Christian Science Board of Directors, September 26, 1919.
The First Church of Christ, Scientist,
Boston, Massachusetts.

Dear Friends:

Complying with the request in your letter of this morning just received, we have requested the business manager to hold the presses until twelve o'clock noon to-day.

With best wishes, Yours sincerely,
BOARD OF TRUSTEES,
(Signed) HERBERT W. EUSTACE, Secretary.

Board of Trustees, September 26, 1919.
The Christian Science Publishing Society,
Boston, Massachusetts.

Dear Friends:

With reference to the letter dated yesterday and the proof sheet of an article prepared for the *Christian Science Sentinel*, which were delivered to me for the Christian Science Board of Directors at a late hour last night, this Board has instructed me at a meeting held this morning to reply as follows:

The Directors of The Mother Church regard the above mentioned article as wholly uncalled for and as entirely improper. In at least four particulars it is mistaken, misleading, and unjust.

The Directors regard the book "Christian Science War Time Activities" as a perfectly proper report on the subjects within the scope of its contents. The reason why its publication has been suspended for the present is because your letter of September 18 intimated that you think the publication of this book by the Yale University Press would violate the temporary injunction issued in the present suit.

The Directors do not take this view, but as you have raised the question, they have suspended the publication of the book for the present, it being their intention to comply with both the letter and the spirit of the Court's order.

It would appear from your letter that you are of the opinion that this report should be published by you. If that is your desire the Directors ask that you kindly so inform them, and possibly that arrangement can be made.

The Directors also instruct me to declare their opinion that publication of your proposed article would constitute a wrongful and detrimental interference with the business of The Mother Church and with an undertaking in which its members are greatly interested.

If you persist in publishing the article in question, please add this letter to it.

Sincerely yours,
(Signed) CHAS. E. JARVIS,
Corresponding Secretary for
The Christian Science Board of Directors.

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Christian Science Board of Directors, September 26, 1919.
The First Church of Christ, Scientist,
Boston, Massachusetts.

Dear Friends:

In your letter of to-day you ask to be informed whether we feel that the book in question should be published by The Christian Science Publishing Society. At the moment we have no opinion on the subject. We have had in the previous correspondence no intimation that the Directors had really authorized this undertaking.

A different situation is now presented. Before passing upon the question we should desire to see the manuscript, to be informed of the purposes for which the book is to be put out, whether purely for profit or not, to whom the profit is to go, and other similar questions, before reaching a decision. If the proposition of its publication is submitted, we will give it prompt and careful consideration.

We will, however, now say that if the book is to be published as authorized Christian Science literature, it should be issued by The Christian Science Publishing Society and by no other. It was the distinct purpose of our Leader in creating the Publishing Society trust to have that organization alone publish authorized Christian Science literature.

The Manual provides:

Article XXV, Section 8, under the heading "Books to be Published," "Only the Publishing Society of The Mother Church selects, approves, and publishes the books and literature it sends forth."

Article XXI, Section 3, under the heading "Literature in Reading Rooms," "The literature sold or exhibited in the reading rooms of Christian Science Churches shall consist only of 'Science and Health with Key to the Scriptures,' by Mary Baker Eddy, and other writings by this author; also the literature published or sold by The Christian Science Publishing Society."

It would indeed be a strange and startling situation if a book to be sold to members of Christian Science Churches and congregations could not, under the Manual, be placed in the Christian Science Reading Rooms.

As to your suggestion that we refrain from printing our letters on this subject, we can see no sound basis for such a request. The Field are entitled to know the whole truth on this as on every other subject. Secrecy serves no useful purpose.

In accordance with your request we shall add to the Special Announcement your last letter; we shall also add our subsequent correspondence.

Sincerely yours,

BOARD OF TRUSTEES,

(Signed) HERBERT W. EUSTACE, Secretary.

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The Lectures

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Phoenix: Elks Theater, 3 p.m., Oct. 12.

CALIFORNIA—Fortuna: Church Edifice, East Seventh and D Streets, 8:15 p.m., Oct. 10 (note changes).
San Francisco (joint lecture): Dreamland Rink, Steiner Street, near Sutter, 3 p.m., Oct. 12.

CANADA—Kingston, Ontario: Church Edifice, 95 Johnston Street, 8:15 p.m., Oct. 14.
Westmount, Province Quebec: Victoria Hall, 8:15 p.m., Oct. 13.

COLORADO—Denver (First Church): Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Oct. 13 and 14.
Rocky Ford: Church Edifice, Eleventh Street and Maple Avenue, 8 p.m., Oct. 10.

DISTRICT OF COLUMBIA—Washington (Fourth Church): Poli's Theater, Pennsylvania Avenue, between Fourteenth and Fifteenth Streets, 2 or 3 p.m., Oct. 5.

ENGLAND—Bristol: Colston Hall, 7:30 p.m., Oct. 31.
London (Seventh Church): Church Building, Wright's Lane, Kensington, W. 8, 3:30 p.m., Oct. 26.
Richmond, Surrey: Richmond Hippodrome, 3:30 p.m., Nov. 16.

IDAHO—Wallace: Grand Theater, 8:15 p.m., Oct. 9.

ILLINOIS—Chicago (Tenth Church): Church Edifice, 5640 Blackstone Avenue, 8 p.m., Oct. 9.
Chicago (Fourteenth Church): Constellation Masonic Temple, 3900 North Robey Street, 8 p.m., Oct. 9.

INDIANA—Anderson: Grand Opera House, 8 p.m., Oct. 10.
Indianapolis (Second Church): Murat Theater, 3:30 p.m., Oct. 12.
Kokomo: High School Auditorium, 8 p.m., Oct. 9.

IOWA—Council Bluffs: Masonic Temple Building, Broadway and Fourth Street, 8 p.m., Oct. 16.
Decorah: Grand Opera House, 3:30 p.m., Oct. 12.

KANSAS—Belleville: White Way Theater, 3 p.m., Oct. 12.
Dodge City: Chalk Beeson Theater, 3 p.m., Oct. 12.
Sterling: Congregational Church, 8 p.m., Oct. 13.

MICHIGAN—Fennville: Dreamland Theater, 8 p.m., Oct. 13.
Marshall: Garden Theater, 3 p.m., Oct. 12.

MINNESOTA—Minneapolis (Second Church): Auditorium, 8 p.m., Oct. 14.
St. Paul: Church Auditorium, Summit Avenue and Grotto Street, 8 p.m., Oct. 16 and 17.

MISSOURI—Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., Oct. 10.
Mexico: Church Edifice, 223 East Promenade Street, 8 p.m., Oct. 14.
St. Louis (Third Church): Church Edifice, 3524 Russell Avenue, 7.30 and 9 p.m., Oct. 10.

NEBRASKA—Beatrice: Church Edifice, 800 Ella Street, 8 p.m., Oct. 17.
Grand Island: Liederkrantz Auditorium, 3:30 p.m., Oct. 12.
Norfolk: Library Auditorium, Main and Eighth Streets, 8:30 p.m., Oct. 16.

NEW JERSEY—Dover: Playhouse, South Morris Street, near Blackwell, 8 p.m., Oct. 12.
Newark (Second Church): Broad Street Theater, Broad and Fulton Streets, 3:30 p.m., Oct. 12.
Passaic: Smith's Academy, Pennington Avenue, 3:30 p.m., Oct. 12.
Trenton: Shrine Temple, 8 p.m., Oct. 10.

NEW MEXICO—Raton: High School Auditorium, 8:15 p.m., Oct. 16.

NEW YORK—Albany: Proctor's Grand Theater, 3:30 p.m., Oct. 12.
Dunkirk: Masonic Building, 8 p.m., Oct. 13.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Oct. 9.

NORTH CAROLINA—Asheville: The Auditorium, 3:30 p.m., Oct. 12.

NORTH DAKOTA—Grafton: Strand Theater, 3:30 p.m., Oct. 19.
Minot: Arcade Theater, 3:30 p.m., Oct. 5.

OHIO—Port Clinton: Lyon Theater, 8 p.m., Oct. 14.
Dayton (First Church): Memorial Hall, 8 p.m., Oct. 13.

OREGON—Portland (Fourth Church): Heilig Theater, 12 noon (noonday lecture), and Church Edifice, Emerson Street and Vancouver Avenue, 8 p.m., Oct. 13.

PENNSYLVANIA—Sharon: Strand Theater (formerly Thomas Theater), 3 p.m., Oct. 12.

RHODE ISLAND—Providence: Church Edifice, Prospect and Meeting Streets, 8 p.m., Oct. 14.

SOUTH DAKOTA—Rapid City: Congregational Church, 3 p.m., Oct. 5.

TENNESSEE—Chattanooga (Second Church): Court House Auditorium, 8 p.m., Oct. 14.
Knoxville: Church Edifice, 531 West Fifth Avenue, 8 p.m., Oct. 13.

TEXAS—Waco: Church Auditorium, Eighth and Washington Streets, 8:30 p.m., Oct. 14.

WASHINGTON—Puyallup (First Church): Odd Fellows Hall, 3 p.m., Oct. 12.
Spokane (Second Church): Lewis and Clark High School, 8 p.m., Oct. 10.
Tacoma (Second Church): Masonic Hall, 5601 South Union Avenue, 8 p.m., Oct. 9.

WISCONSIN—Neillsville: Church Edifice, Fourth Street, 8 p.m., Oct. 13.

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Testimonies of Healing

It is with great thankfulness that I testify to the healing that has taken place in my home through Christian Science. Seventeen years have elapsed since we decided to give up all material means of healing, and in looking back over that time my heart overflows with thankfulness to God and gratitude to our revered Leader, Mrs. Eddy, who has so clearly opened up for us the way to health and happiness through a correct understanding of God and of man made in His image and likeness. I am particularly grateful for the removal of fear, which up to the time I commenced reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, seemed to possess my whole life.

Our eldest daughter's instantaneous healing of croup first brought us to take up the study of Christian Science in earnest. Since then we have relied on divine Principle alone for healing. When our youngest daughter was suffering from an internal growth we had the help of a practitioner, but without apparent change for some time. Feeling confident that Truth would make free, however, and resting on the many promises in the Bible which have been made so clear through the light thrown upon them by our textbook, we had no fear as to the final result. It seemed hard at times to follow the Scriptural advice, "Let patience have her perfect work," but we held on; and after two years we had the joy of seeing our reliance on Truth rewarded, for the growth came away completely and the healing was perfect, there being no after effects.

Words fail me when I try to express the joy this healing brought into our home, but the greatest satisfaction we have realized has been the spiritual uplift and the removal of the sense of fear which so often surrounds the home life where there are children. I desire further to express my thanks for the literature so abundantly provided, and for the services which have been so lovingly arranged for us by our revered Leader.—Thomas E. Cooper, Sydney, Australia.

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My earnest desire is that this testimony may bring strength and courage to some one who is sad at heart or suffering. Four years ago I was in the depths of mental and physical distress. For fourteen years I had been a sufferer from one of the worst forms of stomach trouble, and at the end of that period paralysis of the bowels, severe bilious attacks, sick headache, neuritis, nervous prostration, and sleeplessness were holding me in such bondage that I longed for death. Doctors, sanitariums, and diets had all been tried in vain. Steadily I grew weaker and weaker, practically living on milk. The climax seemed to be reached when my so-called optimistic nature failed me, proving itself void of any lasting foundation, and I became extremely melancholy.

Christian Science was brought to my attention just at this time, and with no understanding and no particular faith I turned for help to this religion of Love. I have no special recollection of what the practitioner said to me on my first visit, but the great burdens and responsibilities and cares that I had carried so many years seemed to be lifted, and when I was told to eat anything that was put before me and thank God, I did so without any sense of fear. In ten days I was healed of all these troubles. My husband was greatly impressed at the change in me and said that if it was God that had healed me, he had the same right to His protection and love as I had, and in one visit to a practitioner he was instantaneously healed of the drink habit, which had steadily been growing worse and which had been one of my greatest sorrows. A year after this I was healed of a severe attack of influenza in twelve hours by absent treatment. The next day when putting on my glasses, which I had used sixteen years for reading and close work, at times being obliged to wear them constantly, I found that I could not see through them, and have not needed glasses since.

For all these healings I am sincerely grateful, but much more so for the overcoming of lack. For the past four years my husband and I have been striving to break this mental bondage. Time after time when we thought we were at the pinnacle of success, everything has seemingly been swept from us. Time after time we have had to learn to have more humility, more faith, and above all more understanding of God and of man's relationship to Him. We have had to learn through "bleeding footsteps" (Science and Health, p. 10) that God alone is our supply. At the present time our every need is more than being met, and we rejoice in the knowledge of God's allness.

I want to express my deep gratitude to Mrs. Eddy for her writings and all the Christian Science literature, for through the reading and conscientious study of these wonderful and inspiring messengers of Love I have begun to see my fellow man as he really is, God's image and likeness.

(Mrs.) Emilie Stanly, Wynnewood, Pa.

✧

I wish to tell of the healing efficacy of Christian Science, for it has been proved to me that God is the best physician. I had been ill a number of years when finally I took to my bed with a serious internal disorder. Nothing could be done for me and it was claimed that without an operation I would never be on my feet again. I would not submit to an operation and in my extremity turned to God for help, and with the aid of a Christian Science practitioner I was healed. My husband was healed of sciatic rheumatism in its worst form. He had taken so much medicine that seemingly it had eaten into his vocal cords and he could not speak above a whisper. This difficulty too was overcome in Christian Science. I know there is nothing impossible with God; and our Leader says (Science and Health, p. 231), "What God cannot do, man need not attempt."

This testimony is sent in gratitude for and appreciation of the wonderful privilege afforded to prove God's love and allness through Mrs. Eddy's revelation of the truth. I am also grateful for the authorized periodicals.

(Mrs.) Lillian B. Williams, San Francisco, Calif.

It is with sincere gratitude for the many blessings received from Christian Science that I wish to add a few words to the above testimony by my wife. At the time she took up Christian Science I had suffered from sciatic rheumatism for over three years, not knowing what a moment's peace meant night or day. I was completely healed after the third treatment. This was four years ago.—Royal G. Williams.

✧

While I have known of Christian Science and something of its Founder for many years in a vague way, I had always looked upon it with much skepticism. About four years ago, however, I experienced a complete change of opinion. My wife had been under a physician's care for a long time, and we were advised that she must undergo an operation at once; but on the recommendation of a friend she decided to try Christian Science and was healed. This healing to me seemed miraculous, but even then I was not willing to admit the healing power of Christian Science.

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I had been under medical treatment for a long time, owing to a rundown condition, and was suffering from so-called nervous indigestion. I got no permanent relief, so finally decided to give Christian Science a trial, and after two months' treatment I was completely healed. Since that time the tobacco habit, to which I had been in bondage for fourteen years, has dropped away. The almost constant use of profanity has been left behind, while a bad temper, conceit, prejudice, and many other shortcomings are being overcome as I gain in understanding of divine Love.

My heart is full of gratitude to that good woman, Mrs. Eddy, who so lived that she was able to rediscover this new-old truth that is giving health and happiness to ever increasing numbers.—Walter W. Morse, Portland, Maine.

✧

I am very grateful for what Christian Science has done for me and mine. For many years I suffered from what the doctors called incurable chronic bowel trouble, and I underwent three operations by the best doctors we could get. They also claimed I had tubercular disease of the lungs, and that the left lung was badly affected. For years I continually took medicine, but was never free from suffering.

In this darkest hour a dear neighbor gave me two copies of the *Sentinel*, and after reading them I was sure I had found the real Physician. Very soon another friend lent me Science and Health, and great joy came to me. I was healed completely before I read this precious book half through. That was about ten years ago. My husband and I could not get along now without this healing truth. Rheumatism and other ills have also been overcome. I am very grateful for all that this teaching means to me and mine, for all our periodicals, and for class instruction. More than all else I am thankful to God, and grateful to our beloved Leader for her faithful work in making this teaching so plain to mankind and for her unselfed love.

(Mrs.) Jennie Johnson, Rochester, Minn.

✧

Christian Science came to me in a time of great need. I had never been well, and had been quite ill for some years when it was presented to me. I lived in the western part of the state and was so situated that I could not attend church or be with those interested in the subject. My healing was very slow, but after studying "Science and Health with Key to the Scriptures" by Mrs. Eddy and having absent treatment from a practitioner, I was freed from a tapeworm and from that time began to improve in health. It has been seventeen years since I became interested in this teaching. At that time I was an invalid and unable to wait on myself; now I am a well woman, able to support myself and help others. Christian Science is so practical and is a great help to me in my business life.

I especially want to express my gratitude for the *Sentinel*, for in the earlier years of my interest in Christian Science this periodical was a wonderful help. It was such an awakening to realize that God is Mind. I am grateful for the physical healing which followed, but more grateful to know each day that God is my Life. During the long illness and the passing on of my mother I was lifted somewhat above the human sense of death and was able to know that there is no separation in Truth. Later, when it became necessary for my father and myself to break up our home, Christian Science met all my needs.

My greatest enemy has been fear, and Jesus' words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," have been of great help to me. I find that as I love my neighbor as myself, this fear is being eliminated. I am thankful to God and grateful to Mrs. Eddy and to all those who have helped me.

(Miss) Irma Bell Smith, Lakewood, Ohio.

✧

I should like to express my gratitude for the benefits received from Christian Science. I have had many demonstrations during the past six years, some alone and others with the aid of practitioners. Since taking up the study of Christian Science my home has been abroad, and unfortunately there has never been anyone in the town where we have been stationed who was even interested in this beautiful religion. Both of my children were born under absent treatment, and at the birth of my little girl, now three years and a half old, there was neither doctor nor nurse in attendance. Every condition was perfectly harmonious. The child is so very healthy that everywhere she goes there are comments to the effect that it is impossible to believe that she could have been born and raised in such a hot tropical post as this.

We all owe Mrs. Eddy a debt of gratitude for having given us again the demonstrable religion which Christ Jesus taught centuries ago. This debt can only be paid by daily living up to the standard given us.

(Mrs.) Ona Wellborn Brett, La Guaira, Venezuela.

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It is with a heart overflowing with gratitude to God for the many blessings I have received through Christian Science that I send this testimony. At a time of great physical and mental distress I turned to Christian Science, because fear of a very serious operation, from which there seemed no escape, induced me to try that which I had scorned and scoffed at. This healing alone saved my life. I have also been healed of heart trouble, of frequent and severe headaches, and of an acute throat trouble, which for the greater part of my life had kept me confined to the house for days and sometimes weeks every winter. Through learning to know God as Life, Truth, and Love my thought is changing and I am learning to see myself and others as God's children, "individual, perfect, eternal" (Science and Health, p. 115). This has changed me from a delicate to a healthy woman. From childhood I suffered intensely from fear in almost every way, but the knowledge that "perfect love casteth out fear" is overcoming that condition also.

While I turned to Christian Science for physical healing, it has brought me much more. It has made me a grateful, happy woman, and many times has brought to me a peace which indeed "passeth all understanding." That I can trust God with every problem and that God, divine Love, is caring for and protecting His creation, I have had abundant and positive proof. I am most grateful to our beloved Leader, Mrs. Eddy, for the revelation of this wonderful truth.

(Mrs.) Jessie Turner, Darien, Wis.

✧

For eight years I have depended upon Christian Science to help me out of trouble of all sorts, and it has never failed. Some of the healings have been instantaneous. For years I suffered from many physical maladies and almost constant mental torment. Neuralgia, nervous prostration, and heart trouble were daily companions, as were fear of debt, grief for those who had passed on, and heartache because of the habits of some who were living. The heart disease seemed to be the most serious affliction, for it returned frequently, accompanied by distressing symptoms.

My case was observed closely by my husband, who was a

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regular physician, and was acquainted with the most intelligent physicians in this country. The teachings of materia medica did not include this type of heart disease. Doctors could not understand the cause of my suffering, and did not afford me any permanent relief. After years of endurance I resorted to other systems of healing, without receiving benefit. At length I seemed to have exhausted every source of help, and when a severe attack prostrated me I gave up the fight for life. To satisfy some members of the family I consented to go to a Christian Science practitioner, although I took no interest whatever in doing so. That visit was "the parting of the ways." I became interested in the study of Christian Science and was healed of discouragement, fear, and pain. The thought of death left me during my first visit. This spiritual healing caused me to awake to the existence of God. I realized divine Love's ever presence and was satisfied.

I have experienced many healings, which prove to me the words of Mrs. Eddy on page 162 of Science and Health, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies."

(Mrs.) Florence Hawley Goffe, Medford, Ore.

✧

About two years ago I awoke one morning to find myself unable to see out of one eye. It was badly crossed and I could not raise the eyelid. The muscles and nerves seemed paralyzed, and I was terrified with the thought that I had been stricken blind. I even feared permanent affliction. However, a Christian Science practitioner was quickly called and I soon became composed and settled down to work out my problem. Sometimes discouragement, doubt, and a strong desire for an examination by an eye specialist assailed me, but in due time, and solely through the patient work of this faithful practitioner and the steadfast assurance of several staunch friends, the eyelid began to raise; and then one day as the practitioner was treating me the crossed eye went back into its right position. A few days after that I was completely healed. My eyes to-day are stronger than before this experience, for I can read finer print.

I cannot find words to express the gratitude I feel to God, and also to Mrs. Eddy and the loving friends who through their understanding of Christian Science were enabled, and so well qualified, to help me.

Albert Edholm, Omaha, Neb.

✧

Manifold are the blessings that have come to me since taking up the study of Christian Science a number of years ago. When I began studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was practically an invalid. While under a sense of distressing fear and discouragement as to my future, I found the textbook among several other books I had picked up to place by my bed to read. I began to read it rather curiously, but as the Christ-element unfolded in my thought a buoyancy accompanied the reading and my physical condition underwent a decided change for the better. Before long I could walk some distance; indeed, strength was noticeably regained from the first.

The understanding of Christian Science, even in a degree, does rob the grave of victory. At one time there was a struggle with the "last enemy" for several months, but a greater understanding of Life was my reward for holding steadfast. As a further consequence I was wonderfully comforted while passing through the greatest sorrow of my life, the loss of a dear one. My healing has been permanent and I am now better in every way. The daily study of Mrs. Eddy's works and other authorized literature is constantly clearing my thought of questionings. The interpretation of the Scriptures through the understanding of Christian Science is the pleasantest experience of my life. Recently a problem was happily solved by understanding the references to light as meaning enlightenment, and truly Jesus' constant endeavor was to enlighten mankind about God and man's relation to Him. This same light is with us to-day. Mrs. Eddy has relighted the pathway to harmony by enlightening us as to the meaning of truth.

(Mrs.) Carrie D. Galbraith, Carbondale, Ill.

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My little daughter had trouble with her ear from the time she was a baby. We had three physicians and the last one after removing the adenoids told me that nothing could be done. When she was seven she became deaf in that ear, could not hear a sound. The physician examined her and said there were two perforations in the drum of the ear. A friend then advised me to try Christian Science, so I wrote to a cousin whom I knew to be interested in Science, and asked him to treat the child. One morning about six weeks later she was in an adjoining room, and when I spoke to her quite loudly, she looked out at me and laughingly said, "Don't speak loud to me; I can hear as well as anyone,"—and she could. That was over three years ago and she has heard perfectly ever since.

We are indeed grateful for this healing and for many other blessings received through Christian Science.

Mrs. Joseph A. Morey, Castine, Maine.

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Paul tells us to "owe no man any thing, but to love one another," and the other day I realized that there was a debt of love I had not yet paid, and that was to send a few words of thanks to the *Sentinel*, which Mrs. Eddy started so that those who have received blessings from Christian Science may have the privilege of giving to those who want to hear.

Christian Science has indeed been a very great blessing to me. When I turned to it I was hungry, thirsty, and weary. Life seemed to be an unsatisfactory affair, an unsolved problem. I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy and a great burden fell from me. Ever since I have steadily gained in health, joy, peace, and strength as I have increased in the understanding of Christian Science. I soon knew and proved that I had found a demonstrable religion which pays us back tenfold whatever we put into its study and application. It has healed me of rheumatism, headache, depression, and a great deal of fear and worry. For the last fourteen years it has been my only medicine, my help in all difficulties.

I am thankful beyond measure for the privilege of class instruction, and my only desire is that I may be more worthy of the great blessings which Christian Science daily brings to me.—(Miss) Dorothy Knight, Ilkley, England.

✧

I have known of Christian Science ever since I was about twelve years of age, but as I thought it was mostly for healing sickness, and I was never sick, little attention was paid to it. The time came, however, when I was to learn that I needed the light of Truth every moment.

In May, 1917, our little son, then three years old, became ill with what seemed to be measles, and grew worse rapidly. My husband, who had no faith in Christian Science, finally consented to try it, and absent treatment was asked for from a practitioner three hundred miles away.

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The little boy seemed to grow much worse and finally reached the stage of stupor and remained in that condition for nearly two weeks. I could not begin to tell the many ways in which divine Love met our every need in those dark hours. A physician has since diagnosed the case as spinal meningitis. The healing seemed slow, but God's law of Life healed the child perfectly. I am grateful for the loving help received during this experience from my mother, who has been in Science some time.

We have been helped in many other ways by Christian Science. Badly swollen feet were healed in one treatment, and a bowel trouble of many years' standing was overcome. I am thankful to God and grateful to Mrs. Eddy for this healing truth, also for our periodicals, which always bring the needed help. My greatest desire is to learn more of Truth.—(Mrs.) ALTA D. FOLTZ, Prairie Grove, Ark.

I gladly verify the testimony of my daughter. I was with her at the time of my little grandson's illness and saw the power of God break every material law. The child is in perfect health, and the nine-months-old baby was protected from contagion. Christian Science is to me the "pearl of great price," the increasing joy of my life. I respect and revere Mrs. Eddy. I am grateful for all the authorized literature and for the lectures; they have been a wonderful help to me.—(Mrs.) JESSIE M. DAVIS.

✧

I would like to tell of the beautiful healing I received through Christian Science. There was a growth on my foot for a year or more and it pained continually. The foot was so badly swollen that at times shoes could not be worn. Christian Science help was asked for, and immediately I could feel the healing taking place. In three days the foot was completely healed. Chronic bronchitis, severe headaches, colds, burns, sensitiveness, sorrow, and worry have also been overcome. Many other blessings have come to me and to my family through the study of Christian Science, and I have learned to love the Bible.

(Mrs.) GLESSIE A. DODD, Olympia, Wash.

✧

It was about eleven years ago that Christian Science was first called to my attention; and about three years later, after I had gone through many hard experiences, traveling about, living off and on the life of a tramp, it was again brought to my notice. At this time I was a mental and physical wreck. Some dear friends with whom I boarded directed me to the Christian Science reading room, where a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was secured. Shortly after I had begun to read this book all medicines and material appliances were given up, and a little later I found myself perfectly healed of a constant sense of hunger of three years' standing. This healing came just through reading Science and Health. My appetite has been normal for eight years.

I learned that this book was the word of God, and that divine Love had accomplished the healing through my reading of the book. Later, by trusting God, I was healed of a venereal disease in six days. A large cut on the chin, smoking, chewing, drinking, profanity, have also been overcome during the past four years; and many other sins, such as vainglory, anger, hatred, revenge, selfishness, have been overcome in a large degree. Mentally, and physically, and in the overcoming of lack I have been wonderfully blessed. Words cannot say where I would be to-day if Christian Science had not come into my life. It is a preventive and has been my only physician for eight years.

I am very glad to have the privilege of being a member of the branch church of this city and of The Mother Church, and to participate in the church work. This has brought healing and many beautiful experiences to me. It is also a privilege to have all our periodicals; they are so wonderfully helpful.

It is my wish that this testimony may help others as much as others have helped me. Christian Science has brought peace, comfort, grace, joy, and calmness into my life. It has brought me from death in trespasses into the living spirit of Truth, Life, and Love. It has made me a living witness to the benefits of Christian Science. I am thankful to God and to Christ Jesus, and grateful to Mrs. Eddy and all those who have kindly helped me along the way. I am indeed grateful to Christian Science for all it has done and is doing for me every day, and I want to learn more of it that I may be able to help others. I thank God for Mrs. Eddy and for her wonderful and priceless writings.

BERT B. HATCH, Rochester, N. Y.

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Over nine years ago Christian Science was brought to my notice by a friend. At that time I suffered from headaches that sometimes laid me up for a few days. I had worn glasses for eighteen years, suffering agony at times from inflammation of the eyes, and was told I could never go without them. Soon after I took up the study of Christian Science the headaches disappeared, and one year later the glasses were put aside. I have no trouble with my eyes now, and can use them for work I could not do before.

Three years ago I had a severe attack of stomach trouble and was healed by absent treatment in a few days, not being away from work one day. I was greatly uplifted as a result of this healing. A bee sting was overcome by holding to the truth. Those about me awaiting the usual results from a sting were surprised to find no trace of it in a short time. In my work as a children's nurse I have seen temper and disobedience give place to love and obedience after a few minutes' realization of Truth. A few months ago influenza attacked me. Absent treatment was asked for and the healing though slow was perfect.

There is no church and there are no Christian Scientists near where my work keeps me, so it is a great joy when an opportunity comes to be present at a service or lecture. I am thankful to God for all the blessings and happiness experienced, also grateful to Mrs. Eddy.

(Miss) MOLLY MILNE, Melrose, Scotland.

✧

It is with a heart full of loving gratitude that I give this testimony of my healing in Christian Science. Six years ago I was full of despair, for my future seemed so hopeless. Materia medica could do no more for me. I had undergone two major operations, but each one left me in a worse condition. I turned to Christian Science at the request of my husband and only as a last resort, with no hope of being really benefited. In three months I was happier than ever before, for I had learned that my body does not rule my life, that I do not need to fear it; and I was free. Kidney and bladder trouble of a serious nature, a nervous disease, and the need of glasses then disappeared. This is only the first of many beautiful healings we have had through reliance on divine Love.

I am thankful to God for Mrs. Eddy, for her love for all

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mankind, and for her understanding of the all-power of Truth that caused her to stand steadfast and firm when the whole world seemed against her. I am also grateful for the workers in the field, and for the loving patience that has helped me all the way.

(Mrs.) Ethel Sutton, Little Rock, Ark.

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Signs of the Times

[*The Jackson* (Mich.) *News*]

There are various opinions and numerous surmises as to the underlying cause of all the ferment, unrest, and discontent which are everywhere manifesting themselves at the present time, and which have never been entirely absent from human society so far as we have any records concerning it. In one of the most comprehensive statements the great Teacher made of the reason for his mission, he said: "I am come that they might have life, and that they might have it more abundantly."

By this he could not have meant that he would increase mere physical vitality, which is life in the human sense of the word, but that his teachings, entering into the hearts and minds and conduct of men, would so broaden and sweeten existence that living would be richer and more abounding. He came to bring "life and immortality to light." The Advent was a birthday of a new era for humanity, shining at the point of its lowest descent in the darkest night of time, and letting the eternal daylight, spiritual and not physical, into the minds of men.

That more abundant life was manifest in healing the sick and preaching the gospel of glad tidings during the first three hundred years of Christianity, then was eclipsed for the thousand years of materialism known as the Dark Ages, but is again coming to light. As it dawns womanhood feels its spirit, and childhood is relieved of its toilsome burdens. It brings relief to the toiler, the burden bearer, the plebeian. The life of the Redeemer is pervading the world as fast as the world opens to receive it. It appears in the efforts to achieve the League of Nations for the promotion of "on earth peace, good will toward men." This is evidence of the more abundant life.

[*The Continent*]

The church to-day would be lifted above much pettiness and pettifogging that still afflicts it if it were but blessed with a baptism of Pauline thinking on this subject. The contentious spirit in which multitudes discuss theology, casting anathemas on all who do not voice faith in terms identical with their own preferences, and defaming the religion of those who adopt an interpretation of Scripture more liberal than their own minds indorse, could not survive in an atmosphere where love was rated as superlatively as Paul rated it. And when the first and weightiest question asked about any man seeking fellowship, or sought for service, within the Christian communion, is simply this, "How much does he love?" a day of both juster and sounder religion will have come to the church. It will then be truly Pauline.

[*Pittsburg* (Pa.) *Press*]

"Nothing is so practical," to quote a writer, "as the man with a vision. We call the dreamer mad, and his madness saves the city and the state. Witness Emerson—resigning his salary and going out to Concord to live on six hundred dollars a year. His friends called him crazy when he gave up the great pulpit in Boston; they did not know that at six hundred dollars a year he was to climb into every pulpit in the land, and though there were thousands of preachers that there was to be one sermon. Who can measure the loss that would have overtaken the art of France had Millet not struggled on, and starved himself, until he could paint the Angelus? What a loss to English literature had Wordsworth not turned his back upon promotion, and accepted poverty in a little cottage at Grasmere? One noble youth with a dream is worth ten thousand men raking gold out of the filth. Jesus was called mad, but he was the most practical man of his era. Men scoffed when he bade the rich young ruler sell all his goods and give to the poor, but the rich young ruler lost his chance and Jesus won his saviorhood and his immortal renown."

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Announcements

From The Christian Science Publishing Society

Pocket Edition of "Christ and Christmas"

In addition to the regular cloth bound edition of "Christ and Christmas," an illustrated poem by Mary Baker Eddy, there has now been published an illustrated pocket edition of the same poem, bound in black morocco, limp, round corners, gilt edges, uniform in size with the pocket editions of other writings by Mrs. Eddy. The book is now on sale at the following prices: Single copy, $3.00; six or more, each $2.75.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is now on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

HAVING no local newspaper to tell us of the world's doings, The Christian Science Monitor is eagerly read by all into whose hands a copy of it may fall, and there are those who even ask for it. Though the Monitor comes to us oftentimes weeks and weeks old we are grateful to receive it so that others may enjoy it with us; for it has caused those who have never known of the movement to ask, "Why, what is this thing, Christian Science?" and, as one man who has no religious belief whatever, asked me yesterday, "Why, when there are so many creeds and denominations, do you accept Christian Science as the only religious belief for you?" And so it was, that in answering this question and others that were asked it was found that here was a man hungering for the truth.

I WISH to add just a thought of appreciation for this most constructive paper of the day. As a student of history I have been intensely interested in the progress of the human race; but before studying Christian Science, which of course includes a study of The Christian Science Monitor, I failed to see where the theories advanced for the uplift of the people were truly successful. Now, however, as I study our wonderful paper, I note with joy that humanity has found the true understanding of Principle to build upon, and consequently every problem of evil will be solved. I am truly grateful for this knowledge.

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¼ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

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The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. *Library* edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy $1.25; six or more, $1.10; blue leather, gray edges, single copy $2.00; six or more, $1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

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"What I say unto you I say unto all-WATCH." Jesus





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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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Boston, October 11, 1919

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Christian Science Literature

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

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Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
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"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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White Robes

JULIA S. KINNEY

THE Scriptures make many allusions to dress. The full significance of these allusions cannot, however, be grasped without an understanding of the allness of Mind, which is the fundamental basis upon which the Scriptures were written. The subject of dress takes on a new aspect when considered from the viewpoint that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Moreover, it is from this viewpoint alone that one can "consider the lilies" in the way in which the Master intended they should be considered when he pointed to the ease of its attainment as well as to the beauty of their array. Regarded from a material basis, however, the subject of dress is frequently associated with worry and fear. All through its pages the Scriptures teach the lesson of humanity's great need for changing its mode of thinking on this subject.

The word dress is derived from the Latin word *dirigere,* which means to direct. Humanity's need, then, is seen to be a need for directing aright, or correcting, its thoughts about God and also its concept of man's relation to God and to his fellow man. On page 452 of Science and Health Mrs. Eddy states: "We soil our garments with conservatism, and afterwards we must wash them clean. When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error. Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick." Suitable robes are needed for the healing of the sick, and these robes are right thoughts,—thoughts fashioned after the model shown by Christ Jesus, to touch the hem of whose garment brought health.

The question, What are these healing garments and how are they to be won and worn, is uppermost in the thought of many to-day. One of the first things to be recognized is the fact that mortal mind is always clothed in "filthy rags," to use a term employed by Isaiah. Greed, avarice, vanity, selfishness, sensuality, comprise part of its wearing apparel. Then it is important to understand the clear distinction made by the teachings of Christian Science between the real man and mortal mind. These teachings show that man is never mortal or material, and that man and mortality have no more in common than have light and darkness. Man is forever clothed in the qualities of the divine Mind, just as the sun's rays forever express the light of the sun. Just as it is impossible to separate the sun's rays from the sun so is it impossible to separate man from the Mind which is the source of his being.

As one can, however, by intercepting the rays of the sun prevent them from shining on a certain object, so can one seemingly prevent right ideas from reaching his own human problem by intercepting the light of Truth which would correct his wrong concepts. By means of fear, suspicion, resentment, entertained toward a brother, one may, for instance, intercept the blessings that would accrue to him from entertaining thoughts of kindness, confidence, and love, which thoughts when based on the allness of Mind are right ideas. The first question the human mind always presents in this connection is, Should one allow himself to be imposed upon? Wherever the rays of the sun may fall or may not fall, their relation to the sun is never changed; they always reflect light; no form of darkness touches them. This illustrates as well as anything mundane can how one must maintain his unity with divine Love. Having one fixed desire to reflect toward his fellow man nothing but honesty, justice, and all the qualities of the divine Mind, one can refuse to let suspicion, hate, distrust, or any other shadow of sense testimony, impose upon him a sense of separation from God's government.

This attitude maintained toward one's fellow man makes it possible here and now to experience the joy and peace that result from a clear realization of man's unity with his Maker. This fact gives significance to the symbolical figure which John described as a woman clothed with the sun. Our Leader's works, with their light of spiritual understanding, show the rich apparel which the Scriptures provide for all. This apparel is essential in entering the kingdom of heaven, which is within and can only be reached by pure, spiritual thoughts based on absolute Truth.

Spiritually interpreted, Joseph's coat of many colors which aroused the envy of his brothers was the garment of right ideas reflected by Joseph. His brothers' acts were based on their belief in the reality of matter, which clothed them in envy and hate. These very acts on their part, however, gave to Joseph an opportunity to prove the practical nature of his vesture or attitude of thought; for when his brothers' false concepts finally led them into a condition of lack, Joseph's understanding of God was sufficient to supply their need. Having proved divine Love to be a complete protection from hate, he brought about the reunion of his family on the basis of this Love. Forgiveness, generosity, kindness, were the dyes that gave such gorgeous hue to his apparel, and Joseph's coat, together with the dominion he exercised, may be had by anyone who will make these Godlike qualities of thought his own.

Hidden resentments, deep sorrows, even a seemingly settled disposition to worry—in fact, every habit of evil thinking,—like an old garment, can be rolled up and cast away; for the promise reads, "As a vesture shalt thou change them, and they shall be changed." All that is unjust, unlovely, or evil, lacks Principle and therefore shall perish; but all that is based on Principle shall endure. The evidence of the physical senses ceases to deceive those who, on the basis of the allness of Principle, refuse to put on the garment of its lies, and can consequently demonstrate the truthfulness of God's promises. No confusion concerning the right raiment remains long with one whose first desire is to keep his thoughts untainted by any belief in or dependence upon matter. It is because, as Mrs. Eddy explains on page 242 of

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Science and Health, "the divine Science of man is woven into one web of consistency without seam or rent," that one must base all his thoughts and acts on Principle; else, casting lots for his vesture—seeking the benefits of Truth without being obedient to Principle in the overcoming of the human mind and the pleasures and pains of sense—will bring its inevitable result of sorrow and shame.

Christian Scientists rejoice that through the study of the Bible in connection with the textbook, "Science and Health with Key to the Scriptures," they are learning how to wash their robes white "in the blood of the Lamb." Day by day, hour by hour, joyfully they grasp each opportunity to replace wrong thoughts with right ones. Carefully they wipe out each stain of sense testimony with the affirmation of God's ever present, ever operative law of justice, joy, and peace, thus demonstrating the power of God to heal every form of sin and disease. Finding their own way out of all tribulation, they can assist others to see God's law and its practical operation in every human problem. Then when clad in white robes, the palm of victory in their hands, they can join with the great multitude spoken of by the Revelator as crying with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

Courage

AVIS LOBDELL

COURAGE is defined in the dictionary as that quality of mind which meets dangers and difficulties without fear. Mrs. Eddy says, "Moral courage is 'the lion of the tribe of Juda,' the king of the mental realm" (Science and Health, p. 514). Without moral courage there is small progress heavenward. Its acquisition comes in ever increasing measure as the student of Christian Science glimpses the reality of perfect God, man, and universe, and realizes proportionately the unreality of the human concepts,—sin, disease, and death. Lack of moral courage means fear entertained, and to be afraid proclaims belief in evil and ascribes power elsewhere than to omniscient, omnipresent, and omnipotent God. The remedy for fear is understanding, spiritual knowing of God and His man. This is the great work for all time, but each thought and desire that forsakes matter as its basis and finds God, has pierced the tatters of misconception that cloak evil and has helped to destroy the seeming reality of error's favorite scarecrow—fear.

Fear presents its claims to human thought in multitudinous guises, each appearing legitimate until tested in the light of Christian Science. Without this test constantly applied, human experience is fraught with ups and downs, chance and change, fortune and misfortune, comings and goings, luck and fate, sin and sickness, and countless other equally fearful uncertainties—all apparently brought about through circumstances largely external to the individual and beyond his control. Such were the conditions into which Jesus came. Because he knew God, however, he knew that evil's claims, presented as a matter-man and universe, were unlike God and no part of His handiwork; consequently they should not be feared as realities but recognized and dealt with as illusions. He encountered every temptation that humanity is beset with to-day to believe in discordant, material sense testimony, but he did not believe evil—he knew good; and with the consummate courage born of knowing God and spiritual man's relation to Him, he fearlessly faced every possible danger and difficulty and proved them powerless to affect the harmony of man governed by Principle.

Jesus proved by his experiences in the flesh that as a man "thinketh in his heart, so is he." To walk unafraid and repeat the demonstration of the Way-shower, mankind must have the same Mind that was in him. This necessitates turning the searching light of Truth upon the human self and seeing it for what it is. Courage is needed to do this, and still more courage is needed to accept what Truth reveals and to act upon it. Nothing short of the moral courage attained through some understanding of God and the consecrated desire for the Mind of the Christ enables one to begin renouncing the human self and replacing dishonesty with honesty, lying with truthfulness, disloyalty with loyalty to Principle, selfishness with unselfishness, impatience with patience, arrogance with meekness, hatred with love, impurity with purity, ingratitude with gratitude, criticism and condemnation with righteous judgment, idleness with diligence. Thus he begins to follow the Golden Rule, to be dauntless for right, and joyously to take each step of the way that Jesus pointed out, as fast as it appears.

As the human self is put off by casting out the false beliefs that constitute the carnal mind, it becomes apparent that God, being omniscient, knows all, and knows nothing unlike Himself—good. All that God's man knows is through reflection of the one Mind, God; and since evil is no part of the divine knowledge, fear vanishes before the truth that God is "of purer eyes than to behold evil." Omnipresent God, good, is everywhere, and there is no room for evil in the all-presence of good. The real man lives and moves and has his being in God. He is never for an instant outside the realm of omnipresent good, where evil has no place and fear does not appear. Since God, good, is omnipotent, He is all-power. The only potency, then, is good; evil, not being good, is no part of omnipotence and is without power. What, then, is there to fear? Spiritual man and universe are governed only by God, the power that created and sustains all that is.

The full glory of this revelation will come only when all false belief is known for what it is,—a lie. Each day brings new demands and opportunities for proof of more spiritual thinking and living. Armed with the understanding of God, His nature, presence, and power; recognizing the man of His creating as maintained and sustained by God, his perfect Principle; and reflecting all that God is, we are supplied with moral courage to stand for the highest right discernible, regardless of circumstance, place, or condition, knowing, as our Leader wrote on page 71 of Science and Health, that "evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense."

As We Forgive

SILAS COBB

IN the eleventh chapter of Mark are these deeply significant words of the Master: "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Has some person committed a great wrong against you? Has he been unchristian? You think so, and you ask if you should complacently accept it. Should you not tell the offender his flagrant faults? We may always recognize the truth which destroys the error, and reason with the one who has to our sense given the offense. Should you criticize him to others? No! Jesus was perhaps the best critic the world ever knew, and this was because of his spiritual understanding. Mrs. Eddy was also

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a wonderful critic; but such criticism was always expressed for some good purpose. It separated the good from the bad, showing the good as real and the evil as nothing. In fact, no person can himself be true and right and not be a good critic. That is, he must discern the difference between right and wrong. This must, however, be done primarily and largely in one's own thinking, and not by attacking or talking about some person. Evil is not a person; it is not a thing. Although we are not to expose a person's faults to our neighbors, to our fellow churchmen, or indeed to anyone, yet, if our thoughts are filled with love we can always help to correct the faults of the world, whether it be by open counsel or by simply knowing the truth and thinking it.

Jesus taught us to pray, "Deliver us from evil." He did not say we should pray to be delivered from certain persons. It is malice, resentment, sensitiveness, or error of some kind which brings sickness and trouble. Jesus did not let sin or the devil, as it was so often called, enter his thought as real or as something. His clear perception of the unreality of the disease or the sin destroyed it, and he commanded its destruction with perfect authority over it. His destruction of sin in thought was true pardon and true forgiveness; for the sin and the disease did not exist in reality, but only in belief. When he destroyed this the patient was forgiven of his sins and he was well, for his sins were blotted out,—including the sin which brought the disease.

The destruction of sin is true forgiveness and true pardon. If one says, "I forgive you," and yet continues to make a reality of the evil, he is not forgiving it. If one resents a wrong that another has done him, he is making the wrong real to himself, and he may sooner or later suffer more than the one who has committed the sin against him. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." All can see the open sins, especially in the other person; but it is the secret faults, the hidden sins in ourselves that are not so easily seen, unless we are living very close to the heart of Love. These secret sins may poison our thinking before we know it. Then we may wonder why our patients are not healed, or why we ourselves are not freed from some disease or trouble. This evil of not forgiving as we would be forgiven is a subtle one. It may seem a small thing to condemn our neighbor, but it is a dangerous sin, one which all mankind, more or less, have fallen prey to, and unless we avoid it we shall go upon the breakers and suffer shipwreck.

When tempted to condemn harshly let us ask ourselves: Would I like anyone to have such a thought as that about me, or to say such a thing about me? Then let us remember that we may be indulging some sin, and mayhap many sins, which are as bad as that of the brother we condemn; and then let us hold the tongue and remember Paul's words in Romans: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Condemnation of others not only causes the error to seem a reality to us but binds the burden more firmly upon our brother and tends to keep evil beliefs alive throughout the world. The expression of a harsh thought may be condemnation, and may be the result of a wrong opinion, while our brother may be entirely innocent.

Jesus once said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." In other words, those whom we forgive by realizing that their sin is unreal, thereby helping to loose them from their troubles, have those sins remitted to them, that is, destroyed; and this is in proportion to our understanding of Truth and Love. If we do this we are ascending spiritually and helping to free the world. We cannot spare a moment of our precious time to talk error except for the purpose of destroying it. If the time that is used in discussing the faults of a friend or a neighbor were used in recognizing his good qualities, the world would be happier and healthier. Would it not be well to endeavor to the utmost to be guided by our Father and to forgive as we would be forgiven?

It is in proportion to our faithfulness along this line, that is, as we are instant in denying every evil suggestion and realizing the nothingness of evil in any and every form, that we are freeing ourselves as well as the whole world from sin, disease, and death. In that proportion can we truly pray, "Forgive us our debts, as we forgive our debtors," and in that proportion our sins and sickness are forgiven, or destroyed, by God. We should often recall Mrs. Eddy's words in "Miscellaneous Writings" (p. 107): "More love is the great need of mankind. A pure affection, concentric, forgetting self, forgiving wrongs and forestalling them, should swell the lyre of human love."

Protection Proved

SARAH G. GALBRAITH

THE so-called influenza epidemic brought varied experiences to many; and to those who are studying Christian Science came repeated opportunities for proving the power of Truth as interpreted by Mrs. Eddy in "Science and Health with Key to the Scriptures," and her other writings.

The writer's thought is still filled with gratitude and the great joy that came to her through witnessing a wonderful healing, and through the absolute protection realized for herself and son during what would have been, lacking an understanding of Truth, a trying time. To begin with, it may be well to state that we live in a small neighborhood where there is neither church nor store. A school we have, but this was closed for a number of weeks in accordance with the general closing order. In the little community there are several who are more or less interested in studying Christian Science, and one other family together with the writer's have been meeting quite regularly for the reading of the Lesson-Sermon, others in the neighborhood sometimes coming in to join in the service.

Though seemingly enough isolated to have eliminated the possibility of contagion from the materia medica standpoint, the thought of it proved sufficient, and the epidemic finally developed in the neighborhood. There were a number of cases more or less severe, but the writer, exceedingly busy with a year's-end office work at the time, while feeling it needful to be on the alert mentally was not conscious of any fear. We had continued our Sunday lessons, and the other family previously mentioned was certainly not "looking for trouble" either; but quite unexpectedly it presented itself, each member of this family becoming affected. The two children responded to treatment readily, but with the parents it seemed more real, and after some days of battling on their own part it was deemed advisable to telephone for the help of an experienced practitioner, which was accordingly done. In a short time the mother was rapidly improving, but the father had, indeed, from the human standpoint, a hard fight with the last enemy. There were several days when mortal mind would have had us doubtful of the outcome; but, thank

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God, mortal mind wisdom is indeed "foolishness,"—and the father, too, fully recovered.

During the most of this time—about four weeks—the weather was quite severe, and the neighbors felt it unwise to visit the house lest the disease spread, though they were glad to render any possible assistance from the outside. The writer and her son, however, had no such fear. The son, a boy of thirteen, helped with the children and the woodpile, being in and out of the house freely with an entire absence of fear; and the writer, not at liberty to give as much of her time as she would have desired, watched this manifestation of the child's certainty of Love's protection with joyful gratitude impossible to describe. This, indeed, was a glimpse of the harvest to be garnered from the endeavor to give our children true education. Does it not foretell the dawn of a new day?

Needless to say, neither the boy nor the writer suffered in the least from this test, although both were thoroughly "exposed," mentally as well as physically, from the carnal mind point of view; but to all concerned the understanding of assured protection to those leaning upon divine Love became clearer, and the idea of the Christ-child blotted out the disease images from thought. This would be incomplete without some word of praise for our loyal practitioners, who are so ready to respond to the call for help from wherever it may come, and however it may come,—by word over the telephone, by message, or by letter,—and who are never discouraged in the face of any situation, knowing the ever presence of our Father-Mother God.

Pharaoh

ROSS S. PILLSBURY

THE writer remembers how when quite a small boy he used to wonder at the story of the deliverance of the children of Israel from the hands of the Egyptians, and especially why it was, after all the signs and wonders wrought by Moses, that Pharaoh repeatedly repented his promise and "hardened his heart." There came a time, however, when the sincere, prayerful study of Christian Science revealed the hitherto unseen lessons taught therein, together with their application to present everyday life.

It has been stated, and truthfully so, that if every copy of the Bible were to be destroyed, its substance would eventually be rewritten. That this would be the case is plainly apparent to the spiritually enlightened thought; for, spiritually discerned, the Bible but portrays the many and varied experiences of the human mind in its struggle upward out of the darkness of ignorance and bondage into spiritual understanding, freedom, and the glorious light of Truth. Time has not changed or softened the condition of those children of Israel who are still in bondage to the Egyptians—to material sense. The Pharaohs and taskmasters of to-day are no more and no less real than those of the days of Moses, and even as God, ever present good, heard the cry of the children of Israel and sent Moses and Aaron, so to-day has Christian Science come to reveal to mankind the way of deliverance from the cruel bondage of sin, sickness, and death, and to guide us into the promised land of perfect spiritual understanding.

It took many proofs of God's allness and power, and much self-imposed suffering on the part of Pharaoh, before he would let the children of Israel go up out of Egypt. Now we know that "Egypt" stands for materialism, with Pharaoh as the dominant power thereof; also, that the flesh-pots of Egypt, which the children of Israel longed for at times during their sojourn in the wilderness, were and still are neither more nor less than the unrestrained indulgence of the material senses, "the lust of the flesh, and the lust of the eyes, and the pride of life." As plague after plague came upon them as the result of their unbelief and unwillingness to seek after God, Spirit, in the way of His appointing, it caused them to turn in their extremity to Principle, God, as represented by Moses, for relief and healing; notwithstanding which "Pharaoh's heart was hardened, neither did he hearken unto them." In other words, after relief from the particular discordant condition had been obtained, Pharaoh, or the mesmeric belief of life and pleasure in and of matter, was allowed again to assume the ascendancy; and thrusting aside the good resolves and intentions, they dropped back to a life of ease in matter and the gratification of the material senses, until the self-imposed agony of suffering once more awakened them.

Our Leader writes on page 6 of "Science and Health with Key to the Scriptures," that "every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed." It was not until divine Love had revealed to them the falsity of their most deep-seated belief of reality and life in matter, a belief cherished even as a first-born, that the children of Israel were willing to be guided by Moses and seek after the one true God.

So it is to-day. Pharaoh still seeks to keep us in bondage to the Egyptians. After one has found healing and relief in Christian Science from disease or suffering, does not mortal mind seek to suggest again the reality of life and pleasure in matter? We have but to read the book of Exodus with the seeing eye, however, to learn the result of listening and submitting to such suggestions; for many were destroyed in the wilderness—the wilderness of human beliefs. Each so-called problem, each seeming trial, temptation, or suggestion of mortal mind which might seem to confront the student of Christian Science, has its duplicate somewhere along the journey of the children of Israel from Egypt to the promised land of spiritual understanding, as recorded in the Scriptures.

How we do rejoice that in these latter days we have the full revelation of Christ, Truth, in Christian Science, the understanding of which gives man dominion and power now to enter into the promised land where "neither moth nor rust doth corrupt," and where nothing can enter "that defileth, neither whatsoever worketh abomination, or maketh a lie." We can indeed sing the song of Moses and the children of Israel, "Pharaoh's chariots and his host hath he cast into the sea . . . The depths have covered them: they sank into the bottom as a stone." As Truth spake through Moses when they came to the waters of Marah, even so to-day does divine Love in infinite wisdom speak to all who have glimpsed the eternal light of Truth in Christian Science, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

As we are grateful for and individually grasp the lessons taught us in the passage of the children of Israel from a material to a spiritual sense of existence, does not the horizon of our view extend until we are enabled to see the significance of the past few years, during which the plague of war has partially aroused a sleeping world, as it were, to an acknowledgment of its utter lack of ability to ward off a seeming impending doom, and which has resulted in a universal reaching out for a higher understanding of Principle, a cer-

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tain attitude of receptivity to Truth? "And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence." Let us obey the words of the Master, "Arise, let us go hence." And Paul reminds us, "Behold, now is the accepted time; behold, now is the day of salvation."

Daydreams

CHRISTINE WONDERLY

SOMETIMES one of the most subtle obstacles to steady growth and fuller unfoldment in Christian Science is the tendency of the human mind to indulge in daydreams. The desire which seeks satisfaction in daydreams always proceeds from a sense of lack, and is a false sense of desire,—a longing for something one does not seem to have; whereas the truth is that God has given to His child all good, everything needed for his happiness and health, and there is no power which can prevent his bringing these very good works of God into full expression.

A daydream may be defined as "a delusional experience, as of unsubstantial happiness or unfounded hope," and the word delusion we find defined as "false belief, or a persistent error of perception occasioned by false belief." It is therefore very easy to see that anything proceeding from such a basis, and perhaps fostered by self-will, self-love, or self-pity, is by no means the harmless pastime it might appear on the surface. Not only are minutely planned schemes or designs, or extravagant fancies daydreams, but any human planning or outlining which implies an absence of the very good works of God and the visible evidence thereof, is an offspring of this false sense.

On page 1 of "Science and Health with Key to the Scriptures" Mrs. Eddy has written: "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds." The true sense, then, of desire really means bringing into expression that which we already have, and the molding and exalting by divine unfoldment will destroy everything which savors of materiality and will reveal in place thereof the abundance, goodness, and greatness which are of God and like God, and these properties of infinite Love, blossoming forth into outward manifestation, completely satisfy all that seems to need satisfying, and never fail to bless all in blessing one. Then the only reason one could have for indulging in daydreams would be ignorance of their nature, or the willful cherishing of some human desire which he is unwilling to measure by Principle.

In the Glossary to Science and Health we find desire given as one of the definitions of fear. A Christian Scientist, turning to Principle with every desire, soon begins to find confidence in good replacing any sense of fear and learns that the only thing he can lose is the erroneous belief that there is another power besides God which can have any place or influence in his affairs. If one resolutely refuses at all times to indulge desire as lack or fear, but views it rather as an opportunity to prove more of the goodness of God, he will grow less and less prone to wander off into the enticing by-paths of the deceiver through daydreams, and they will cease to allure. He can then say with the psalmist, "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties," for the dainties of materiality with their flattery would, if undetected, tend to hold man in bondage to a false sense of existence and thereby shut out the spiritual sense, which is alone to be desired—the only real.

Selected Articles

["'None of these things move me'"—*The Christian Science Monitor*, Boston, U. S. A., April 19, 1919]

The man who has learned to trust scientifically has gone far toward placing himself beyond the effort of anger, of malice, or of fear, in short of evil of any kind, to injure him. Jesus of Nazareth knew this perfectly when he said to Peter, in all the agony of the garden of Gethsemane, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" A few years later, Paul, speaking to the elders of the Ephesian Church, at Miletus, declared of the persecutions he saw around him, "None of these things move me," insisting that it was not a man's business to trouble about the future, but to keep himself every whit clean in the present, remembering only of his neighbors that Jesus had taught them how "it is more blessed to give than to receive."

What all this means Mrs. Eddy has made abundantly clear in "Science and Health with Key to the Scriptures." On page 79 she writes: "Mind-science teaches that mortals need 'not be weary in well doing.' It dissipates fatigue in doing good. Giving does not impoverish us in the service of our Maker, neither does withholding enrich us. We have strength in proportion to our apprehension of the truth, and our strength is not lessened by giving utterance to truth." At the same time the only way in which we can renew and maintain this strength is in the way Christ Jesus explained to Peter. It is by surrounding ourselves with God's angels, with an unfaltering reliance on divine Love, with a truly metaphysical understanding of Principle. Angels, however, be it said, are not super men and women poised on wings. Angels, in the definition of Mrs. Eddy, on page 581 of Science and Health, are "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

Now the whole of Christian Science consists, first, in gaining a scientific understanding of God, as the New Testament puts it, and then in demonstrating this understanding, again as the New Testament insists, through mighty works or signs, terms the Greek originals of which are translated in the English version as miracles. It is evident, therefore, that as an understanding of Principle comes to a man, as he banishes sensuality and materiality from his mind, he surrounds himself with angels, with true or scientific thoughts, through which the fears and temptations of the flesh cannot pass. This shows how true is Mrs. Eddy's saying on page 10 of "Miscellaneous Writings," that "even in belief you have but one (that, not in reality), and this one enemy is yourself —your erroneous belief that you have enemies; that evil is real; that aught but good exists in Science." When a man, in other words, fences himself about with right thinking, how is it possible for evil to befall him or come nigh his dwelling, which is in divine Mind? If he fails to do this, whose fault is it, and who except himself can he accuse as his enemy?

It is on this basis, surely, that all true metaphysical healing is done. The practitioner knows that the image and likeness of God is not the sick or sinning human being. The sick or sinning human being is his own enemy because, instead of surrounding himself with the angels of God, he has allowed pictures of sickness or sin to occupy his mind. These pictures constitute the suggestions of evil, and the practitioner consequently takes the side of the patient against the suggestions, and endeavors to teach him how to entertain angels instead of sensual and material ideals. This is made

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possible to the practitioner in proportion to his own entertainment of angels; in the proportion, that is to say, in which he rejects the suggestion of a self apart from God—a man in the image and likeness, not of God, but of flesh—and gains instead the vision of the true man or the Christ. "Jesus," Mrs. Eddy writes, beginning on page 476 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

The lepers, for instance, whom Christ Jesus healed, were surely cleansed precisely in this way. When, coming down from the Mount after preaching his marvelous Sermon, he met the leper, and, at his request, spoke the word that healed him, he also put forth his hand and touched him. Jesus was able to do this without fear, and so without danger of contagion, not merely because he knew that matter was purely a manifestation of the mortal mind, but because he "beheld in Science the perfect man," because he had so banished fear, with its belief in materiality and mortality, from his mind, that he knew that nothing existed except the image and likeness of God. Brought face to face with this dread belief of leprosy, it moved him no more than the presence of the dead man in the tomb at Bethany, or the boast of the Roman, Pilate, that he had power to crucify him or to let him go. The legions of angels which surrounded him in the garden at Gethsemane were still around him in Pilate's house, on the hill of Calvary, and in the garden on the morning of the resurrection.

So it is with any and every man who sincerely attempts to hold to the vision of the Christ. He may stray grievously out of the footsteps of Christ Jesus, as Paul indicated when he wrote, "The evil which I would not, that I do," or again when, alluding to the strength of a man's belief in the senses, he asked, "Who shall deliver me from the body of this death?" But he knows that by persistence he can always recover his lost way, since he has no enemy but himself. Why, then, should anything move him, if he is steadily pursuing the straight path of his highest understanding of Principle? It is not his to judge, lest he be judged; but it is his to "judge righteous judgment," to endeavor always to separate Truth from error. This effort of separation can, however, only safely be undertaken as a man surrounds himself with angels, as he gains a metaphysical understanding of Principle. And the only guaranty he has of the possession of this understanding is the ability with which he destroys sickness, and the success with which he overcomes sin.

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[F. Baines in *Portsmouth* (England) *Times*]

In an article entitled "Talks on Health" appearing in a recent issue, the writer shows an absolute ignorance of what Christian Science is. In one sentence he confuses it with "faith cures," in another with will power; and later he implies that Christian Scientists regard all disease as imagination. In their denominational textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it is stated on page 460, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient." It is this "false sense" that Christian Science corrects by teaching, as the Bible does, that "the old man with his deeds" must be put off and "the new man, which is renewed in knowledge after the image of him that created him," must be put on. Christian Science reiterates the Scriptural declaration that man is made in God's own image and likeness and reflects all good, health included. It is the teaching and healing of Jesus made practical in this age, in obedience to the injunction, "He that believeth on me, the works that I do shall he do also." To the fact that Christian Science does heal all manner of diseases, whether termed functional or organic, thousands of men and women all over the world are bearing grateful testimony.

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[C. W. Hale in *The Elkhart* (Ind.) *Truth*]

It is becoming more and more apparent to thinking people that a material viewpoint of the Bible brings to the reader uncertainty, confusion, and, frequently, contradictory statements. Spiritually interpreted, the Bible proves to be wholly consistent, and enables the student to apply its teachings and prove the law of God given therein in the way Christ Jesus did and commanded his followers to do.

The statement that "no Christian ever becomes a Christian Scientist," is pretty arbitrary, and would give the inference that students of Christian Science are not Christians. Webster defines a Christian as "one who believes, or professes . . . to believe, in Jesus Christ, and the truth as taught by Him; . . . especially, one whose inward and outward life is conformed to the doctrines of Christ." This indicates clearly enough what a Christian is, and Christian Science is teaching its adherents that to be Christians they must conform strictly and fully to the standard established by Christ Jesus. That standard, which is clear and cannot be misunderstood, is given in Mark: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover;" and in John we read, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." There is no mistaking this standard, and Christian Science accepts it without reservation, and is willing to be judged by its "fruits."

In answer to the assertion that "any true Christian Scientist will admit he does not believe in the actual deity of Jesus; he will tell you that he believes in the divinity of Jesus, but not in him as Deity, making him essentially and absolutely equal with God," let me say that Christian Science teaches that Christ Jesus himself made it perfectly plain that he was not God, and no one needs any clearer statement than he made when he rebuked the young ruler, and said, "Why callest thou me good? there is none good but one, that is, God." Then again he said, "I can of mine own self do nothing . . . I seek not mine own will, but the will of the Father which hath sent me," and, "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true."

Christian Science teaches that there is but one God and Father of all, as taught in the First Commandment, and does not accept the theory that Christ Jesus was God, but accepts his own statement that he is the Son of God, and, according to Hebrews, "the express image of his person." Mrs. Eddy says on page 589 of "Science and Health with Key to the Scriptures" that Jesus was "the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality;" and on page 583 Christ is defined as "the divine manifestation of God, which comes to the flesh to destroy incarnate error." In further explanation of this the following is given on page 333: "The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader.

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On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment." This is strictly in accord with the original meaning as is evidenced in the definition of the word Christ found in the Century dictionary: "Christ . . . originally used with the definite article strictly as a title, *the Christ* (that is, the Anointed), but from an early period used without the article as a part of the proper name *Jesus Christ*."

Christian Science does not deny the atonement of Christ Jesus, but goes farther in claiming that his work in proving man's at-one-ment with God was to show us the way, that we too might prove our real relationship with God and overcome all phases of evil. In answer to the question, "Do I believe in the atonement of Christ?" Mrs. Eddy says (Miscellaneous Writings, p. 96): "I do; and this atonement becomes more to me since it includes man's redemption from sickness as well as from sin. I reverence and adore Christ as never before. It brings to my sense, and to the sense of all who entertain this understanding of the Science of God, a *whole* salvation."

The statement made that one does not need any books explanatory of the Scriptures, or to quote exactly, "any special keys to unlock a book that is wide open," sounds strange in coming from a theologian who probably spent several years studying commentaries on the Bible in a theological school. Every one knows that in those commentaries on the Bible, based upon a material interpretation of its teachings, there are countless contradictions and inconsistencies, and many of the most vital parts are set aside as beyond the understanding of human beings and to be comprehended only in a future existence. In the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which our good friend criticizes so severely and seems to understand so little, there are no contradictions, and its teachings and interpretations have been proved true in hundreds of thousands of cases by the test applied by Christ Jesus himself, in the healing of sickness, the cleansing of sin, and in an ever increasing measure overcoming the power of death.

In the statement that "a church is founded on two things, the preaching of the gospel and the observing of the Sacrament," and that Christian Science is not a church, the definite, absolute, and irrevocable command of Jesus is wholly ignored. He not only said, "Go ye into all the world, and preach the gospel to every creature," but also commanded his followers to cast out devils and heal the sick. The Christian Science church is founded on the rock, Truth. It is continually endeavoring to fulfill all of Christ Jesus' commands, and to demonstrate the whole truth that he taught; and its work is confirmed with "signs following."

It is surprising that anyone claiming to be a Christian and a Bible student should assert: "If the truthfulness of any system of religion is demonstrated by physical healing, any system that does healing is therefore demonstrated to be divine and a religion. Then we ought to have a Christian Pow Wow Church, a Christian Surgery Church, etc." This statement would bring into question the inspired mission of Christ Jesus, and would assert that he did not heal the sick by the power of God, or that he healed by some material method not a part of his mission to mankind, or that he did not heal at all. If this were true, then all the work and sacrifice of Christ Jesus would have been a vain imposition and his whole mission a mockery. Christian Science accepts the teachings of Christ Jesus as true, and joyfully obeys his commands by proclaiming the truth and demonstrating its power by healing sickness, sin, and death.

The claim that "to fail in one case would be to unseat the claim of scientific demonstration," is met by the incident where the disciples of Jesus failed to heal the lunatic boy. This did not "unseat" the demonstration of the power of Truth taught by Christ Jesus, but was simply due to the fact that the students, disciples, of his teachings had not yet reached a full understanding of what he taught. It was a self-evident and fully proved fact then, as it is now, that the truth he taught healed all manner of diseases without resort to material methods, and it was and is within the power of man to demonstrate it.

It is being proved daily and hourly that every phase of discord is being overcome by the operation of the truth as taught by Christ Jesus and demonstrated by Christian Science to-day, and that it is not an incident to the teachings, but the definite and provable result of the understanding of its teachings.

Extracts from Letters

"It may be of interest to you to know a few details of the activities of Cour-Cheverny, headquarters of the Signal Corps Replacement Depot in France, now that our meetings here are at an end, due to return of troops to the United States. We were fortunate in having a Christian Science chaplain attached to our organization. . . .

"Meetings have been held regularly at his office on Sundays and Wednesday evenings, services being held in accordance with the Manual of The Mother Church, since November. A committee of three, consisting of two corporals and one private were elected as an executive board, who arranged the details of the meetings and designated the Readers. Readers were changed each week, the First Reader officiating at the Wednesday evening service. The first meetings were held without music, in the chaplain's room, but later the committee obtained the use of a comfortable room with a piano, and later discovered a soloist among the members, thus having 'regular' services. Many benefits, too numerous for detail (including many healings), have been experienced by the members, who gave testimony thereof."

"It has been my good fortune to enjoy many blessings through Christian Science. During my experiences in the Army of our country, Christian Science has meant more to me than ever before. And it is in appreciation of the work done through Christian Science for soldiers that I write this. On arriving in France I was suffering from a severe attack of influenza, then epidemic, and I am very grateful for my healing through Christian Science without medical treatment. Other inharmonious conditions were overcome, such as bad quarters and seemingly being treated unjustly. I feel that my experience in France has been much pleasanter in every way because of making use of my knowledge of Christian Science. Through searching and striving with right motives, better quarters where I could read and study were obtained, many good comrades were met, and all feeling of injustice was removed. It was my good fortune while in France to be stationed in the same district with one of the Christian Science chaplains, where we had services Sundays and Wednesdays regularly. I am indeed grateful for Christian Science and its activities and that we had in this war such men as our chaplains."

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William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

Gossip and Conversation

When Paul said, "Our conversation is in heaven," and when Peter counseled, "As he which hath called you is holy, so be ye holy in all manner of conversation," the reference in each case was to behavior and conduct or manner of living. In familiar usage, however, conversing is interchanging thoughts and views, and when used of speech directly infers talking "in an intelligent or sustained manner." When the heavenly minded converse together they are unfolding the mystery of godliness and declaring the righteousness of the kingdom of heaven. Conversation, then, can be a medium for the revelation of man to man by those who understand what man's creator truly is.

Gossip, on the other hand, is usually based on a determination to hold man in the bonds of matter and to deny spirituality. Long ago a gossip was the sponsor at a baptism, and as fellow sponsors met at christening feasts or similar merrymakings there was a special intimacy in the chat; many idle tales were told, and often groundless rumors were started, so that gossip now implies "idle personal talk." Sometimes it may be amusing and harmless, but quite often even this phase of it is like a syrup in which the drop of poison is administered; for thoughtless gossip will often poison other minds with envy and resentment and so make them judge unrighteous judgment. A carnivorous animal makes no difference between individuals on whom it preys due to any appreciation of their intellectual attainment or usefulness to the world; it is thinking only of its own appetite. The gossip can be likewise as merciless, and every great man, burdened with vast duties for the welfare of his country and nation, has to guard against attacks of the poisoned serpent's tooth or the claws and jaws of liars.

Mrs. Eddy, speaking about the necessity of improving time, says in "Miscellaneous Writings" (p. 230): "Three ways of wasting time, one of which is contemptible, are gossiping mischief, making lingering calls, and mere motion when at work, thinking of nothing or planning for some amusement,—travel of limb more than mind. Rushing around smartly is no proof of accomplishing much. All successful individuals have become such by hard work; by improving moments before they pass into hours, and hours that other people may occupy in the pursuit of pleasure. They spend no time in sheer idleness, in talking when they have nothing to say, in building air-castles or floating off on the wings of sense: all of which drop human life into the ditch of nonsense, and worse than waste its years."

Thinking of such a man as Lincoln, unrecognized by most at the time of his greatest service, unhonored by many in his own day, we recognize how clearly he knew what his country was, and that he maintained his vision amid the smoke of calumny. What he saw is now the ideal with which there is common agreement. The defamatory noise of gossipers, the malevolence of whisperers, the treachery of the secret plotters who believed they could destroy the body, accomplished nothing, because the vision and reality of the man has marched on indestructible, and other nations look now upon the land where his life was sacrificed, in the light of his wonderful vision.

Great men and women are inwardly humble, thinking as they do about the greatness of God; and their own work and effort, though wonderful in the view of men, may seem to them insignificant. They do not dwell on things accomplished in the past, nor boast of past glories. In fact, Paul puts the matter exactly when he says, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus;" and we have the beautiful expression of this modest behavior in Mrs. Eddy's life. This statement we find, for example, in the Preface to "Science and Health with Key to the Scriptures" (p. ix), "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ."

Humility, then, is simplicity, directness, kindness; and such thought should characterize conversation. An analysis of unkind gossip may help toward a cure of the habit. It is the wise householder who takes out of his treasure things new and old. The implication here is of labor, study, thought, investigation, and the laying up of treasure. There are people whose conversation is brilliant with choice thoughts from the wisdom of the ages, quotations, references, illustrations, so that when they speak they are teachers of wisdom and kindly views. This requires work, just as any treasure in life should be earned. When the idle desire honor without willingness to earn it, or seek prominence without doing service, a simple way to achieve notice appears to be to discredit others, and mortal mind is rich in evil motives through whose smoke and darkness it can look upon the acts of others. In an old-fashioned house this motto was framed and hung by the door for both incomers and outgoers to see and consider: "Bring here no tattle in nor take none out; so may the love of God dwell in this house."

When we read the statement (Science and Health, p. 15), "The Father in secret is unseen to the physical senses, but He knows all things and rewards according to motives, not according to speech," we learn how safe with God is the good man. His reward is absolutely sure, and yet he must rise above some forms of tribulation. Jesus said to his disciples when he spoke his words of comfort: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Thinking of all the antagonism which he had to meet, Paul for a moment looked upon it as real, quoting the old saying, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter," but he very quickly rose above this discouragement, correcting himself with the words, "Nay, in all these things we are more than conquerors through him that loved us."

William P. McKenzie.

Purity

No divine quality is more to be desired than purity. The very word brings visions of loveliness and of things desirable; but because it presents, even to the human thought, so high a standard, mankind has generally relegated it to the realm of the impossible. And yet Jesus classed it as among the things attainable when he said, "Blessed are the pure in heart: for they shall see God." When he so spake, he presented to us an assurance, a demand and a fulfillment. All

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the world is seeking for blessedness, and most of the world is wondering why it does not obtain it. It does not stop to consider that there are conditions to be fulfilled before blessing can be apprehended. It is always true that since whatever is good comes from God, nothing that is really desirable can ever be realized until the demands of God are complied with. In "Science and Health with Key to the Scriptures" (p. 241) Mrs. Eddy writes: "One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all the impurities of the flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration."

Christian Science approaches the problem of purification of thought, word, and deed from the unalterable standpoint of the allness of the one infinite God, good, and the consequent unreality, nothingness of all supposititious claims to an opposite. At the same time it shows conclusively that this truth in its operation in the human consciousness inevitably uncovers sin before it can prove sin's unreality. While this uncovering of sin as falsity, illusion, offers instant deliverance to the one weary of sin and longing to be delivered from its outrageous bondage, it comes to the satisfied sinner to attack his belief that sin has any pleasure whatsoever. In "Retrospection and Introspection" (p. 63) we find, "We attack the sinner's belief in the pleasure of sin, *alias* the reality of sin, which makes him a sinner, in order to destroy this belief and save him from sin." Then through Christian Science the way is always marked out for deliverance from sin; for to deny its satisfaction is to sap its only claim to a foundation even in a mortal so-called mind. No one will be found long indulging that in which he finds no pleasure.

Now this shows very plainly that all sin is both primarily and secondarily mental. If anyone should be guilty of cherishing a sinful thought, believing there is pleasure and satisfaction in so doing, even though he may not express it physically, he need not imagine he can escape the punishment which every sin metes out to itself. Hidden sin—even though it be only in the secret recesses of one's own thought—is, if possible, more dangerous than its more open expression. One who has named the name of Christian Science and goes forth cherishing evil in his heart, if he does not quickly awake and repent of the wrong, will without doubt reap the result of the heinousness of such secret sin.

After having once accepted the truth that all is God, divine Mind and its manifestation, then to dwell consciously and intentionally with mental sin is certainly to deny the power and presence of the holy God in a terrible way. To misuse mentality after one has professed allegiance to God, divine Mind, as revealed in Christian Science is a crime that should be so quickly detected and rejected that it should never have a chance even to whisper its lies. Who that has touched the understanding of the power of pure, holy thoughts with their blissful peace and harmony, would sacrifice such blessedness and turn to the revolting, detestable practice of sinful thinking? In "Miscellaneous Writings" (p. 115) our Leader says, "Know this: that you cannot overcome the baneful effects of sin on yourself, if you in any way indulge in sin; for, sooner or later, you will fall the victim of your own as well as of others' sins."

It is inconceivable that one who has glimpsed even in a limited degree the wonder of man's being the image and likeness of divine Mind, could turn from such possibility and make companionship with impure, unholy thinking. It is good, and the love of good, which will finally deliver men from all evil. Good alone can satisfy, good alone is desirable. As one obeys the Bible injunction to "taste and see that the Lord is good," the temptation to seek for satisfaction in a deceiving, lying counterfeit will diminish, until it finally will disappear. All mortals must eventually accept in every way the purifying ministrations of Christian Science. We cannot be too thankful that this work is already begun and will go on until there shall be sin no longer. Happy is he who, with a consecrated love for good, presses constantly forward, steadfast in his determination to worship and serve alone the God who is all-good. He "that hath this hope in him purifieth himself, even as he is pure."

Ella W. Hoag.

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Among the Churches

Current Notes

Manistee, Mich.—To enable its members to have a meeting place of their own, the Christian Science Society recently purchased the property at 111 Maple Street. The home has been remodeled, providing a small auditorium for church services in conjunction with a pleasant reading room.

Several years ago, through a case of healing, a few people in Parkdale became interested in Christian Science and began reading the Christian Science Lesson-Sermons at one of the homes there. Later, to accommodate friends in the city, regular Sunday services were held at a private home on Washington Street. In 1909, at the suggestion of a visiting Scientist that strangers would feel more free to come if services were held in a public place, rooms were rented and furnished at 67 Maple Street. The same year those who were attending regularly adopted a constitution and by-laws. In the year 1911, through the courtesy of the board of directors of the Unitarian Church, the Christian Science Society was given the privilege of holding services in their beautiful church edifice on Fifth Street. Although deeply appreciating these comfortable quarters which it enjoyed for several years, the society looked forward to the time when it would have a church home of its own, more centrally located, where a reading room could be maintained. This aspiration has been attained.—*The News-Advocate.*

New York, N. Y.—Old St. Bartholomew's, one of the famous churches of the city, at the southwest corner of Madison Avenue and Forty-fourth Street, which was abandoned by the congregation about a year ago for their new edifice in Park Avenue, has been sold to Fifth Church of Christ, Scientist. This congregation acquires the property for the purpose of building a new church on the site.—*New York Post.*

Lorain, Ohio.—First Church of Christ, Scientist, is planning to build a church in the near future. The organization has purchased a lot on Fifth Street between Hamilton and Washington Avenues. It has a frontage of 61 feet. The lot cost two thousand dollars.—*Lorain Times-Herald.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 7, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October

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24, 1919. Consideration of any applications received after that date will be deferred until the June 4, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

Calgary, Alberta, Canada (First Church).—Paul Stark Seeley, lecturer; introduced by A. H. Stowell, who said in part:—

Mankind is always desirous of knowing more about God and His relation to man; but so very much has been taught on this subject which could not be satisfactorily proved, that it is hardly to be wondered at that in the minds of many there is at least some skepticism. How then are we to know the right teaching from the wrong? Jesus the Christ answered this question for all men for all time. He said, "By their fruits ye shall know them." By the fruits of his teaching, the healing of all manner of sickness and sin, he proved the whole of his teaching to be true. Christian Scientists are therefore amply justified in the adoption of this same rule to prove true this same teaching now; and this is exactly the standard by which Christian Science demands to be measured. When we see the proofs, the fruits, of Christian Science teaching,—the healing of sickness, the restoration of mankind from obedience to all kinds of false laws; when we note that thousands upon thousands have beyond the least shadow of doubt been freed from fears, from sin, from sickness, from error of many sorts, through this ministry, can we not safely conclude that the teaching which is based on this healing, regenerating law is true and that it has proved its way back into the thoughts of men?

Oshkosh, Wis. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Miss Mary Ellen Pollock, who said in part:—

In all ages there have been messengers who have prepared the way for a better understanding of the Christ. As Christian Scientists we believe that Mrs. Eddy was one of these messengers with a wonderful message,—a message with healing in its wings.

Hoboken, N. J. (First Church).—Dr. John M. Tutt, lecturer; introduced by O. Edward Smith, who said in part:—

In our everyday life many problems confront us that are not always easy to solve but which must be worked out, —problems in our relations with our fellow man in business and social life, problems in religious and civic life, as well as problems in our home life. The doctrine of Christian Science holds out to humanity the solution of every problem through gaining a more scientific understanding of God and of man's relation to Him. How to know God aright has puzzled mankind for ages. To a great many He seems far off and unknowable; and yet our Master said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Scientists are therefore profoundly grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science, for the teaching that has shown them how to gain an understanding that enables them to know God and His Christ, and in a measure to realize that peace "which passeth all understanding."

Chicago, Ill. (Ninth Church).—John Sidney Braithwaite, lecturer; introduced by Edward G. Carter, who said in part:—

The highest idea of joy and hope in man is embraced in the single word heaven, and it is toward some conception of heaven that man, in his earnest desires, is generally assumed to be bending his efforts. It would seem important, then, to ascertain, if possible, what is this wonderful goal that is the hope and inspiration of mankind. Deeply rooted in the human thought is the tendency to believe that heaven is a place and, because of the evidences about us of all that is unlike what heaven should be, the conviction follows that it is very far away, so remote indeed that we cannot hope to experience any enjoyment of it in the present. Whatever may be admitted of the remoteness of heaven from our present states and stages of thought and development, it has been shown with certainty that this remoteness is not one of distance or space, and that its remoteness in time is not to be overcome by mere waiting; in other words, that we must look for heaven in something besides locality.

Naturally the Bible is filled with references to heaven, the word itself occurring about five hundred times, so that there would appear to be much opportunity for a study of the meaning of the promise contained in the Scriptures. It follows also that in the writings of Mrs. Eddy on Christian Science much thought has been given to heaven and its interpretation; and, indeed, it is here that we learn that heaven and God are inseparable; that heaven is "a divine state of Mind" (Science and Health, p. 291), and as such to be attained only by the mental effort to be like Him or, more simply, to think only good.

Rockville, Ind. (Society).—Virgil O. Strickler, lecturer; introduced by Joe Blankenship Disher, who said in part:—

In the latter part of his ministry Jesus said to his disciples, "If I go not away, the Comforter will not come unto you." Since the time he uttered those words, expectant humanity has been eagerly awaiting the coming of this Comforter or Holy Ghost. Some of those watching have made the mistake the Jews made, who thought the Messiah would come as a king unto his kingdom, by expecting this divine manifestation to be ushered in with pomp and great display. Thus it was that they were not able to see in the teachings of a humble New England woman the same simple doctrine which Jesus had taught among the hills of Judea and on the shores of the Galilean Sea; nor in her healing works, the fulfilling of Jesus' promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Aberdeen, S. Dak. (First Church).—Miss Mary G. Ewing, lecturer; introduced by H. S. Holby, who said in part:—

There never has been a time when the world has been so anxious for the truth as to-day; neither has there ever been a time when we have needed a truth that we could demonstrate more than we need it now. Christian Science is not only the truth but a demonstrable truth. The world is hungering, even though unconsciously in many cases, not for

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matter, but for a true understanding of God and man, and Christian Science is the "bread of life" to all mankind. Everywhere mankind is seeking the truth, and Christian Science is helping them find it. Truth comes to us to-day as it came to the shepherds of old, bringing a message of comfort and hope, of joy and peace, to all who are willing to receive it.—*The Aberdeen American.*

TROY, OHIO (Society).—William D. Kilpatrick, lecturer; introduced by William B. Wright, who said in part:—

Jesus of Nazareth, the master Christian, showed the way for all mankind throughout all the ages, and Christian Scientists are striving to emulate his example by obeying all of his commands, which include not only the preaching of the gospel but also the healing of the sick as well as the sinning. That they have been able to accomplish wonderful things, as attested by their works, is now quite generally known.

ARKANSAS CITY, KAN. (First Church).—John W. Doorly, lecturer; introduced by Gustav E. Newfield, who said in part:—

When understood, Christian Science offers a solution for all problems of human existence. It is the practice of the gospel of Christ Jesus, who plainly said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." As a result of this knowing, he healed all manner of disease and every form of sin. Christian Science imparts to its followers this healing message.

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Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARKANSAS—Hot Springs: Princess Theater, 3:30 p.m., Oct. 19.

CALIFORNIA—Berkeley (First Church): Church Edifice, Bowditch Street and Dwight Way, 8 p.m., Oct. 17.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Oct. 21.
Martinez: Curry Hall, Ferry Street, 8 p.m., Oct. 13.
Oakland (Second Church): Church Edifice, Thirty-fourth and Elm Streets, 3 p.m., Oct. 19.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Oct. 23.
Sacramento (First Church): Tuesday Club House Auditorium, 8 p.m., Oct. 14.

CANADA—Toronto, Ontario (Second Church): Royal Alexandra Theater, 3:15 p.m., Oct. 19.

CHINA—Hongkong: Theater Royal, Victoria, 5:30 p.m., December.

ENGLAND—Bournemouth, Hampshire: Kings Hall, Royal Bath Hotel, 8 p.m., Oct. 30.
London (First Church): East Ham Palace, S.W., 3 p.m., Nov. 9.
Manchester, Lancashire (Second Church): The Public Hall, West Didsbury, 8 p.m., Oct. 27.
Nottingham, Nottinghamshire: Mechanics Large Hall, 3 p.m., Nov. 9.
Westcliff-on-Sea, Essex: Hippodrome, Southend, 3:30 p.m., Nov. 2.

ILLINOIS—Farmer City: Church Edifice, Main Street, 7:30 p.m., Oct. 16.
Harvey: The Garden Theater, 8 p.m., Oct. 17.
Joliet: Auditorium, 8:15 p.m., Oct. 24.
Wilmette: Church Edifice, Central Avenue and Tenth Street, 8 p.m., Oct. 16.

INDIANA—Crawfordsville: Arc Theater, 3 p.m., Oct. 12.
Greencastle: High School Auditorium, 8 p.m., Oct. 14.
Newcastle: Grand Theater, 8:15 p.m., Oct. 17.

IOWA—Denison: Opera House, 8:15 p.m., Oct. 17.
Fairfield: High School Auditorium, 3 p.m., Oct. 19.
Fort Madison: Court House, 8 p.m., Oct. 21.
Ottumwa: Church Edifice, Fourth and Market Streets, 8 p.m., Oct. 19.
Sioux City (First Church): Auditorium, Seventh and Douglas Streets, 3 p.m., Oct. 19.

KANSAS—Galena: Electric Theater, Third and Main Streets, 8:15 p.m., Oct. 20.
Neodesha: Church Edifice, Fifth and Indiana Avenue, 8 p.m., Oct. 21.

MAINE—Auburn and Lewiston: Lewiston City Hall, 8 p.m., Oct. 20.

MASSACHUSETTS—Arlington (auspices Cambridge): Arlington Town Hall, 8 p.m., Oct. 13.
Lexington: Church Edifice, Forest Street, 7:45 p.m., Oct. 19.
Lynn: Strand Theater, Union Street, 3 p.m., Oct. 19.
Medford: Medford Theater, Salem Street, near Medford Square, 3:30 p.m., Oct. 19.
Quincy: Church Edifice, 20 Greenleaf Street, 7:30 p.m., Oct. 19.
Somerville: Church Edifice, Sycamore Street, near Broadway, 7:45 p.m., Oct. 21.

MICHIGAN—Niles: Niles Opera House, 8 p.m., Oct. 16.

MINNESOTA—Mankato: Mankato Opera House, 8 p.m., Oct. 23.
Winona: Masonic Temple, 8 p.m., Oct. 21.

MISSOURI—St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., Oct. 24.
Warrensburg: Star Theater, 3:30 p.m., Oct. 19.

MONTANA—Helena: Auditorium, 8 p.m., Oct. 23.

NEBRASKA—Lincoln (University of Nebraska): Temple Theater, 8 p.m., Oct. 18.
Nebraska City: Church Edifice, 8 p.m., Oct. 20.
Omaha (First Church): Church Edifice, Twenty-fourth Street and St. Marys Avenue, 8 p.m., Oct. 18, and 3 p.m., Oct. 19.

NEW HAMPSHIRE—Berlin: 8 p.m., Oct. 14.

NEW JERSEY—Ridgefield Park: Washington Irving High School, 8:15 p.m., Oct. 21.

NEW YORK—Hudson Falls: Washington County Court House, 8 p.m., Oct. 16.
Jamestown: 8 p.m., Oct. 17.
Malone: Elks' Home, 8 p.m., Oct. 21.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Oct. 21.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Oct. 16 and 17.
New Rochelle: Church Edifice, 19 Locust Avenue, 3:30 p.m., Oct. 19.
Newburgh: Academy of Music, 8:15 p.m., Oct. 19.
Yonkers (First Church): Yonkers Public Library Hall, 8:30 p.m., Oct. 17.

OHIO—Columbus (joint lecture): Memorial Hall, 3:15 p.m., Oct. 12.
Hamilton: High School Auditorium, 3 p.m., Oct. 19.

OREGON—Newberg: Duncan's Hall, 8 p.m., Oct. 14.
Portland (Sixth Church): Municipal Auditorium, 8 p.m., Oct. 17.
Roseburg: Armory, Kane and Oak Streets, 8 p.m., Oct. 16.

PENNSYLVANIA—Johnstown: Cambria Library Hall, Walnut and Washington Streets, 8:15 p.m., Oct. 16.
Philadelphia (Second Church): Orpheum Theater, West Chelten Avenue, Germantown, 3:30 p.m., Oct. 19.
Sewickley: Sewickley Theater, 8:30 p.m., Oct. 12.

SOUTH DAKOTA—Sioux Falls: The Coliseum, 8 p.m., Oct. 21.

TENNESSEE—Memphis: Church Edifice, Dunlap Street and Munroe Avenue, 8:15 p.m., Oct. 17.

UTAH—Ogden: Woodmen Hall, 2320 Washington Avenue, 8 p.m., Oct. 20.

VIRGINIA—Norfolk: Colonial Theater, 3:30 p.m., Oct. 19.

WASHINGTON—Bellingham: Liberty Hall, 8 p.m., Oct. 20.
Ellensburg: Isis Theater, 3 p.m., Oct. 26.
Seattle (Second Church): Woogs Hall, 1704 Market Street, Ballard Station, 2 p.m., Oct. 19.

WISCONSIN—La Crosse: Masonic Temple, 8:15 p.m., Oct. 20.

Notice

John Sidney Braithwaite, M. A., C. S., will be available for lectures in the United States and Canada from December 15, 1919, to June 4, 1920. Address, Hotel Puritan, Boston.

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Testimonies of Healing

I wish to testify to the healing efficacy of Christian Science. In the spring of 1914 I was told by one of the best medical men in London that it would be many years before I could ever lead a normal life, that my spirit and vitality would wear me out. At that time I had been in bed more or less for eight months and tired for eight years. I got my healing in Christian Science, and when the war came on in August I started a life of activity which has gone on without ceasing, for five years. We have had a military hospital on our place and twenty-four hundred wounded have passed through it. The chief surgeon told me before sailing for Canada that in all of his experience he had never seen a woman able to do more.

The last baby was born with only the help of a loving Christian Science practitioner. A doctor was in the house but he was not needed and only came in after the child arrived. I should like for the sake of others to say that this birth was entirely without pain. I have six children and the others were born with the usual suffering.

The joy of knowing that God is good, and the spiritual knowledge, are of course far greater than any physical healings. Above all is that wonderful sense of knowing that through our understanding of Christian Science we can help the whole world. I am indeed grateful to our Leader, Mrs. Eddy.—(Mrs.) Nancy Langhorne Astor, Taplow, Bucks, England.

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Christian Science has sustained me through many varying experiences, and at the same time it is giving me a wholesome and sane outlook on life. Within the past few months it has again delivered and preserved me under circumstances that were, to say the least, remarkable.

One morning, in the center of the city, I was struck upon the forehead and knocked down by a falling arc light, which cut its way to the bone in several places. Upon being picked up, my first conscious thought was a rebuke to the moans escaping, knowing that there was in reality no pain and nothing to moan about. Then, finding myself supported by a man and a woman, I was upheld by the protecting thought that the man and woman of God's creating are ever present and ever helpful; and I felt so glad to find that the truth about God and man, which Mrs. Eddy labored so faithfully and well to demonstrate and teach, was striving for the right of way in my thought.

When we reached the waiting place where some of my coworkers were assembled, the lady with me called my daughter over the telephone and asked her to get the help of a Christian Science practitioner whom I named. A taxi was then secured and I was taken to see the practitioner for a few minutes, and afterwards to a hospital to have the wounds dressed. All through the surgical work Mrs. Eddy's interpretation of the close of the twenty-third psalm (Science and Health, p. 578), "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [Love] for ever," ran like a golden thread through my thought. When I learned later that the practitioner was with my daughters in the waiting room of the sanatorium while I was in the operating room, I understood even better that pæan of praise for the steadying force of everlasting Love.

It seemed best to remain at the hospital for a few days, and the words of a consecrated young Christian Scientist to me there, "God is right here, God is in this place," were proved true. Owing to my condition it was thought advisable to have X-ray photographs made of the skull and jaw bone. The practitioner was told of this, and her encouraging clarity of thought was indeed a tower of strength. While these plates were being made, the act of bodily submission was wholly lost sight of in the thought that came so surely, that God's ideas could not have the mark of the beast either in their foreheads or in their hands. The doctor stated that the X-rays revealed no injuries whatever, other than were known before. The dentist who later examined the teeth, said it was quite remarkable that their structure was literally unharmed. The eyeball soon recovered its normal appearance, and the scars are now disappearing more and more rapidly. The doctor's statement that "the wounds healed by first intention," expresses the most perfect healing known to the medical profession. Medicine was brought to me a few times, but when I explained that I had taken none for fourteen years, it was not insisted upon that I take it.

We can never be grateful enough to Mrs. Eddy for this understanding of divine Truth which is drawing all mankind together in the bonds of faith and of the knowledge of the sons of God.—(Mrs.) Martha L. H. Candler, Atlanta, Ga.

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For the many benefits received through Christian Science during my service with the Australian forces I am indeed thankful. Many times when in places of danger I was strengthened and comforted by a verse from the Bible, or by a quotation from "Science and Health with Key to the Scriptures" by Mrs. Eddy. Daily I repeated the ninety-first psalm, and also the "scientific statement of being," as found on page 468 of our textbook, with its correlative Scripture from I John. It was very beautiful how I was enabled to study the Lesson-Sermon almost daily, either in or out of the trenches. Rheumatism, colds, and other minor troubles were quickly overcome by holding to the truth. On one occasion while under shell fire the verse, "There shall not an hair of your head perish," restored confidence. Christian Science helped me to have absolute assurance that I should come back as I left. I consider that by holding to Love as all and destroying any sense of hate as it appeared, also by striving to realize spiritual man's inviolability, I was preserved many times.

The way in which the Christian Science literature turned up was certainly wonderful. I always received mine no matter where we were. *The Christian Science Monitor* was very useful in giving authentic information, and the Home Forum page was appreciated. The *Christian Science Sentinel* was wonderfully illuminating on many problems. We indeed owe a great debt to Mrs. Eddy for this healing truth. I desire to express my appreciation of the way in which the Publishing Society performed its work during the stress of war. The small edition of Science and Health and of the *Quarterly* met a decided need, and the selection of hymns in the small hymnal is very choice. I thank God for Christian Science and hope with joy to point the way to others when practical.

A. E. Cunningham, Kalgoorlie, West Australia.

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It is with a heart filled with gratitude that I give my testimony to the wonderful power of Truth. Seven years and a half ago I became interested in Christian Science through a friend, who was untiring in helping me at every opportunity. I was at that time employed in a large factory, and advanced rapidly in my work, realizing that man is the

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reflection of divine intelligence, also that God gave me my work to do and strength and understanding to do it with. In about a year I made a change with higher and better opportunities following. About five years and a half later I became a Christian Science practical nurse, and this has promoted my growth more than any other work.

Through the realization of God's tender care and love for His children I have been gradually uplifted, and have been healed, to a great extent, of the sense of discouragement. Before coming into Science I had very little to live for; existence seemed a severe struggle in my young girlhood. Christian Science has given me more happiness than I ever thought was possible; and I have found that being grateful for what we have and striving to make others happy, increases our own happiness. I have been healed of colds, sore throat, aching and sore feet, ptomaine poisoning, and a very severe attack of influenza. Christian Science proves that the word of Truth is quick and powerful; for in seven years and a half I was only absent from work a day and a half until the influenza attack, and that was overcome in a week.

I am indeed grateful for all our Christian Science literature. I have never gone to it for help without finding some message of love that has been a comfort and a benefit to me. I am sincerely grateful to our revered Leader, Mrs. Eddy, who was pure enough to present this great healing truth to the world in so simple a form that all may understand it. For all my blessings I am sincerely grateful.

(Miss) AMELIA BEATRICE GREEN, New Rochelle, N. Y.

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I wish to give my testimony as a measure of gratitude for the help received from Christian Science. I had tried all kinds of material remedies for stomach disorder, but without any relief, and had even gone through an operation for what the doctor said was chronic appendicitis and the cause of all the trouble; but I was much worse and in a very weakened condition when friends asked me to try Christian Science, which I finally consented to do. In two treatments the pain was gone and I have been gaining ever since. That was over a year ago and I have not missed a day from my work on account of illness in all this time, whereas before I was absent frequently. Glasses which I had worn for sixteen years have been laid off, as I have no more need of them. The desire for liquor and the use of profanity have also been overcome. I hope this testimony will be a help to others.—FRANK LEE, Torry Island, Fla. (Corrected address.)

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Many times before the first rays of truth began to dawn on my darkened thought, I have read the testimonies in the *Sentinel*, hoping that I might see in the solution of another's problem the answer to my own; and perhaps the expression of my gratitude may help some one who, like myself, is seeking mental rest, rather than physical healing. Many times I have read Science and Health with but little comprehension, and my world seemed indeed dark, but I clung to the thought that God is Love and that in His universe all is harmony. As even a little light reveals the objects in a darkened room, so the dawning of this truth gradually revealed the error in my thought, and for this revelation I am indeed thankful, since the discovery of error must precede its destruction.

As erroneous concepts have been destroyed by a knowledge of Truth, physical harmony has been manifested in many unthought-of ways. I have greater endurance and strength, and my eyesight has greatly improved. Through an understanding of my household duties as loving service, rather than servitude, I have experienced relief from callosities on the soles of my feet, the trouble having almost entirely disappeared. The mental rest I so desired has been found, though spiritual uplift seems the more adequate expression now; and through the understanding of the ever presence of God, divine Love, our home has become more harmonious.

I am grateful to the pure woman, Mrs. Eddy, who pointed out to this age the fact that what Jesus taught is just as available now as nineteen centuries ago. I am grateful for our helpful literature and Lesson-Sermons, and for the wonderful opportunity of broadening our education and understanding world affairs in their true significance, as presented through *The Christian Science Monitor*.

(Mrs.) LELA DODSON KERMODE, Cleveland, Ohio.

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It is with a sense of deep gratitude for Christian Science that I write this testimony. I am grateful for having had the privilege of serving in the United States Army during the past struggle and for the privilege of serving in the trenches. On the second night after going into the trenches we had a gas attack. I was a gas guard that night, and although I had my mask off a great deal of the time in order to determine when the gas was gone, I did not feel any ill effects. I was carried safely through battles, raids, and patrols by realizing that God is Love and that He is All-in-all. On many occasions of seemingly great danger the ninety-first psalm would come to me and by the time I had repeated it the danger would be over. Through Christian Science my wife and I were able to overcome the sense of separation while I was away from home.

What I am most grateful for is that I have learned to go straight to God with all my seeming troubles. Before entering the service I would run to a practitioner for help when any little discord came up. While in the trenches I could not do this, but I soon learned that when I earnestly declared and realized the truth error was overcome. I am most thankful to God and grateful to Mrs. Eddy for Christian Science.

CLINTON A. MOORE, Amazonia, Mo.

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I have gained so much from the testimonies in the *Sentinel* that I wish to express my thankfulness to God, also my gratitude to Mrs. Eddy for her gift to all who wish to learn from her writings. I have been healed of an abscess on the knee, bowel disorder, throat trouble, and many other ills through the work of a practitioner, and no material remedy has been used in the six years that I have been interested in Christian Science. The sense of divine protection gained through the study of this healing truth is worth much to me. I am very grateful that I have been able to help others.

(Mrs.) LULU M. HOWARD, Riddle, Ore.

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In May, 1916, I was in the employ of a western city as a fireman, and one day when we were responding to an alarm of fire, a collision occurred. We were going at a very rapid rate and I was thrown violently to the pavement, striking on my head and left side. I was rendered unconscious, and was taken to a hospital, where I was examined by four surgeons. They considered my condition desperate, there being many and complicated fractures, as well as paralysis of the side. After the first day the doctors held out no hope of my recovery, and my mother, a Christian Scientist, then placed my case entirely in the hands of a practitioner. A

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Christian Science nurse was installed and all material remedies were discontinued. At the end of a week I was removed to my home, where I continued under treatment for a number of weeks. The surgical work on my jaw and teeth proved delicate and difficult, but through the loving assistance of friends and my dear mother's abiding faith in the saving and healing power of Truth as practiced in Christian Science, I was restored to health and strength. In the accident two of my teeth were broken off. Later the dental surgeon pivoted two teeth upon the stumps, doing the necessary work on them without causing me the slightest pain, a fact that seemed to astonish him greatly.

Before this accident I had been addicted to the excessive use of tobacco. Upon recovering consciousness I found that the desire for this indulgence had vanished, and I have never used the weed since. While before my injury I had not been a student of Christian Science, this evidence of God's protecting power was so convincing to me that I have earnestly tried to prove my gratitude by daily study of the Bible and the writings of Mrs. Eddy.

George Wright, Long Beach, Calif.

I am familiar with all the foregoing facts and can vouch for their correctness. Nearly four years ago I was healed of heart trouble, from which I had suffered for nearly forty years. I became a student of Christian Science, and when my son met with this accident my faith in God was so strong that when the doctors told me they could do nothing more for him and that he could not recover, I strongly denied the correctness of their judgment and turned wholly to Christian Science for his healing. Our joy over his recovery and the gratitude that we feel to God and to Mrs. Eddy for these evidences of the infinite power of divine Love are beyond measure.—(Mrs.) Mary Wright Baker.

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For seven or eight years after I became a student of Christian Science, my demonstrations were for the most part made so quickly and so beautifully that it was easy for me to say and to believe that I was a Christian Scientist. Then came a time when I was compelled to obey the command, "Be still, and know that I am God." During this testing season I seemed to lose everything that I had financially, every home tie was shattered, and I found myself among strangers, without money, home, or position.

One hard experience after another came to me and many times I was almost heartsick and discouraged. Had it not been for two or three friends who were loyal Christian Scientists, and who sustained me throughout in every way they could, I think I should have yielded to discouragement. Finally, I found myself face to face with the most appalling condition that had ever yet come into my experience. As I looked before me, and to the right of me, and to the left of me, I could see not one single step. The only way that seemed open was to turn and go back, and this way seemed to offer again all that I thought was lost. My little daughter was out of school and had been for some time, and for the first time in her life she was being denied not only the little luxuries that make child life so sweet, but also the necessities of life. The mother love went out for the welfare of my child and held me at the point of indecision for I do not know how long—perhaps only a moment, but if so, eternity must have unfolded to me in that moment of time, for although I could see not one step in the way which I chose, I chose again for Christian Science, and reaching out my hand in the darkness about me I cried from the depth of my heart, "O God, lead me as a little child." I spent most of that night praying that God would lead me, and He did, for the seemingly impenetrable wall before me became a wall of defense to the rearward. Thus I was enabled to prove true the words of our dear Leader, Mrs. Eddy (Science and Health, p. 444), "Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble.'"

I write this testimony with the faith that it will help some one to see the light shining through the clouds of mortal sense. These trials when overcome help us to be stronger and more loving and humble, and all must drink of this cup if we would follow in the steps of the Master and have that Mind in us "which was also in Christ Jesus."

(Mrs.) Jennie L. Barto, San Antonio, Texas.

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At a very early period in my life I joined a church; but finding little comfort in its doctrines and many flaws in its teachings, I finally became agnostic. Right and wrong seemed to be mere matters of opinion, and I became hopelessly mixed in trying to reason out a philosophy whereby to live. During the same period I was rapidly learning that material means of healing were of no avail in curing me of the numerous ills that kept me a semi-invalid. After one last series of treatments from an eminent nerve specialist, followed by a change of climate, with no beneficial result, I went to a Christian Science practitioner for help. I shall never forget the joy that came to me that day as I grasped somewhat the idea of the power of good and the nothingness of evil. The first line in the Preface to "Science and Health with Key to the Scriptures" by Mrs. Eddy, kept fairly singing through my thoughts: "To those leaning on the sustaining infinite, to-day is big with blessings." And so it proved; for throughout more than twenty years this great truth has never failed me. At one time, when I seemed to be at death's door, it restored me to perfect health inside of five hours.

I have seen some marvelous healings effected by Christian Science in my own and other families; but I believe the greatest miracle to my sense is the never ending operation of divine Love when put into practice in our commonplace, everyday affairs. It positively has no confines, but reaches to the remotest borders, blessing all who come under its beneficent touch.

(Mrs.) Eugenie L. Fraser, Spring Lake, Mich.

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I am more grateful for some understanding of Christian Science than words can tell. From childhood I was an enthusiastic worker in an orthodox church, and earnestly sought the kingdom of heaven, but my work in the church did not satisfy me. Trials and sorrows came, and I had nothing to meet them with but a belief that I must bear them bravely.

My seeking was rewarded when a friend recommended that I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. From the day I began to read this book my life has been changing from darkness to light, from bondage to freedom. Just by reading I was healed of chronic bowel trouble. I have also been healed of severe sick headaches and a belief that they were hereditary. I was told by a doctor that if I ever had cold in my head again I could not live. Shortly after beginning to read the Christian Science textbook I took a very bad cold. I could do nothing for myself, so asked for help from a practitioner. The cold was completely destroyed. During the three years and a half since then I have had need to break every material law about colds

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and have not even had a hint of one. Formerly I suffered much from nervous troubles. Many doctors treated me and I tried change of climate and surroundings, but only grew worse, until I came into Christian Science and was freed from these ills.

I am grateful for all these healings, but my joy at being healed of worry, doubt, fear, and lack of supply is even greater. I am very grateful for all the Christian Science literature. My heart sings all the while, that God is good.

(Mrs.) EDITH FISH, Phoenix, Ariz.

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Four years ago I began the study of Christian Science, earnestly seeking a better understanding of God, and I am deeply grateful for the glimpse of Truth that has been revealed to me. This vision has brought love, joy, and peace into my life, with many beautiful healings. The first healing came unsought, for after a few hours' reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was able to lay aside glasses, which had been worn for more than fifteen years. A sense of grief has been overcome, and burdensome beliefs of limitation are disappearing as the apprehension of God's allness is unfolded to my consciousness. For these proofs I am truly grateful, because since learning in Christian Science that progress is the ever operative law of God, they become signs of the dawn of the day of spiritual understanding, making new the promise recorded in Isaiah, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

For the "Key to the Scriptures," the loving help of practitioners, the ministry of our periodicals, and many other blessings my debt to our inspired Leader is unspeakable, and my sincere desire is to live up to the high calling of one enlisted in the service of mankind.

(Mrs.) EVA M. CORLISS, Seattle, Wash.

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I have had ample time to meditate on the many healings and wonderful blessings that I have experienced through the study of Christian Science. When sorrow came into our home I knew that no physician even pretended to heal a broken heart, and that to me was the worst suffering I had ever endured. I thought I must suffer on, and wondered how I could stand it. While I was visiting my sister in Oregon we met a friend of hers, a Christian Scientist, on our way down town one day, and I shall always remember the lady's sweet face as she said to me when told of my sorrow, "You know the Bible tells us that God will wipe all our tears away." That was the first gleam of hope or comfort that had come to me. We had talked Christian Science in our home, were sure it was what we believed, and a son had been wonderfully helped by it, but our interest had lagged, and not until we had a terrible awakening did I realize what I needed.

Since then Christian Science has been my only reliance. I have been healed of chronic throat trouble, bilious attacks, sick headaches, gallstones, lame back, and many other ailments. An experience I had while in bathing proved to me God's ever presence. One afternoon I went to the beach with friends and one of them asked me to go in bathing. I refused at first, as I always had such a fear of water, and expressed myself so; but finally I was persuaded, thinking I would wade in a little way and enjoy the cool water, as it was a very warm day. My friend, however, was joined by another friend and soon they were swimming quite a way from me. I saw as I waded out that the cement bottom (it was a made lake) was sloping downward and was slick and slimy, and that if I did not return to the bank I might drown, for I knew nothing about swimming; but as I turned to go back my feet slipped and I went down. I came up farther out and was terribly frightened. Then I went down again, still farther out. I could only struggle, although I could clearly think, and I wondered why those stragglers on the bank could not see that I needed help. I was going down for the third time when these words came clear and distinct: "God is all." I heard the waters closing over me, but was calm and happy. The next thing I realized was that I was on the bank, my feet in shallow water. I could scarcely speak when my friends came up. I only wanted to look up and thank God; in fact, I said to them that if it had not been for my understanding of Christian Science I would not have been there.

I feel more grateful for this experience than any other that I have had. We read in Psalms, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." I am indeed grateful to our Leader, whose works show us the way out of all inharmony into the truth that makes free.—MRS. E. C. STEFFEN, Lincoln, Neb.

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Not having the opportunity to attend the Wednesday evening meetings, as I live in the mountains, I want to express my gratitude through our periodicals for what Christian Science has done for me and mine. My brother, who had been much benefited both physically and mentally through Christian Science while in the West, first brought it to our notice, and was very desirous that I should try it. Treatment was accordingly asked for, and in March, 1916, I was healed of a severe throat difficulty of eighteen years' duration, which the best medical skill could help only temporarily; also glasses, which had been worn for the same length of time, were laid aside. My mother, too, is much interested in this teaching. In the fall of 1916, through the faithful work of a practitioner, she was healed of what material sense terms hardening of the arteries. She is now over seventy years of age, able to attend to household duties, and in good health.

There is no Christian Science church within sixty-three miles of my home, but with the Lesson-Sermons to guide me each day, as well as Mrs. Eddy's works, and the authorized periodicals, including *The Christian Science Monitor,* I have the much needed help, and every spare moment is filled. We are a happy family, having one Mind, and are striving to attain more of the spiritual understanding of God through the application of Christian Science. I am exceedingly grateful for the spiritual uplift that has come from following Mrs. Eddy's teachings, and for the many healings. I am thankful to God, and know that His protecting care is with me no matter where I am. My hope is some day to be able to take class instruction, so as to be better prepared to help not only myself but others.

Last year I became a member of a branch church, also of The Mother Church. My constant prayer is that I may so live as to reflect the allness of Life, Truth, and Love.

(Miss) ELEANOR A. LAWSON, Big Moose, N. Y.

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In writing this testimony I desire to express, to some extent, my gratitude for what Christian Science has brought into my life during the ten years that I have been a student of its teachings. After some grasp of its Principle I realized that it was the truth about God and about man's relation to Him, and that, therefore, His divine law, if faithfully ap-

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plied, could be depended upon to prevent discord from expressing itself through me and mine. Reasoning along this line I have continually tried to place myself and my family in His loving care and protection, and feel that I have been amply repaid for that effort to know God, as my children have experienced little sickness of any severity and have been very free from even slight accidents. I know that this harmony is due to the fact that I have daily striven to avail myself of God's ever present care.

I came to Christian Science because of serious nervous trouble. I had always had a morbid disposition and was subject to frequent attacks of "the blues." My outlook on life, my disposition, and my health have so changed for the better that I know that I have acquired to some extent that Mind "which was also in Christ Jesus." I am so sure of God's presence and power that it would be impossible for me to be less than happy and hopeful.

After some progress in the study of Christian Science I realize that Truth requires absolute truthfulness and honesty; Life expresses itself in a spiritual understanding which is indestructible, and Love knows no man but the image and likeness of God. That Mrs. Eddy was God-directed has certainly been proved by a vast number of people, and I am thankful that I am one of the happy throng.

(Mrs.) Stacey Niederlander Cooper, Clayton, Mo.

Signs of the Times

[George L. Hopping in *Los Angeles* (Calif.) *Record*]

I saw your story in the paper and also the cartoon, setting forth the glad tidings that the time is about here for the return engagement of the influenza. Immediately I was taken with my second attack of the malady, and now I am about ready for something else you may have overlooked. I suggest you spring it at once, so I can get it over with in time to take my summer vacation.

If I get myself elected to the legislature, I am going to put a crimp into such methods of press agency for the M. D.'s. Thoughts are things as real and as tangible as the nose on your face, and any person guilty of scattering disease thoughts about should be dealt with in the same manner as one scattering disease germs about.

[*Chicago* (Ill.) *News*]

If a sound mind and rational habits do so much to keep the body sound, and if nature unaided can cure most of our curable ills, life is a fairer deal for all of us than it has sometimes seemed. Of course, it is not so easy as it sounds to put fear and worry, harrowing love affairs and destructive emotions, hatred and envy, out of mind. But if this is done we must do it ourselves. Doctors cannot do it for us, and realization that the matter of health is largely in our own hands must contribute to the wiser ordering of life.

[*Erith Observer*, London, England]

There is contagion in a sweet and beautiful character, for health is contagious as well as disease. We are all the time giving to others either wholesome or unwholesome moods—poisoning their atmosphere with doubt and suspicion or clearing it with helpfulness and good cheer.

[*Christian Work*]

The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the cooperation of every citizen, for the good of each and all. This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the cooperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this cooperation should be the supreme endeavor of the churches.

Announcements

From The Christian Science Publishing Society

Pocket Edition of "Christ and Christmas"

In addition to the regular cloth bound edition of "Christ and Christmas," an illustrated poem by Mary Baker Eddy, there has now been published an illustrated pocket edition of the same poem, bound in black morocco, limp, round corners, gilt edges, uniform in size with the pocket editions of other writings by Mrs. Eddy. The book is now on sale at the following prices: Single copy, $3.00; six or more, each $2.75.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is now on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WISH in the frankest possible way to indicate to you my great appreciation of The Christian Science Monitor. The desire to be fair, to give a hearing to every cause, to sympathize with those who are weary and heavy-laden and at the same time to conserve the benefits already gained by the efforts of those who have worked in the past are so manifest in your columns that it puts your paper among the very best in the country. It seems to me quite clear that the Monitor is among those newspapers (I could mention others) which have at heart all that is sweetest and best in American life and tradition. I have read more than one editorial article for which I was really grateful and was tempted to write you at once and confess my obligation to you.

AT a recent meeting of women interested in the national betterment of conditions of wage earning women, the editorials and reports which have been appearing in The Christian Science Monitor were commended highly both from the fairness and truth of the data, and the sound interpretation and presentation of conclusions arising from the same.

—— ——— ———, of the Women in Industry Service, felt that the labor news in The Christian Science Monitor was the most authentic and fairest presentation of the subject in any public newspaper in the country.

THE CHRISTIAN SCIENCE MONITOR

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy $1.25; six or more, $1.10; blue leather, gray edges, single copy $2.00; six or more, $1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

Christian Science *versus* Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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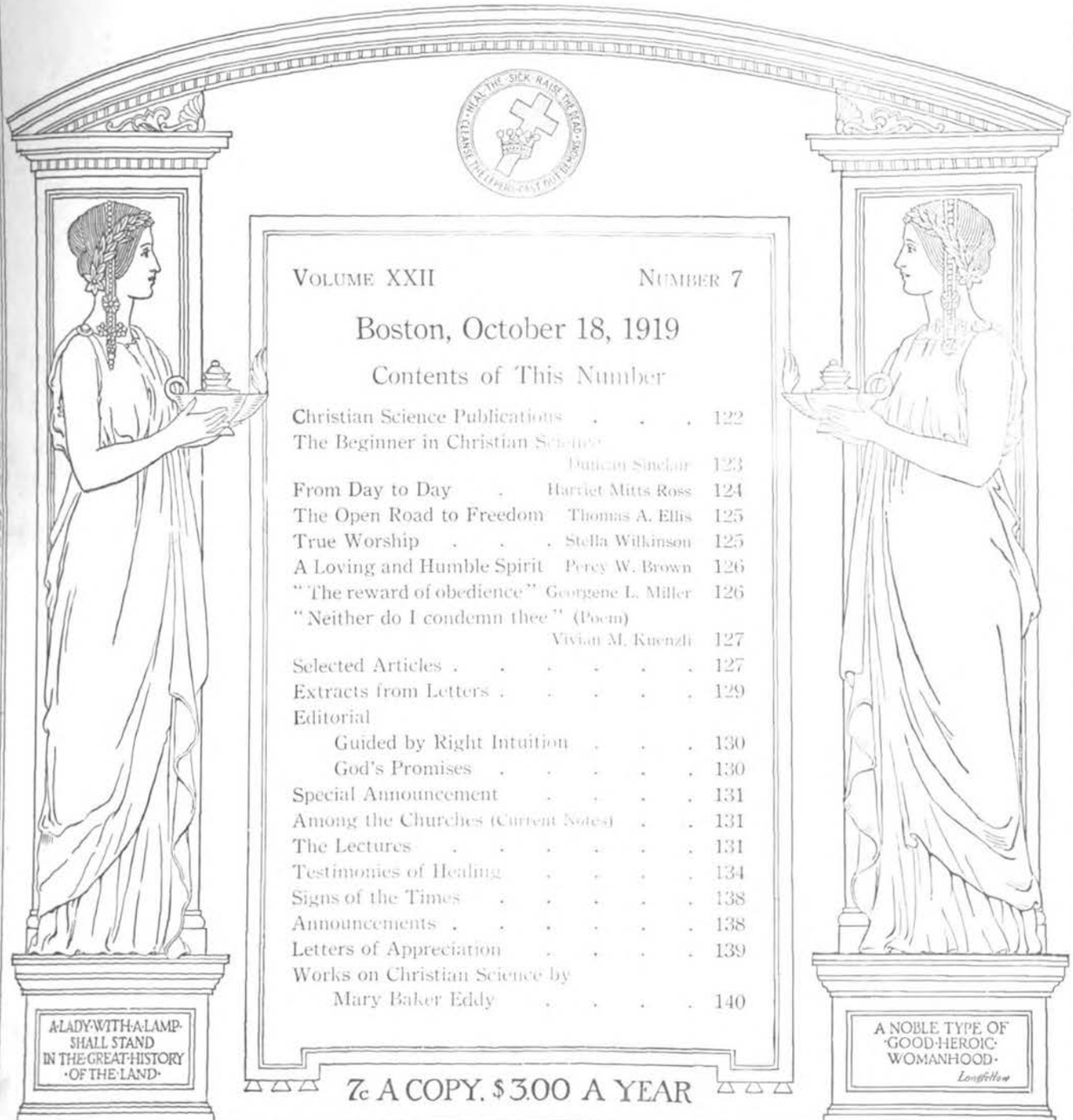
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 50 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness—By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Bushee.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

Christian Science: Pure Metaphysics—By Dr. Francis J. Fanno.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Christian Science Healing: Spiritual and Scientific—By Prof. Hermann S. Hering. Also printed in German.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority—By Bliss Knapp.

Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

Christian Science: A Message Which Heals and Saves—By Edward A. Merritt.

Christian Science: Its Results—By William R. Rathvon. Also printed in French and German.

Christian Science Healing Not Medical Practice—By Judge Clifford P. Smith.

Christian Science: A Religion that Heals through Spiritual Law—By Virgil O. Strickler.

Christian Science: The New Birth—By Bicknell Young. Also printed in Dutch, German, and Norwegian.

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Christian Science: A Reasonable and Rational View of All Things—By Dr. Francis J. Fanno. Printed in Dutch.

Christian Science: Its Teachings, Methods, and Works—By Judge Stephens J. Hanna. Printed in Swedish.

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Purification—Printed in English only.
Security—Printed in English only.
Our Refuge—Printed in English-German.

Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflet, 17 subjects in German, 11 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church. By Joseph Armstrong. A history of the founding of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and set to music by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn ("Saw Ye My Saviour?" Globe one), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye my Saviour?" (Boot), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $3.50; pocket edition, size $1\frac{6}{8}$x$6\frac{5}{8}$, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing. 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

Bibles. 01182x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $1.20.

01110x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII OCTOBER 18, 1919 NUMBER 7

The Beginner in Christian Science

DUNCAN SINCLAIR

THE beginner in Christian Science is one who has just begun to understand something about divine Principle, about the truth revealed by Mrs. Eddy in "Science and Health with Key to the Scriptures." He has heard, perhaps, of the healing of some one he knows from sickness or from evil habits through Christian Science, and this has induced him to take up the study of this subject "to see if there be any truth in it," as he may put it to himself. One has only to reflect where the majority of people stand with regard to spiritual issues when Christian Science is first presented to them, to form some slight notion of the variety of problems brought before a Christian Science practitioner by such as come for treatment. Up to this point matter has been very real to them; sickness they have believed to be the inevitable effect of material law; the passions which surge, at times like a tempest, through the human mind, they have considered to be real states of consciousness; while truth has been to them almost altogether if not wholly, an enigma.

On page 275 of Science and Health Mrs. Eddy has stated the mental attitude required of the beginner: "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is. Spirit, Life, Truth, Love, combine as one,—and are the Scriptural names for God."

Now in endeavoring to help the beginner the Christian Science practitioner can never forget the words of the Master, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." The Christian Scientist remembers his own early efforts as a seeker after God, and how he used to be so greatly helped by the kindly encouragement of those who knew more about the subject than he did. And always he is patient as doubts arise. Then, too, his thoughts turn to and dwell on the great truths of being, even while the beginner disburdens himself of his fears, or sorrows, or sins, or physical distresses. Far more than aught else does the practitioner's understanding of divine Truth help. Words are empty without this understanding. To know the truth that man is God's image and likeness, that man is never separate from God, his divine Principle, and therefore that man is absolutely protected and cared for, is to love one's fellow man. In so doing one is helping to destroy the false material sense of man, which is at all times synonymous with human suffering. In other words, healing is being done through spiritual understanding. The Christian Scientist who possesses spiritual understanding sufficient to detect the error in the thought of the one who has approached him for help, and perceives the spiritual truth which the error is counterfeiting, actually heals the case while it is yet declaring itself.

A Christian Scientist does not practice healing long until it becomes plain to him that those who come to him for treatment differ greatly in their attitude to Christian Science. Therefore he does not speak to all along the same lines. If he did he would be talking over the heads of some or below the level of others. But to all he can be kindly, to all he can listen with considerateness, the while he endeavors to detect the error and, through his more enlightened spiritual understanding, to destroy it with the truth. "I endeavor to accommodate my instructions to the present capability of the learner," Mrs. Eddy has written in "Miscellaneous Writings" (p. 66), "and to support the liberated thought until its altitude reaches beyond the mere alphabet of Mind-healing."

What a lesson in patience the words convey! What a lesson in kindly interest for the progress of one just beginning to be liberated! Every Christian Scientist knows the position; for did he not himself need all the encouragement and admonition which were extended to him when what he had learned of Christian Science but served to reveal to him how little he as yet comprehended? It was then he appreciated the help of those who knew more than he, as they gently and persistently urged him to put into practice at every possible opportunity whatever he understood of Principle in order to prove the power of Truth over error, and to learn thereby to put his trust more fully in Principle in handling all of life's problems. In Christian Science practice the patience of the practitioner may sometimes be sorely tried as sin seeks to urge its false claims for recognition, or disease tries to convince him that its mesmerism is real. He stands fast, however, realizing in his own experience Paul's words to the Philippians, "Let this mind be in you, which was also in Christ Jesus." He affirms the truth of God's allness and the perfection of spiritual man, knowing that Truth destroys the falsity called evil and dispels the illusion named disease.

It is of the utmost importance that beginners in Christian Science should be correctly instructed. They of course never can go wrong if they abide by the teachings of Science and Health and Mrs. Eddy's other writings. These in conjunction with the Bible supply food for every stage in spiritual development. It is necessary to be ever on guard, however, not to allow human opinions to usurp, even temporarily, the truth as revealed by divine Science, for human opinions confuse and prevent healing. It has been the experience of many that time and again erroneous opinions have hindered the progress of the student. The Christian Scientist should himself be quite clear about any particular phase of the truth before he tries to elucidate it to others; otherwise the effect will be far from satisfactory, confusion almost certainly resulting. "Let there be milk for babes, but let not the milk be adulterated," is what Mrs. Eddy admonishes in her book "Retrospection and Introspection" (p. 61). The words are wise indeed, and should never be disregarded by any Christian Scientist who has the beginner's welfare at heart.

Simplicity, too, should never be wanting in the mental attitude toward beginners. Jesus on one occasion when his

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disciples had put to him the question, "Who is the greatest in the kingdom of heaven?" replied, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The Master was conveying the lesson of simplicity and purity. It is the pure and childlike in heart who enter into the spiritual understanding of the omnipresence of Love as God. It is the same understanding of the omnipotence of divine Principle, Love, that alone can help those who, sometimes out of great tribulation, are beginning to awaken to the nature of man as the perfect spiritual idea of perfect Mind.

From Day to Day

HARRIET MITTS ROSS

IN 1910, a short time before we were married, my husband and I became interested in Christian Science. He had drawn forty acres of government land and we were planning to be married and to make our home there. His land was covered with timber and lay close to the Colorado River, and it was necessary to clear and level it to prepare it for irrigation farming; and he was required by the Government to live on it five years before title could be obtained. Neither of us knew anything about farming, but we both wanted to live on a farm, and it seemed the right thing to do, so we made our plans to go. We had a little loose capital and some money invested in Los Angeles real estate, which, all told, would have been ample for our needs; but no matter how we tried, we could not dispose of our property without a very great sacrifice, and so we determined to go ahead demonstrating our way. We moved on to the land in December, built a little house, cleared and leveled ten acres, and had spent all we had. From that time on we were forced to make one demonstration after another for daily supplies, and no matter what the need Truth has never failed.

One time it was necessary for us to have something that cost, I think, two dollars and seventy-five cents. We did not have it, nor the seventy-five cents ferry charge which was necessary to go across the river and get the article. We both began declaring, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and still doing his mental work my husband walked out into the front yard. Just then a neighbor came driving by and called to know if my husband was going to town; because, he said, he needed something badly and it was worth three dollars to him to have it brought out, and he would pay the ferry charge.

Another time we needed twenty-five cents for the Sunday collection. The Christian Scientists of the locality had organized a society, and we were giving fifty cents a week. Late Saturday afternoon, while I was thinking how infinite God is and how we would surely have the money—somehow I wanted our church collection money more than other things—again a neighbor came. This time it was a girl who was finishing a piece of embroidery, and as she had run out of thread, she wanted to ask if I had any of a certain size, and I looked and found just what she wanted. Then she offered to pay for it and although I told her she was welcome to it, she insisted and paid twenty cents. Then she asked if I could lend her a box of matches. I gave them to her and she said, "I'll just pay for them, too, and then we won't have to bother returning them." It was after she had gone and I turned my thought again to my problem that I realized I had the needed money.

Another time a man we had working for us finished his work while my husband was away, and I had to pay him. When I counted the money I found I had to pay the last five cents in pennies. In the West we do not use pennies, and I did not want to give them to him. To gain time I walked into the next room, and a sentence in a recent Sunday Lesson-Sermon flashed into my thought, "My people shall never be ashamed." Without thinking what I was doing I opened the dresser drawer, and there lay a five-cent piece before my eyes. I rejoiced again over Love's ever presence.

One spring we planted an acre of watermelons. We had thoroughly prepared the soil and planted them early, and had spared no pains to obtain an early crop, which is quite profitable in this country. Then error appeared as mice eating the seed out of the ground. Hill after hill all over the field was robbed until we could not find a seed. We replanted, and they took the seed again. Then we called on a Scientist friend who had many times so lovingly helped us. She did some mental work for us and gave us this reference to ponder from "Science and Health with Key to the Scriptures" (p. 508): "The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it." My husband had other work to do, so it fell to me to replant the melons. Seven times I replanted, and with each hill I tried to realize this truth; but when it was too late to plant any more I stopped, and there was about a third of an acre growing. We supposed we had failed to make the demonstration; but it was not so, for what few vines we had were the marvel of the neighborhood, they were so full of melons, and furthermore they were so early that the last load was hauled to town on the day the first loads came from other fields. Ours were all large and thoroughly ripe when sold. We kept an account of what we sold until it amounted to one hundred and twenty-five dollars, which was a pretty fair income for a third of an acre or even the whole acre. These are only a few of many experiences.

Another time it was not a question of money but still one of obtaining supply. My husband was working, only coming home for the week-end, and one day I found I was out of feed for my chickens. We had been getting it at a ranch about six miles away, but I had no way of going after it. Finally I came to the last feed in the sack, and error said, "Better divide it and save at least a little for morning, for that is all you have;" but I said, "No; divine Love can feed my chickens, for there is nothing outside of His loving care." Then I emptied the sack. That evening, quite late, the man from whom we had been buying drove in. He said he was coming by and threw on a sack of wheat, thinking we might need some. He never had delivered any before nor has he since, and my expression of thanks was for more than the wheat; for I was very grateful indeed that I had taken my stand and proved the allness of Principle once more.

We have always tried to realize that we are not working for money but to demonstrate abundance, and have seen that our crops are primarily to supply the needs of others, the money being only a medium of exchange. To say what helped us would be almost to rewrite the Lesson-Sermons and the periodicals issued during the eight years, but one of the great helps was the book, "The Mother Church," an account of the erection of The First Church of Christ, Scientist, in Boston, and the letter from Mrs. Eddy so lovingly included in it. We certainly appreciate the work of all those earlier students who proved the Principle of Christian Science, many times under such difficult circumstances with fear and trembling.

My husband and I both were church members and Bible students before we became interested in Christian Science, and my sense of appreciation goes clear back through the

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ages to Abraham, who first glimpsed spiritual truth; to Moses, and all the others who so steadfastly adhered to what they knew; down through the centuries to Jesus who, "though he were a Son, yet learned he obedience by the things which he suffered;" to the early Christians and those who since that time have preserved the Bible for us, regardless of any cost to themselves; and finally to our revered Leader, Mary Baker Eddy, who lived close enough to God to receive the "Key to the Scriptures," which she gave to the world. I was one of those who at first had a sense of antagonism toward Mrs. Eddy, but now no one could have a more loving thought for her or appreciate more than I do what she has done for mankind.

The Open Road to Freedom

THOMAS A. ELLIS

OF all the personal devils that seem to beset the human race, there is none more persistent than the imp called worry. The man who said, "I have lived a long life and had a great deal of trouble, though most of it never happened," made a statement which contains food for serious thought. To those who are submitting their life problems to the rules laid down by Christian Science, the analysis of worry brings enlightenment. Worry is fear,—fear of the consequences of past actions or misfortunes, or apprehension of what may happen in the future. Fear of course implies uncertainty or ignorance, and unquestionably the cure of ignorance lies in the acquirement of knowledge, which must resolve ignorance into nothingness, exactly as light does darkness.

Every action manifested in human experience comes as a result of an impulse of mind. To make the scientific continuation of this statement is to say that good actions are impulses of the divine Mind made manifest, and that all evil actions are emanations of the mortal or carnal mind, which "is enmity against God." For a space, however, let us consider the human problem. The human mind is concerned with two things, the past and the future. In matters of the present it is wholly unconcerned. Every thought legacy from the past may be resolved into two elements, sorrow or joy,—sorrow, a negation, the absence of joy, no thing; joy, the divine gift, the emblem and proof of infinite good. It is not difficult to credit each of these mementos of the past to its proper source.

Humanity faces the future with confidence or doubt, with sensations which may be analyzed into the two opposites, hope or fear, and it may be asserted as a foregone conclusion that as long as one relies on the mind which has up to now brought sorrow, he will realize the only possible results,—fear, failure, sickness, defeat, dishonor, death; which unpleasant terms are components of hell. Reliance on the divine Mind, which has given us all our lasting joy, brings hope, success, health, victory, honor, life,—the myriad blessings which are heaven.

"How, then, shall we be saved," repeats humanity. "We have been sinful, sick, unfortunate; we fear the consequences of the past, we worry about what the future may bring. We doubt, and we fear that which may come upon us." Christian Science comes to each at exactly the same time,—now. It offers the solution of each and all of our problems now. It does not say, "If you had accepted me years ago you might have been happy and care free all this time;" nor does it say, "If you will follow my teachings you will be happy next year or the year after," but reiterates the Scripture, "Behold, now is the day of salvation."

It is a safe rule in the overcoming of mortal beliefs to consider that of greatest importance which mortal mind affirms to be of the least; so let each one ask himself: Was it ever any other time than *now* in my consciousness? And what a small part of your thoughts are the worries of the present moment! Mortal mind keeps us so busily occupied in regretting unforgettable yesterdays and dreading wholly supposititious to-morrows that multitudes live wholly oblivious of the eternal verity that Life is I AM, not I was or I may be. Happiness, harmony, heaven, is at hand as we apprehend God's law of life and apply it to each problem we have now. At the present moment, and at no other, the real man is free to act; for now is the only real time and opportunity to turn from evil beliefs to the realization of good.

To Christian Scientists the way is indeed open. We have at hand the truth which reverses evil, and blessing appears. Our understanding is sufficient to solve any problem with which we have to contend when we actively apply that understanding. We have only the present problem to consider. The universe is controlled by God, infinite Love, omnipresent Life, omniscient justice, divine Love. Is it conceivable that worry, fear, doubt, the vagaries of mortal mind, can endure as realities in defiance of such law? The apostle Paul tells us, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

True Worship

STELLA WILKINSON

MANY times young students of Christian Science find themselves eagerly scanning the testimonies of the Christian Science periodicals hoping to find an account of some one who has solved a problem similar to theirs. The demonstration of Jesus at Jacob's well has been an inspiration to the writer, and the study of it has lifted her many times above limitation. Every reader knows the story, but we cannot become too familiar with it. When the Samaritan woman came to draw water out of this well, she found Jesus there resting from his journey. Jesus' conversation with her brought forth remarks which revealed her lack of spiritual understanding. Out of the fullness of his knowledge he agreed with her own statement that she had no husband, and reminded her that she had had five husbands. The woman, startled at his keen perception, adroitly changed the subject, and by her implied question as to where men should worship, evoked an answer from Jesus which instantly lifted him above physical limitation. Gone were the hunger, the thirst, the fatigue, in contemplation of this mighty truth, that "God is a Spirit: and they that worship him must worship him in spirit and in truth." His true life, and his true work, that of saving mankind from the density and materiality of which the Samaritan woman's thought was typical, were revealed to him. What a wonderful lesson for us! How the false taskmasters slink away when we flood our thought with the realization that our "meat" is to do the will of God. How the bonds of materialism drop away from us, even as they did from Jesus, when we rise to greet the truth that God is Spirit and all worship of Him must be spiritual.

The rebuke that Jesus gave to the materialistic forms of worship which were expressed in the wordy prayer, hypocritical fasting, and strict observance of the letter of the law, was indeed merited. That pseudo-worship which demanded sacrifice rather than mercy, he could not tolerate. The absurd belief that the worship of God could be confined to any

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particular place, he dispelled once and forever. He also uncovered the lethargy which would postpone the harvest until a more convenient season. To the clarified vision of Christ Jesus true worship was revealed to be the constant doing of the will of God.

That God is Spirit was also seen to be a mighty truth by Mrs. Eddy, and she used it and its logical conclusion as a climax for that emancipation proclamation which she called the "scientific statement of being," and which is found on page 468 of "Science and Health with Key to the Scriptures." In it she states: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Centuries elapsed after Jesus gave this fundamental truth to the world before one was found who was fearless and faithful and pure enough to show mankind how this truth must be worked out to its logical conclusion that since God is Spirit, His creation is therefore spiritual. Is it any wonder, then, that Christian Scientists are continually expressing their gratitude for the consecrated life work of Mary Baker Eddy? She has made it possible for them to grasp in some degree the spiritual understanding of the life and teachings of Jesus the Christ.

The writer has been healed of a sense of great loneliness and loss by the quiet realization that God is Spirit. The definition of God given by Mrs. Eddy in the Glossary of Science and Health (p. 587) also has been a wonderful help. Nothing could be lost to that Mind which is "all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal." Only those who have dispelled the thoughts of loneliness and doubt with a right apprehension of God and His creation have known the reward,—a peace "which passeth all understanding."

A Loving and Humble Spirit

PERCY W. BROWN

ARE not some of us too prone to criticize? We see shortcomings in our neighbor and hasten to correct them, to point out the right way according to our own standards, or we speak of them to others. In many cases criticism of others arises from a feeling of superiority, and this is one of two things,—either self-righteousness or unconscious jealousy, one of the most subtle forms of error. The Master's immediate disciples were not always free from jealousy, as we find described in the twenty-second chapter of Luke; but Jesus rebuked them kindly with the admonition, "I am among you as he that serveth." Let us lay hold of that divine quality which found expression in meekness and brotherly love as practiced and taught by the humble Nazarene. If one has even a little understanding of Christian Science, he will pray that divine Principle enrich the thought of his brother, and any feeling of personal superiority will vanish into nothingness.

"The fruit of righteousness is sown in peace of them that make peace," said the apostle James, and also, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Divine wisdom will appear as our hearts are receptive, and as we seek the truth in humility. Mrs. Eddy writes (Miscellany, p. 228): "Who shall inherit the earth? The meek, who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy,—they shall inherit the earth, for 'wisdom is justified of her children.'"

Much has been said as to constructive criticism. Criticism is right when it tends to reform evil conditions and to restore harmony. Great care should, however, be exercised lest criticism arise from personal motives which belong to the carnal mind and are not those loving qualities which are attributes of the divine Mind. The writer once had a special antipathy for a certain class of people with whom he came in daily contact, which was caused by certain traits seemingly common to all members of that race. The very mention of their racial name was sufficient to arouse a bitter antagonism in his thought. It was not until he approached the situation in a loving and humble spirit that the bad qualities seemed to fall away and he was able to see all men as children of God and all as members of one great family.

On page 8 of "No and Yes," Mrs. Eddy writes: "We should endeavor to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege—namely, silence whenever it can substitute censure."

"The reward of obedience"

GEORGENE L. MILLER

JESUS' parable of the wedding feast, where the invited guests were so ready with excuses, illustrates a tendency of mortal mind which, in the words of Paul, would "deceive the very elect." The call of duty, which is really a call to go up higher, is not always recognized by mortals, or if it is seen, the response is given with mental reservations or postponed to a more convenient season. Mortal mind is very elastic in its interpretation of the word obedience. It fails to recognize the fact that if told to go north, one step south is disobedience. Equally disobedient is it to take no step at all. Failing to obey the call of Truth, the wedding guests lost the opportunity to partake of the feast, the blessing of increased understanding and spirituality prepared for them that love God. In other words, they lost "the reward of obedience," to which Mrs. Eddy refers in her Message to The Mother Church for 1902, as follows (p. 17): "Jesus said, 'If ye love me, keep my commandments.' He knew that obedience is the test of love; that one gladly obeys when obedience gives him happiness. Selfishly, or otherwise, all are ready to seek and obey what they love. When mortals learn to love aright; when they learn that man's highest happiness, that which has most of heaven in it, is in blessing others, and self-immolation—they will obey both the old and the new commandment, and receive the reward of obedience." Mrs. Eddy placed much stress upon the need for obedience, and many lines could be quoted from her writings to show this.

One student of Christian Science learned, through many strenuous experiences, the need for implicit obedience to the call of Truth, but especially was this shown in accepting work in the Sunday school. When given an appointment as teacher, she was dismayed. Her teaching experience had been practically nil; furthermore, she was not at all fond of children. She had actually been known to travel miles to avoid them. Had she been given her choice, the Sunday school work would have been her last selection. The problem had to be met, however. In seeking light, the words of one of our hymns came to her (Hymnal, p. 180):—

> What is thy Father's plan
> For His beloved son?

Plainly it was not her province to outline what the Father's child should do, but it was her duty to obey the demands of Truth. If she was needed in the Sunday school, that was her work. She had no choice but to obey. One of the definitions of the word obedience is, "willingness to obey." The

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call of duty was so clear that she finally found herself willing to obey. Yet there still seemed a terrible mountain of inability in the way, with no path over it or around it. Then Love brought a memory of the children of Israel at the Red Sea. There seemed no way out of their difficulty, yet they had been told to go forward; and to them "going forward" looked like going into deep waters. She, too, felt that she must go forward, and, like the Israelites, she found the way opened for her.

She found that the children helped her a great deal; they unconsciously taught her how to teach them. The truth was present in the pure, child consciousness, and her work was to help it unfold. Many times during those first few months she wept and prayed and struggled against discouragement, impatience, inability, lack of understanding, and other temptations, but she kept on. At last she began to see results, and before the year was out she discovered that a wonderful thing had occurred,—she was healed of her dislike of children! She now looked forward to the Sunday school work because of the opportunity it gave her to be with the little ones. Instead of wishing to avoid meeting a child on the street, she now gladly exchanged a smiling greeting with every little one who came her way.

She realized that she was receiving the "reward of obedience," and her joy was still further increased by an enlarged understanding of the Sunday school. She now saw it not only as a "foundational trust," as Mrs. Eddy speaks of it on page 230 of Miscellany, but also as the future promise of the church; and she was grateful for the privilege of being faithful to this trust, and of helping in the unfoldment of this promise. She also gained a higher understanding of obedience. She saw that the desire for obedience and the willingness to obey are of God, and that the desire and the willingness to be obedient could not help but be blessed.

[Written for the *Sentinel*]

"Neither do I condemn thee"

VIVIAN M. KUENZLI

And Jesus said unto her, Neither do I condemn thee: go, and sin no more.—John 8:11.

IN song, in speech, and in story,
Sounds ever the sad refrain:
The bird with the broken pinion
Soars never so high again!

And the listening heart grows heavy,
And deeper the lines of care;
For few there be but encounter
And enter the fowler's snare.

And the "Surely He shall deliver"
Seems robbed of its joyous strain,
When we hear that the broken pinion
Soars never so high again!

But hark to the song of triumph!
And gaze on the wondrous flight!
For sure as our strength is weakness,
So surely His strength is might!

No fear from the flight of the arrow
When He has delivered His own;
The soaring wing was but weaker
When it trusted its strength, alone!

For the bird with the broken pinion,
Or the heart with the scarlet stain,
When borne aloft by His angels,
Sinks never so low again.

Selected Articles

["'Behold the Lamb of God'"—*The Christian Science Monitor*, Boston, U. S. A., Aug. 26, 1919]

Christian Science is the most practical system of religion which has ever been promulgated. For this reason it appeals most readily to thinkers, especially to the so-called hard-headed business man. Every one recognizes that in human experience there are many things which are not as they should be, and most people will acknowledge the existence of a Supreme Being with the intelligence and power requisite to make the necessary adjustments. The popular notion of what this Being is, however, and how the universe is governed is so vague that the majority are more or less content to pay some one to do their religious thinking for them, or else give up the effort as a bad job. Still, there is a Supreme Being who created the universe and who governs and maintains it in perfect harmony, including man and all of his affairs. Logically, then, there must be system and order appertaining to this Being and His government; and, admitting that this is so, He must have provided a means through which this sublime fact may be known and proved.

Dogmatism has never satisfied the world's thinkers. The experience of John the Baptist is an illustration of this. As he grew to manhood he became so dissatisfied with the religious system of his day that he forsook it, and denounced those whom he considered should but would not lead the people to a better knowledge and worship of God. While it is possible that John himself did not gain a sufficiently clear view of the reality of God and His creation to do very much to ameliorate human conditions, he did see the necessity for turning away from and forsaking evil habits and practices, and his vision was keen enough to enable him to recognize the Messiah and to proclaim, "Behold the Lamb of God, which taketh away the sin of the world."

Now "LAMB OF GOD" is defined in "Science and Health with Key to the Scriptures" (p. 590) as "the spiritual idea of Love; self-immolation; innocence and purity; sacrifice." In other words, Mrs. Eddy points out that sin is destroyed by the spiritual qualities indicated in this definition. She also teaches that the term sin has a much broader meaning than that usually given to it, for it includes thought as well as deed. Practically speaking, it may be said to include every thought of the human mind which does not acknowledge the allness of Spirit, the spiritual nature of man, His likeness, and the perfection of the universe He made and governs. Sin is more than an overt act. It must be thought before it can be acted, and the thought is the sin even though it may not be followed by an act. Manifestly, therefore, if sin is to be destroyed, the place to attack it is in thought, and spiritual means must be used for its destruction.

What, then, is the logical process? Why, to "behold the Lamb of God," to search diligently for and understand not only "the spiritual idea of Love," but the divine Principle which is Love and the creator and ruler of the idea which is His image and likeness. The Bible, as interpreted by the Christian Science textbook, from which the above definition is taken, and the writings of Mary Baker Eddy, reveal Principle and its idea and show how all false concepts, including sin, sickness, and death, are destroyed by a correct understanding of Him who is Life, Truth, and Love.

Now the human mind is a mixture of faith in good and belief in the existence and power of evil, and it accepts these opposites as equally true and God-created, notwithstanding that it recognizes that they are perpetually warring with

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each other. Of course it is obvious that these two contraries, good and evil, no matter how much they may appear to do so now, cannot forever coexist, and that eventually one must predominate to the exclusion of the other. It is equally obvious that it is unthinkable that the government of the universe can ever be given over wholly to evil. And since all acknowledge that good will eventually control, it must be supreme now, and therefore we are forced to the conclusion that it is now and always the only power, presence, and wisdom. Addressing infinite good as "Our Father," the Master declared, "For thine is the kingdom, and the power, and the glory, for ever."

Inasmuch as God, good, is power, presence, and wisdom, in our search for the Lamb of God, the redeeming element, it is necessary for us to accept good thoughts as Godlike qualities and to recognize that these good thoughts resulting from a right understanding of God have the power to dispel and destroy the opposite thoughts of evil and their effects, sin, disease, and death. While it is true that the destruction of evil and its every appearance through the process of holding fast that which he has learned, or thinking good thoughts, may appear a long and difficult task to one who is just beginning the study of Christian Science, and he may be appalled at his own ignorance of Principle, let him not despair! He has Paul's authority that "it is God which worketh in you both to will and to do of his good pleasure," and Jesus' loving words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." With these assurances he can go forward in full confidence that he can accomplish his own redemption from error. He should begin by watching his own thoughts to see what mental guests he is entertaining, and, whenever he detects a quality which is not good, he must reject it as being unlike God and therefore no part of man, His image and likeness. Moreover he must consistently endeavor to acknowledge the allness of Spirit in his every thought, word, and act.

In his epistle to the Galatians Paul speaks of "the works of the flesh" and "the fruit of the Spirit;" and on page 405 of Science and Health Mrs. Eddy shows us how we may utilize these spiritual fruits in overcoming erroneous thoughts. She says, "Christian Science commands man to master the propensities,—to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty." Thus all evil and its effects,—sin, sickness, death, suffering, want, woe, envy, jealousy, hatred, malice, fear, anger, pride,—are destroyed in and for the individual in the proportion that he consciously entertains thoughts of infinite good and acknowledges and obeys God as the creating, governing Principle by putting these thoughts into practice in acts of self-immolation, of innocence and purity, of sacrifice, and by being sincere, honest, grateful, and joyous.

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[Harry Vandegrift in *Jewish Review and Observer*, Cleveland, Ohio]

Doctor Solomon evidently agrees with Christian Science in the matter of healing in so far as to say that healing is possible through faith and prayer, but says to that extent there is nothing new in Christian Science, for Judaism and other religions also recognize the efficacy of the healing power of prayer and faith. In reply I must say that Christian Science does not claim that healing by prayer and faith is new—quite to the contrary; for this method of healing is the most ancient of all methods, and Mrs. Eddy, the Founder of the Christian Science movement, by diligent search and devoted study of the Scriptures discovered this new-old truth, which had been lost since the time of Constantine, and gave it to the world again.

"But," our critic says, "Christian Science goes much further. It goes to the extreme of denying the reality of disease and of the other ills which man is heir to." The doctor here treads on the same mistaken path trod by other critics of Christian Science; namely, that of confusing absolute truth with mere seeming. What is meant by the real, the absolute, in Christian Science refers to God and the entire spiritual universe. Consequently when Christian Science states that disease is unreal, it does not mean that disease does not seem quite real to the human consciousness. It simply means that God did not create disease, and so it is not eternal, not real. Christian Science accepts unreservedly the teaching of the Scriptures that "in the beginning God created the heaven and the earth," that "God created man in his own image;" finally, that "God saw every thing that he had made, and, behold, it was very good."

To accept the premise of one God, one creator, one must also be in agreement with one creation, one in quality and kind; that is, God being good could not, and being just He certainly would not, cause nor permit any distressful thing to mar His image, His children who reflect Him. Like begets like. God is Life, Truth, and Love; and when this is recognized in deeds as well as in creeds, there will be no objection to the Christian Scientist's position on this question. The basic laws which govern the expression of this new-old truth may be found in "Science and Health with Key to the Scriptures." Its specific application must come by degrees or in proportion to the putting off of the old man and the putting on of the new man. Day by day some particular phase of the truth which makes us free, unfolds itself and may be applied to human thought and conduct.

The doctor also declares: "Unfortunately we cannot abolish evil by denying its existence. Mere negations are not so effective." The writer quite agrees that evil cannot be abolished by "mere negations," but the doctor's assumption that such is the way of the Christian Scientist is entirely wrong. The abolishment of evil will be accomplished only when each individual has the Mind of Christ, which knows nothing but good. Christian Science makes a distinction between knowing and believing; as, for instance, many people some time ago believed the earth to be flat, but they never knew it was flat, because it was never so.

However, Christian Scientists do deny evil. It is perfectly consistent for them as Bible students to deny it; but it is denied from the absolute standpoint. God did not make evil; therefore, its unreality. The Scriptures declare that God is too pure to behold evil, and the children of God who reflect Him cannot do differently. Of course mortal man is required to learn these truths of reality and live from that standpoint if he ever expects to reach the goal of heaven. On this subject Mrs. Eddy says in "Unity of Good": "The sinner has no refuge from sin, except in God, who is his salvation. We must, however, realize God's presence, power, and love, in order to be saved from sin. This realization takes away man's fondness for sin and his pleasure in it; and, lastly, it removes the pain which accrues to him from it. Then follows this, as the *finale* in Science: The sinner loses his sense of sin, and gains a higher sense of God, in whom there is no sin."

The doctor mentions mental suggestion and psychology, —an indication that he thinks such things are part and parcel of Christian Science, but this is not true. They have

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nothing whatever to do with Christian Science, and its textbook specifically counsels against their use.

If "Judaism," as the doctor proceeds to say, "by no means denies the effectiveness of prayer and the value of faith in God's readiness to help and to cure all of man's ills," why do the Jewish people sanction material remedies for healing? Does this square with the teaching that God is all-power? What becomes of omnipotence in such circumstances? And why criticize Christian Scientists, who rely upon Him for the healing of every ill, whether it be acute or chronic, organic or mental? Christian Science heals disease in agreement with the declarations and proofs of Moses and the prophets, and has been doing the good works for over a half century.

The doctor inquires, "Why should the Jew seek outside of his religion healing for his wounds, for the hard blows of fate?" May it not be because the healing works are wanting there? Is it not conceivable that the church which best meets the human need, will be most called upon to supply that need? Let the churches perform the works as well as preach the word, and then observe the difference. If Christian Science has found a better way to escape the ills of the flesh, why object? If they can save drunkards and victims of drug habits and patent medicines by the application of Scriptural teaching which brings people into better health and a happier state, why object? In this day and age words are of but little value if the deeds are wanting. Works are demanded, and proof is essential. When the light of Truth dawns upon the consciousness of any man, whether he be Jew or Gentile, he can demonstrate it.

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[Ernest C. Moses in *Chicago* (Ill.) *Post*]

Christian Science has a purely spiritual foundation in demonstrable Principle, and its wonderful success arises solely from the good work it accomplishes for humanity in destroying sin and healing disease and discords. It does present "laws of spiritual progression," but these laws are not the assumed laws which are said to attend occult and mystical systems of the human mind. Christian Science is simple, and children readily learn to understand and demonstrate it. It states the nature of God, man, and law as no other teaching does.

In "Rudimental Divine Science," on page 1, Mrs. Eddy answers the question, "How would you define Christian Science?" with these simple words: "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

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[Charles W. J. Tennant in *Croydon* (England) *Advertiser*]

In a short notice with reference to the taking over of the Congregational Church in Dingwall Road by the local Christian Scientists the remark was made: "If we can escape all illness by the simple process of believing that we are not ill, the Christian Scientists ought to be a real power in the land." This does not represent the method by which Christian Science removes or destroys illness. Jesus made it quite clear for all time that an exact and scientific knowledge of God as the Principle and cause of all that really is would destroy sin and disease; for did he not say, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free"? Christian Science replaces belief with spiritual understanding, and enables one to have that Mind "which was also in Christ Jesus." This divine Mind alone is able to destroy the false beliefs of sin and sickness which inhere in the carnal or human mind.

Extracts from Letters

"Christian Science has been such a benefit to me at all times since being in the Army that in appreciation thereof I gladly give the following testimony. I had no knowledge of Christian Science one week prior to my enlistment. My health was so poor that I had to give up my position several months before enlisting, and I thought I would be unable to withstand the rigors of Army life. For a while it certainly looked that way, as shortly afterwards I was sent to a hospital for treatment; but even the physicians' diagnoses only confirmed Christian Science's claim that sickness is in mortal mind, as they were unable to find anything wrong. Consequently I received no treatment, but a week's rest there gave me an opportunity to study and was instrumental in bringing a soldier, whose faith had weakened, back to the fold; as a result of which he improved. Here was a case where by reading I was able to help another. . . .

"Upon my return to camp I found my name on the overseas list, and left shortly thereafter. Experienced no fear about the voyage, but about four days from port (Brest) had a claim of fever which I seemed unable to overcome, although I worked on it for three days and only gave in when things swam before my eyes, and finally was sent to the sick bay. This was when influenza appeared to be at its height, but my stay in sick bay was brief and under better conditions, as I received better food and a real bed, and again had time to work for myself. Arrived at port where the Camp Welfare worker gave me more instruction, after which my progress was more marked. I was the only one interested in Christian Science in our detachment, excepting a few interested for argument's sake, and spent most of my evenings reading by candle light in our attic billet, which housed about forty men.

"We had been rushed overseas with the understanding that our services were greatly needed as we were special service men, but on arrival here were disappointed to find the opposite condition existed. Most of us never got out of the Replacement Depot, and naturally fell in for very disagreeable detail work. . . . I longed for the association of boys interested in Science, and shortly thereafter we received notice that a Christian Science chaplain was in our area six miles away and soon thereafter was transferred right into our town, and immediately we began holding regular Wednesday evening meetings and Sunday night services, four boys being interested; but the number soon grew to more than a dozen, all taking turns in reading. I certainly have enjoyed the friendship of the fine boys we find interested in Science. Since then have received many healings and made demonstrations over various forms of obstacles and evils, and regret that our little band is gradually dispersing homeward bound, ours being the only battalion not under orders, but expect to move toward the States very soon.

"I certainly appreciate the benefits Christian Science only could bestow upon me, and will express my gratitude by earnestly endeavoring to become more proficient in this noble work. I also feel grateful for the abundant literature at our disposal, the chaplain giving us the use of his own room for services and reading, which closely resembled a reading room in the States."

"Words cannot express the gratefulness I feel for the understanding of Christian Science and the help I have received through the teachings of our beloved Leader, Mrs. Eddy. All the literature and periodicals have been of great value to me."

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

Published every Saturday by
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Editorial

Guided by Right Intuition

"We know that the Son of God is come, and hath given us an understanding, that we may know him that is true," declared John. There have been many endeavors by means of translations to reveal the enlightenment of this message. The word translated "understanding" is used but three times in the New Testament and means whole mind or intuition. To the Ephesians Paul writes about the eyes of their understanding being enlightened, and warns them against those who have the understanding darkened; in one case, referring to the illumination of Spirit whereby insight is gained, and in the other to the loss of insight through dullness and ignorance, which estrange men from what is real, leaving them "alienated from the life of God."

John shows clearly that by understanding, that is by intuition, we become acquainted with the true God,—that indeed it was the mission of the Son of God to give us this insight so that we may actually and scientifically know the real God. Speaking of the mission of Christ Jesus, an eminent philosopher said it was "to restore the intuition." Mrs. Eddy has spoken of the guidance of right intuition in a way to quicken universal hope and faith and love. She says in "Miscellaneous Writings" (p. 152): "Thus founded upon the rock of Christ, when storm and tempest beat against this sure foundation, you, safely sheltered in the strong tower of hope, faith, and Love, are God's nestlings; and He will hide you in His feathers till the storm has passed. Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home."

Because of spiritual intuition our Master was able to say to the Jews, "Ye are from beneath; I am from above." Those who were arguing with him showed that they belonged to the world below, and Jesus said that he was not of that world but belonged to the world above, the world of reality. It was this evidently that Peter had in mind when he said we "look for new heavens and a new earth, wherein dwelleth righteousness." In the world below, or the material world, all inferences and judgments are wrong; hence men are not guided rightly; they are mesmerized by evil instead of being inspired by good. Pride and vainglory ultimate in ill will to men, in contest and warfare. In the real world there is peace, because that which rules is "the very God of peace." When one seeks guidance from Principle it is real wisdom that he is seeking, not so-called worldly wisdom, which is but the cleverness of the world below and partakes not of celestial order or divine revelation. When one is actuated by true wisdom its fruits are evident, for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Wherever prevail views of life which are material, there visible possessions are sought for, and unseen qualities of Mind are unvalued; hence envy becomes the slave master, and love is not sought as the guide; the good report of the welfare of another arouses not joy but this demon which torments his victim. True intuition, however, leads to the valuing of right mental qualities, and the more they are exhibited in their fairness and loveliness by others, the more there is happiness. Because of justice, truth, kindness, honesty, anywhere manifested, there is true rejoicing. Here is where we are able to "rejoice with them that do rejoice," for these qualities bless and gladden all, both the manifesters and the appreciators of them. When we have true insight we are enriched by our neighbor's growth in grace and grandeur. In this respect wisdom justifies the proverb which says, "Her ways are ways of pleasantness, and all her paths are peace."

Our Master sought not to please but to bless mankind; consequently he had to rebuke the errors which darkened intuition. He faced violent opposition, for the descriptive words of Isaiah were as if written for the scribes and Pharisees of his time: "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." The practitioner of Christian Science in following the example given by the Master will be guided to rebuke unreality at the time when his heart is most tender with the recognition of reality. Mrs. Eddy, through her revelation, has been able to declare with John, "This is the true God, and eternal life;" and at the same time has rebuked that which denies reality. She says (Miscellaneous Writings, p. 272), "I have endeavored to act toward all students of Christian Science with the intuition and impulse of love. If certain natures have not profited by my rebukes,—some time, as Christian Scientists, they will know the value of these rebukes." And then she further says, "God bless my enemies, as well as the better part of mankind, and gather all my students, in the bonds of love and perfectness, into one grand family of Christ's followers."

William P. McKenzie.

God's Promises

The Bible is full of the most precious promises, the simple reading of which brings a sense of comfort and security. For ages religionists have descanted on them rhetorically and have urged their hearers to lay hold of them; but when will one turn to a promise unless he feels the need of gaining something from it, and even then of what advantage will it be to him if he does not understand how to appropriate it? Now a promise includes two parties,—the one giving it and the one to whom it is given. The former must be responsible for its fulfillment; the latter must have confidence in the giver and must claim his own right to the promise if he would reap the benefits which should accrue to him therefrom. If the one to whom the promise is given never claims it, of what possible good can it be to him? There must be activity on the part of the recipient as well as on the part of the giver.

There is no untoward condition or circumstance so desperate that God has not given specific promises whereby deliverance may be realized. Yet how dense has been the darkness of the world in regard to claiming their healing application. In spite of this, there they have stood all unchanged and unchanging, always operative, as capable of fulfillment, as ready to be redeemed to-day as they ever have been in the past. There they are, each one proclaiming protection, safety, deliverance, whatever the need. There they stand even offering the assurance and guidance necessary

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to the acceptance of them. Christian Science in emphasizing the promises of God is awakening the world to a new faith in their value. It not only is showing men their real worth, but is also teaching how to lay hold of them. More than this, it is even revealing to mankind their great need of the practical use of these promises in bringing salvation from evil. It is proclaiming the satisfying fact that there is not one of them which is not available here and now, offering actual redemption from all wrong.

When the writer of the epistle to the Hebrews made the statement: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," he presented a fundamental necessity which can never be disregarded in connection with the consideration and acceptance of God's promises. The Christian world has sought long for this faith. Convinced that it should possess it, the longing for it has been insistent, and many a prayer has been offered in the hope that the answer would be manifested in such possession; but the unsatisfied desire has continued in a multitude of cases because of a failure to know the truth about God, and consequently there has been an equal failure to understand what constitutes the quality of faith. Christian Science, however, so reveals the nature of God as all good,—it so shows Him as the infinite Giver who has only good to give,—that it inspires faith in Him from the very outset and thus begets a reliance on His promises as a means of unfailing blessing and blessedness.

In speaking of God's wonderful beneficence, Mrs. Eddy says (Science and Health, p. 5), "God pours the riches of His love into the understanding and affections, giving us strength according to our day." There is no need so small or so great that His infinite love has not already provided the supply for it in fullest measure. Hear what He tells us in Isaiah: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then does one apparently lack faith? Does matter seem real? Does evil claim to be power? Do the beliefs of sickness and sin seem slow to yield? There are God's promises with their rewards, conditions, demands, so clearly explained in Christian Science that it becomes easy to cling to and rely on them at all times, under every circumstance, proclaiming as they do deliverance from sickness as well as from sin. Mrs. Eddy writes (Science and Health, p. 373), "If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject and be more alive to His promises."

Now since what God does stands forever, no promise He has ever made can possibly fail of fulfillment. They are each and all absolutely reliable and we can rest in them as sure. To doubt God's promises is to doubt God. To win the blessings which result from them, each one must claim them for himself. Christian Science, then, not only sets us searching for them, but also teaches how to prove them reliable and operative, and even points out the way to win the faith wherewith to accept and use them. Above all it gives the glad assurance of their inevitable accomplishment. We may, therefore, find in them something to meet our every need, and as Mrs. Eddy states in Science and Health (p. 55): "The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing." ELLA W. HOAG.

Special Announcement

The Committee on General Welfare, authorized by Resolution of The Christian Science Board of Directors, and announced by the President of The Mother Church at the Annual Meeting in June, 1919, is now in session in Boston. The Committee is open to receive from members of The Mother Church any communications that will be of assistance to the Committee in carrying out the purpose of its formation as outlined in the Resolution.

All communications should be addressed to Committee on General Welfare, 236 Huntington Avenue, Boston, Massachusetts.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

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Among the Churches

Current Notes

DAYTON, OHIO.—For the purpose of erecting a new house of worship to meet the demands of the growing congregation, Second Church of Christ, Scientist, has purchased property at Grand and Belmont Avenues, Dayton View, and will soon have plans for a new building. The consideration for the entire strip of ground was about fourteen thousand dollars, and the plot has 142 feet on Grand Avenue and 147 feet on Belmont Avenue, while more is contained in a strip now occupied by the old Ritter greenhouse on Grand Avenue. This latter ground runs back about 270 feet. The congregation has experienced a rapid growth in recent years and the Sunday school roll, in the past few months, has grown to such proportions that it is said the capacity of the building on East First Street, near Memorial Hall, has been taxed by this department as well as by the church proper.

Dayton Herald.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 7, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 24, 1919. Consideration of any applications received after that date will be deferred until the June 4, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 30, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

PORTSMOUTH, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Mrs. A. Chisholm, who said in part:—

The majority of those who to-day are called Christian Scientists, have become such because Christian Science promises a present relief from sin and sickness. I was brought up in an orthodox church. As far back as I can remember, I endeavored to live consistently with what I believed to be

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right; but I knew it was a failure—I was not satisfied. I knew, too, that the Bible was full of rich promises, that God was "a very present help in trouble," and would deliver those who called upon Him; and yet I knew that I had not experienced deliverance, although I had prayed fervently for myself and those I loved.

Gradually I was losing faith and hope. The culminating point came at the time of the South African war. The beginning of that war was fraught with many disasters to the British, and a day was appointed for prayer and intercession. I was living abroad at the time, and the little English church in that town observed the day too. At that time my highest sense of loyalty was to go to church and pray earnestly that my country should be successful. Living abroad I had access to foreign newspapers. These papers were anti-British and described the Boer leader as a God-fearing man whose cause was just. While I was waiting in that church the startling questions occurred to me: "Which side is God going to help?" "How do I know which is just?" I felt convinced that the prayer I had intended to pray was useless. That day I did not pray, and left the church feeling miserable and darkened. Shortly afterwards we returned to England, and for eighteen months I had a hard time mentally and physically. I attended church as usual, but all the life was gone out of it and private prayer was almost given up.

Then I heard of Christian Science. I was attracted to it because I was told that Christian Scientists believed in the omnipotence of good, and were able to prove it and to heal the sick through prayer. This was what I needed, and by reading Mrs. Eddy's books I learned this: That God is not tributary to man, coming at human call and fulfilling human wishes; that God is divine Principle, divine Love; that men must approach God reverently, must learn to understand, obey, and apply the understanding of this Principle in their lives if they wish to obtain harmony and holiness. During nearly seventeen years I have proved this to be true, to my own satisfaction. Whenever harmony is not manifested, I know it is due to lack of understanding of God, who does hear and answer prayer.

Wellesley, Mass. (First Church).—Miss Mary G. Ewing, lecturer; introduced by William C. Holbrook, who said in part:—

We are met here in order that we may have shown to us the opening of the road that leads to the Science of Christianity. It is the road that so many are now traveling in the desire to follow the teachings of Christ Jesus, and in the endeavor to make those teachings practical. Through Christian Science men are learning how to use, in some degree, the truths of the Bible. They are finding that it is possible to bring these truths into daily living, and that there is a way to apply them to the pressing problems of mankind; and surely we need that knowledge in these days when the world is so rapidly changing from the old to the unknown new.

Chicago, Ill. (Third Church).—John C. Lathrop, lecturer; introduced by Mrs. Mary Fowler, who said in part:—

Christian Science cannot be learned, transmitted, appropriated, or applied by formulas. It was born of portentous spiritual experience, proved in reduplicated experience, and finds validation only in like progressive experience and proof. It must be admitted that God has always known Himself, absolutely, completely; that Christ, the right idea, has always been the same and has always presented God as He is. In the measure that we gain the Christ-idea, the Christ-perception, we begin to come into agreement with God, to be at-one with Him; we express more and more of the divine nature, and less and less of the mortal.

The true idea of God was revealed in all its purity and spiritual clarity to our beloved Leader, Mrs. Eddy. This revelation from God so enlightened her consciousness and purified her concept of the divine nature that she was led to apprehend the Science of Christian healing, which was established by Jesus, and which later she named Christian Science.

Wooster, Ohio (Society).—Paul Stark Seeley, lecturer; introduced by Mrs. George J. Schwartz, who said in part:—

There is no thought of so great importance to us at the present time as the thought of peace. Humanity is ever seeking peace, not the peace that says: "Peace, peace; when there is no peace," but "the peace of God, which passeth all understanding." In the book of Job we read, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee." This advice was given centuries upon centuries ago, and it is just as valuable to-day as it was then.

Christian Science has come to give to man a better understanding of God, and of man's relation to God. This knowledge is the truth, which frees us from what we call the infirmities of the flesh and brings to us health, joy, and peace. It is the "pearl of great price."

Springfield, Mass. (First Church).—John Randall Dunn, lecturer; introduced by Cassius M. Caughey, who said in part:—

Those who have never experienced the healing and regenerating power of Truth as made available in Christian Science may not appreciate the deep import of its message. The psalmist says, "He sent his word, and healed them." Paul testified that the word of God is quick and powerful. In Isaiah we read, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Now while the Bible has been a source of more or less comfort to Christian people generally, it has remained for Christian Science to disprove the fallacy that it was to be merely believed. This teaching has made it understandable and usable, and Christian Scientists are daily proving that the promises therein contained afford a working basis for daily living which delivers them from all manner of diseases as well as from temptation and sin. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, explains the Bible in its spiritual import and shows it to be applicable to all ages and not merely a guide to the future world salvation.—*Springfield Union.*

Newark, Ohio (First Church).—Dr. Walton Hubbard, lecturer; introduced by Guy F. Wright, who said in part:—

Christian Science is the same religion that was taught and proved by Christ Jesus, and through the operation of this truth to-day Christian Science is healing the sick, reforming the sinner, and comforting those in sorrow. Jesus said to his disciples: "These signs shall follow them that believe; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mrs. Eddy, Discoverer and Founder of Christian Science, explains this statement in the Christian Science textbook, "Science and Health with Key to the Scriptures," by saying (p. 328): "Jesus' promise is

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perpetual. Had it been given only to his immediate disciples, the Scriptural passage would read *you*, not *they*. The purpose of his great life-work extends through time and includes universal humanity." And so we are learning that all mankind are included in this promise and all can prove the truth of Jesus' words.—*The Newark American Tribune.*

BROKEN BOW, NEB. (Society).—Judge Samuel W. Greene, lecturer; introduced by Mrs. Lyle Young Lomax, who said in part:—

Christian Science is to-day emphasizing the same precepts that Jesus taught. It is teaching men that they not only can but must live those precepts in every act, in every thought; and that as this is done the same results follow as did in Jesus' day. Because this is found to be true, Christian Science is able to supply, and is supplying in an ever increasing degree, the pressing demand of humanity for a lasting solution to its many and various problems,—personal, financial, political, and universal.

JANESVILLE, WIS. (First Church).—Virgil O. Strickler, lecturer; introduced by W. S. Pond, who said in part:—

We are gathered to listen, not to a personal opinion of the Bible nor to a personal opinion of Mrs. Eddy's textbook, "Science and Health with Key to the Scriptures," but to an explanation of spiritual law, the understanding of which Mrs. Eddy gained through her study of the Bible. This law Christ Jesus taught and demonstrated. He said it was not of himself, but always has been and always would be available. He also said that if we understood and followed his teachings, we could make the same demonstrations. Now the rule for perpetual ignorance is to be satisfied with our opinions. If we are willing to learn we can renew the body by the renewing of the mind. Many do not believe this; but human beliefs will never change the truth about anything.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Long Beach: Municipal Auditorium, 3 p.m., Nov. 2.
Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., Nov. 3.
San Bernardino: Church Edifice, 736 E Street, 3 p.m., Oct. 26.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 3 and 8 p.m., Oct. 28.
Venice: Church Edifice, Second and Brooks Avenues, 8 p.m., Oct. 27.

CONNECTICUT—Norwich: Chamber of Commerce Building, 322 Main Street, 3 p.m., Oct. 26.

ENGLAND—Derby, Derbyshire: Temperance Hall, Curzon Street, 7:30 p.m., Oct. 21.
Kingston-on-Thames, Surrey: Assembly Rooms, Claremont Road, Surbiton, 8:30 p.m., Nov. 4.
London (First Church): Church Edifice, Sloane Terrace, S.W., 8 p.m., Nov. 18.
London (Third Church): Church Edifice, Curzon Street, Piccadilly, Mayfair, W. 1, 8 p.m., Nov. 17.

ILLINOIS—Beardstown: Gem Theater, State Street, 8 p.m., Oct. 31.
Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., Oct. 23.
Riverside: Town Hall, 8:15 p.m., Nov. 1.

INDIANA—Bedford: Crystal Theater, 8 p.m., Oct. 27.
Lebanon: Colonial Theater, 3 p.m., Oct. 26.

IOWA—Cedar Rapids, Church Edifice, 1242 Second Avenue East, 8 p.m., Oct. 28.
Clear Lake: I. O. O. F. Hall, 8 p.m., Oct. 23.
Denison: Opera House, 8:15 p.m., Oct. 17.

IRELAND—Dublin: Abbey Theater, 3:45 p.m., Nov. 6.

KANSAS—Emporia: Church Edifice, 8 p.m., Oct. 21.
Hutchinson: Convention Hall, 8 p.m., Oct. 20.
Salina: Palace Theater, South Santa Fe Street, 3:30 p.m., Oct. 26.

KENTUCKY—Bowling Green: Church Edifice, Eleventh and Center Streets, 8 p.m., Oct. 17.

LOUISIANA—Monroe: City School Auditorium, 8 p.m., Oct. 28.
New Orleans: Jerusalem Temple, St. Charles Avenue and Clio Street, 8 p.m., Oct. 28, and 12 noon (noonday lecture), Oct. 29.

MAINE—Bangor: City Hall, 8 p.m., Oct. 27.
Brunswick: Pythian Hall, 8 p.m., Oct. 23.

MASSACHUSETTS—Worcester (Second Church): Horticultural Hall, 18 Front Street, 8 p.m., Oct. 21.

MICHIGAN—Bay City: Armory, Ninth Street and Washington Avenue, 8:15 p.m., Oct. 27.
Detroit (First Church): Arcadia Hall, Woodward and Stimson Place, 4 p.m., Oct. 26.
Detroit (Fourth Church): Terminal Hall, 2108 Grand River Avenue, 8 p.m., Oct. 26.
Grand Haven: Unitarian Church, Washington Street, 8 p.m., Nov. 2.

MISSISSIPPI—Meridian: Church Edifice, Twenty-fourth Avenue and Ninth Street, 8:15 p.m., Oct. 27.

MISSOURI—Columbia: Columbia Theater, 3 p.m., Oct. 26.
Joplin: New Joplin Theater, 8:15 p.m., Oct. 23.
St. Louis (joint lecture): Odeon Theater, Grand and Finney Avenues, 3 p.m., Oct. 26.

MONTANA—Anaconda: Margaret Theater, 8 p.m., Oct. 21.
Billings: Church Edifice, Burlington Avenue and Division Street, 8 p.m., Oct. 24.

NEBRASKA—Lincoln: Church Edifice, Twelfth and L Streets, 8 p.m., Oct. 27.

NEW JERSEY—Bayonne: Opera House Hall, Avenue C and Twenty-sixth Street, 3:15 p.m., Oct. 19.
Orange: Church Edifice, 24 Cleveland Street, 8:15 p.m., Oct. 28.

NEW YORK—Niagara Falls: Armory, 8:15 p.m., Oct. 23.
Oswego: Church Edifice, 219 West First Street, 8 p.m., Oct. 23.
Rochester: Church Edifice, East Avenue and Prince Street, 3:30 p.m., Oct. 26, and 8 p.m., Oct. 27.
Schenectady: Van Curler Opera House, 3:30 p.m., Oct. 26.

NORTH DAKOTA—Jamestown: Auditorium Public Library, 8:30 p.m., Oct. 27.

OHIO—Portsmouth: Public Library Auditorium, 8 p.m., Oct. 24.

OKLAHOMA—El Reno: Carnegie Library, 8:15 p.m., Oct. 24.
Lawton: High School Auditorium, 8 p.m., Oct. 23.
Miami: Church Edifice, C and Second Streets, North West, 8 p.m., Oct. 21.
Muskogee: Hinton Theater, 8:15 p.m., Oct. 24.
Oklahoma: Auditorium, 7:30 p.m., Oct. 30.

OREGON—Grants Pass: Grants Pass Opera House, 8 p.m., Oct. 30.
Salem: Grand Opera House, 8 p.m., Oct. 28.

SOUTH DAKOTA—Huron: Church Building, Fifth and Illinois Streets, 8 p.m., Oct. 26.
Redfield: Church Edifice, Franklin Avenue and Motley Street, 3 p.m., Oct. 26.
Watertown: Church Edifice, Maple Street and First Avenue, Southeast, 8:30 p.m., Oct. 24.

TENNESSEE—Johnson City: Majestic Theater, 3 p.m., Oct. 26.

TEXAS—Denison: High School Auditorium, 8 p.m., Oct. 28.
Gainesville: Church Edifice, Denton and Elm Streets, 8 p.m., Oct. 23.
Greenville: Carnegie Library, 8 p.m., Oct. 24.
Houston (First Church): Municipal Auditorium, 8:15 p.m., Oct. 27.
Houston (Second Church): Woman's Club House, Twentieth and Harvard Streets, Houston Heights, 3 p.m., Oct. 26.

WASHINGTON—Everett: Church Edifice, Thirty-third Street and Colby Avenue, 8:15 p.m., Oct. 21.
Tacoma (First Church): (See local advertising for place and hour), Oct. 27.

WISCONSIN—Marinette: Church Edifice, Stephenson and Liberty Streets, 8:15 p.m., Oct. 31.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

Near the close of the year 1910, I told my husband that I would like to read the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, and he immediately asked a gentleman in a bookstore to order one for us. Services were being held here, but we did not know it at the time, nor that the book could be procured through those in charge. It was perhaps four weeks before it came, and after reading the first page of the Preface I realized that I had found what I needed, but that it contained treasures of knowledge which I would need to work for if I were to make them my own. A week or two later, upon procuring a copy of *The Christian Science Quarterly* and attending the services, the orderly way to gain this understanding was unfolded to my thought.

My first physical healing was of an acute attack of throat trouble, which yielded in one treatment and has never returned. Following this, several attacks of pleurisy were overcome at different times through the loving help of practitioners, each attack growing less severe until they came no more. At that time, several years ago, there was a great fear of the cold winds, which seemed to cause much suffering, but in a short time no fear of these remained. Many other physical ills have been overcome,—a badly sprained foot, headache, toothache, weakness of the eyes, and a nervous condition which I do not know how to name. The last mentioned healing came slowly and taught me very much in the way of patience. I am now strong and well.

I am indeed grateful that our beloved Leader, Mrs. Eddy, by her consecration to God was able to bring Christian Science to a troubled world. I am grateful for the privilege of being a member of The Mother Church, of the branch church here, and for the privilege of having had class instruction. I also wish to express my thanks for our periodicals. My only desire is so to live that I may express my gratitude in deeds instead of words.

(Mrs.) Emma E. Winchester, Marshfield, Ore.

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After an instantaneous healing of rupture through the application of the truth as taught by our beloved Leader, I went on through a period of several years knowing Christian Science to be the truth but satisfied with the results I had gained and willing to leave the study to the other fellow; in other words, my love for the world and its vices was greater than my desire for what I knew to be the truth.

At this time I possessed "all the bad habits of a decent man," as the saying goes; also some that a decent man is ashamed to admit publicly. After nearly three years of this life, at the very zenith of my indulgence in these things I was taken with a malady which brought me to a bed of pain and suffering. After trying a well-known remedy and having it produce a more aggravated condition, acting the reverse to its supposed intention, I gave up materia medica for all time and turned in my desperation to Christian Science, with the despairing hope that I was not too late. The "day of wrath" came upon me with a vengeance, for I was subjected to all manner of persecution and ridicule, and calamity followed calamity. I was even forced to present myself for examination before several physicians on different occasions, suffering their disdain and listening to their verdict, "You will never get well." It can be imagined with what heartfelt gladness I can to-day write of a complete healing of this disease and many of its attendant vices. I also take pleasure in stating that, although circumstances have placed me in conditions where the temptation to sin "once more" have been very persistent, I have always been able to realize the protection of God's omnipotent care, and have "come clean." I am in a better condition physically, mentally, and morally than at any previous period of my life, due entirely to the influence of the truth as taught by our revered Leader, Mrs. Eddy.

I would like to add that my testimony of the healing of rupture, which appeared in the *Journal* for December, 1913, still holds true in every respect. I wish to express the sincere thankfulness of every member of our little family of four for the Christian Science literature, as it comes with its message of cheer to us on this distant prairie.

Hal T. Bevans, Flaxcombe, Saskatchewan, Canada.

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Many students of Christian Science have testified that their first insight into the truth was received in entirely unexpected surroundings. In my own case, I was traveling on a New York train when a young woman, a stranger to me, observing my anxiety while going over a dangerous curve where an accident had recently occurred, casually remarked, "You should realize that God is ever present;" and then, at my request, she followed her observation with a statement of her faith in Christian Science. While I failed to grasp the full significance of her belief, yet her evident sincerity and enthusiasm prompted me to commence reading "Science and Health with Key to the Scriptures" and to attend the services and lectures. Before completing my first reading of the textbook an incident occurred which greatly strengthened my faith and encouraged me to continue its study.

I had suffered from violent headaches, the sort that completely distract and for which materia medica does not afford even temporary relief. They would continue from six to ten hours. While in the throes of one of these I tried to apply what had been gleaned from the textbook, merely a few precepts I was able to understand. The headache instantly left me. At the same time there came over me a serenity of mind never before experienced. This occurred in the presence of my husband, who was nonplussed by the suddenness of the demonstration. Other healings followed in quick succession, and I soon became thoroughly imbued with the teachings of Christian Science. Then came what may perhaps be termed a real test.

During the early part of July, 1916, a fever manifested itself and became very persistent. There soon followed a great sense of weakness and general debility. A practitioner was called; also a Christian Science nurse. The fever was continuous, and as a result of its intensity I became completely deaf. In a little over a week my weight was greatly reduced and hemorrhages had developed. Owing to the insistent demands of members of the family a physician was called. After an examination, to which I reluctantly submitted, since I was unalterably opposed to medical treatment, my case was diagnosed as severe typhoid, and the physician confided to my family that unless medical science was immediately resorted to, I would not live through the following day. As I look back to my weakened state I seem to remember being fully conscious, and to have been clearly guided, for I had no fear, and overwhelming confidence in being healed by Christian Science. I flatly refused to receive medical assistance, and when my family remonstrated I replied simply that I had faith in Mrs. Eddy's teachings and was placing my reliance altogether upon God. The ailment was beautifully overcome, and some weeks later I left for the Adirondacks. Upon my arrival there was a sense of

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weakness in both feet, and I found myself unable to walk. As no practitioner was available in that vicinity, the practitioner in New York was notified and in an incredibly short time this condition too was overcome.

Finally the healing, which had left me stronger than before the illness, became known to relatives and friends. Those who had seen me during my trials realized that a miraculous cure had been effected. Some were skeptical, but every one remarked that it was strange my hair should have remained intact, since severe typhoid cases almost invariably resulted in the loss of hair. This seeming phenomenon was referred to whenever my case was mentioned, and I suppose I, too, at the last expressed fear on the subject. At all events, about four months after regaining my strength, nearly all my hair fell out within a day or two. This occurrence and my fears were again reported to the practitioner, and there followed complete restoration. I am profoundly grateful.

(Mrs.) Edith Darling Franklin, New York, N. Y.

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About seven years ago, when tired of what life seemed to me to be, I met a Christian Science practitioner and asked her to tell me something about Christian Science, as I knew nothing about it but was desirous of beginning the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. She lovingly told me many of the fundamental teachings, but the one which appealed to me at that time and is still uppermost in my thought, was her statement that God is Life. For many months I had been quite ill, suffering from a complication of diseases. With days of discouragement and hopelessness had come the thought of self-destruction, for I had no hope of materia medica meeting my need and death seemed my only means of relief.

It seemed too good to be true that God could heal me, and not until almost a year later did I commence reading Science and Health. Then I earnestly and prayerfully read many hours daily and far into the night, being hungry for the truth. I knew that the "pearl of great price" was being revealed to me, and in less than two weeks I was healed. Instead of being in bed about three weeks out of every five, I was able to be up all day and every day and do the work for my family, standing for hours, whenever it was necessary for me to do so, without the least discomfort. While reading at that time I was also healed of partial paralysis which was affecting a part of the body. There has been no return of the ills, and many healings have since been accomplished as a result of the faithful work of practitioners. A distressing cough with loss of voice, unpleasant eruptions, headaches, and many diseased conditions have yielded to the power of Truth. I am learning that an earnest study of the Bible and of our textbook does keep us day by day, for we are thus enabled to rise above physical sense testimony.

My heart goes out in gratitude to God for leading me to know of Christian Science before the trial came of seeing two of my loved ones pass through the "valley of the shadow," for it has taught me that God gave them eternal life, and it cannot be taken from them. I am grateful to Mrs. Eddy for her courageous and tireless work in giving us her wonderful books and thus enabling us to find in the Scriptures the truth which Christ Jesus said should make us free. The *Quarterly* and all the periodicals provided by our Leader are a source of great comfort to me, as there is no Christian Science church organization in our town. I doubly appreciate the coming of *The Christian Science Monitor* each day, the *Sentinel* each week, and the *Journal* each month. While gratitude for physical healing is ever present, yet to be able in a measure to realize the spiritual import of the teachings of Christ Jesus is the greater and in fact the first cause for gratitude, as it brings all else that can be desired. For membership in The Mother Church I am also grateful, and to all the friends who have helped me to understand the truth.

(Mrs.) Mary E. Ogle, Carlisle, Ind.

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For the spiritual interpretation of the Bible, as revealed through the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am profoundly grateful. Brought up in a religious atmosphere, I was early taught to reverence the Bible and to study it systematically. To-day I honor my parents for requiring this of me,—it served a useful purpose; but as I came into manhood I could not reconcile reason with much that I had learned from the Bible, because I had been taught that it must be accepted literally. Christian Science brought in the light of spiritual understanding, which not only healed me of serious stomach and bowel trouble, typhoid fever, and erysipelas, but illumined the Scriptures, opening up that great storehouse of spiritual truths which, as Paul says, are "spiritually discerned." Out of a full heart I thank God for His faithful servant, Mrs. Eddy, who had the vision, the love, and the courage to give to the world the "Key to the Scriptures" so that all who will may learn something of "the depth of the riches both of the wisdom and knowledge of God."

J. Stratton Taylor, Chicago, Ill.

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Since my healing in 1913, I have received many blessings from Christian Science. A friend urged me to try it for relief from a severe bilious attack and neuralgic headache, and I was not only healed of these but of kidney trouble of many years' standing, in one treatment. I knew my healing could come only from God, so bought "Science and Health with Key to the Scriptures" right away and studied the book earnestly in connection with the Bible, and I have been able to demonstrate its truths in so far as I have understood them. We have had many healings in the home. Croup, blood poisoning, and measles have been overcome, and for the help I get in solving the problems of daily life I am especially grateful. I am grateful for all the good received in my old church, as it paved the way in my thought for the acceptance of this great truth that does indeed set free. I am grateful also for our literature, in which I have always found the help needed from day to day. My heart goes out with deepest love and gratitude to our beloved Leader, who walked so close to God that she was enabled to give to the world this new-old truth.

(Mrs.) Emma L. Fry, Joplin, Mo.

✧

I cannot let another day go by without expressing my husband's and my own deep gratitude for the healing of our eight-year-old son of a severe rupture which came about as the result of an accident. He asked me to treat him, and the soreness left very soon, but severe swelling persisted for nearly a year. No support was used, nor were any material means or medical opinions resorted to. I worked for him faithfully to the best of my understanding of Christian Science, and in September, 1918, the condition completely disappeared. The boy's father is not a student of Christian Science, but his thankfulness was as great as my own, if not greater, because his fear had been constant that the condi-

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tion was incurable. He did not suggest material methods of healing at any time, but I realized afterwards that in his opinion Science was being put to a severe test.

We have had many healings in our family of five. Among them was the removal of a growth in my little daughter's nose. It was ejected from the nasal passage. I was filled with wonder as to its removal, for the child was but three years old and the passage only about half as large as the growth. For these signs of the power of the Word I am deeply grateful; but for the mental balance that a knowledge of the truth about God and His creation has brought to me, I am even more grateful, for Christian Science found me in a condition of mental chaos pitiful to contemplate. There is nothing discordant that Christ, Truth, cannot straighten out.—(Mrs.) Bessie H. Creighton, Milwaukee, Wis.

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The study of Mrs. Eddy's writings was taken up as a last resort to get relief from a trouble with my knee which doctors were unable to heal. The healing was slow, but this compelled me to study Science and Health in conjunction with the Bible, which otherwise I might not have done. A foot which I had hurt while playing football and had been obliged to bandage for a good many years was almost entirely healed during a Christian Science lecture, and after three or four weeks' study the healing was complete.

In one treatment six years ago I was healed of rheumatism, to which I had been a slave for about twelve years and which was getting worse all the time. Having been taught that certain kinds of diet and weather would cause an attack, I had grown to fear these. When the practitioner told me that they had no power to cause suffering, but that it was the fear of them which had produced the bad results, I was much encouraged; and the statement proved to be true, for when the fear was overcome I was able, without any consequent suffering, to eat the same things and be exposed to the same easterly winds which had previously seemed to cause the trouble. From that day I laid aside all medicine and relied on the only true God, whom John describes as Love.

I am very thankful for the happiness which even a slight understanding of Truth has brought to me, and for the joy of looking forward to a greater understanding of God and His laws. I am more than grateful to Mrs. Eddy for revealing this truth.—R. G. F. Cohen, Kew Gardens, England.

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With a thankful heart I send this testimony to tell a few of the many blessings we have received since coming into Christian Science. It prevents disease as well as cures it, when rightly applied. While our son was at camp, and the influenza seemed so prevalent, he was able to overcome the fear of it by clinging close to Principle, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. One day I fell down the cellar stairs and for a few moments felt as if my spine was terribly hurt, but by clinging to God's promises and declaring the truth of being I was able to get up. By the time my husband reached me, I was able to walk up the steps and then eat supper. I continued with my work and there was only a slight feeling of soreness occasionally.

When we first took up the study of Christian Science the remark was made that if any of our family ever got appendicitis, it would end fatally as we did not believe in operations and medicine. Being new in Science at the time I felt somewhat uneasy, but that disease also has been proved powerless. Our daughter had it in its worst form, with peritonitis, but by the help of a faithful practitioner the disease was overcome and vanished into its native nothingness. At one time I had kidney trouble and my back pained me terribly. My husband asked a practitioner to treat me, and in ten minutes the pain was gone and I was at the supper table eating with the rest of the family.

We have been in Christian Science now fifteen years and have not had a drop of medicine in our house during that time, but have relied entirely upon God for healing. This teaching has given us a clearer understanding of God and of man. My father being a minister I was instructed very carefully in the Bible and got considerable comfort out of it, but as time progressed the fear would come up, no matter how hard I tried to lead a consistent Christian life, that God might possibly reject me, that I might eventually be lost. That fear haunted me at times, but now I know, thanks to Mrs. Eddy's teaching, that as God's child it is impossible for me to be separated from Him. I cannot feel thankful enough to God for revealing Himself to us through Christ Jesus and again making the way plain through our faithful Leader.

(Mrs.) Matilda L. Wolff, Hector, Minn.

✧

I wish to testify with gratitude to the healing and regenerating power of Christian Science. It is seven years since I first read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had submitted to an operation, but the surgeon offered no encouragement, saying there was a growth that could not be removed and that I had only a few weeks to live. A friend, a Christian Scientist who had been a materia medica nurse, as I had been for many years, asked me if I would read the Christian Science literature and later sent me some and told me about the textbook and the Lesson-Sermons. I purchased Science and Health and read it diligently, also had help from practitioners. I saw that this teaching was the truth, and was freed from all discordant conditions.—(Miss) Robina I. Patton, Toledo, Ohio.

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With heartfelt gratitude and thanksgiving I give my testimony to the great help that Christian Science has been to me in the overcoming of sickness and sorrow and various erroneous conditions. In the past seventeen years it has been our only physician, and has helped us to overcome fear and pain when dental work has been done. I had suffered from ill health since infancy, and for many years after the birth of my first child there was a discordant condition that none of the many physicians we consulted could correctly diagnose, each one advising some different medical treatment in England or abroad, till I was weary of all the so-called "cures" and gave up the struggle to find help through material remedies.

When a friend told us of Christian Science, I was disinclined to try any "new remedy" or to "change my religion." I little knew that the truth taught in Christian Science was that which I had been seeking for many years,—an uplifting, demonstrable, living faith. To please my husband I consented to see a practitioner, with the result that after a few treatments, and much study of the Bible and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I knew I had found the truth, and with joy drew "water out of the wells of salvation," a salvation free to all here and now and always. The textbook flooded with light the Scriptures, "which are able to make thee wise unto salvation," and made clear "some things hard to be understood," unfolding them as ever helpful guidance in the problems of daily life. I was so overjoyed in finding the truth

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that I forgot all about the physical discord. Later on fear crept in and I again suffered; but the light of Truth soon dispelled the darkness of error and I was healed. Very frequent bad headaches have also been overcome, and we have been protected in accidents.

I am deeply grateful to Mrs. Eddy, who rediscovered this healing truth, also for the illuminating and helpful Christian Science literature. Above all I am thankful to God, who crowneth us "with lovingkindness and tender mercies."—(Mrs.) GRACE M. SHAW, Victoria, British Columbia, Canada.

✧

I wish to express my gratitude for what Christian Science has done for me, as I have been helped in various ways. A very bad nervous trouble has been overcome, and I was healed of chills in one treatment and of a very sore throat in a few days. For about two years now I have relied on divine Love to supply all my needs, and we have been bountifully provided for in every way. I receive much good from the Lesson-Sermons and the *Sentinels*. The testimonies are especially encouraging to a beginner in Science. I feel that I never can be grateful enough to Christian Science and the loving ones who have helped me. I thank God for our Leader, Mrs. Eddy.

(Mrs.) IDA MATTHEWS, Sanford, N. C.

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I wish to express my gratitude for the teaching of Christian Science. It has been a great help to me in business, because I am able to realize that God governs. I have a small workroom and have been able to demonstrate perfect harmony among the girls employed.

About three years ago I had a beautiful healing. I had only been asleep a very short time, when I awakened with a severe pain under my shoulders. It was the most intense pain I have ever experienced, and I lay as still as possible, though I felt that I wanted to scream. The Golden Text in the Lesson-Sermon of the previous week had been those beautiful words in Isaiah: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." So I lay quiet and tried to know that as surely as the enemy was trying to come in like a flood, so surely the Spirit of the Lord would lift up the standard, if I put my trust in Him. I lay awake all the rest of the night holding on to the promise, and by the morning I felt much easier and was able to dress slowly and attend to my business as usual. By the evening I was perfectly well.

For all the help I have received I am deeply grateful.

(Miss) LUCY A. CROOK, Melbourne, Victoria, Australia.

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I wish to express my appreciation and unbounded thankfulness for all that Christian Science has done for me in the past sixteen years. It has overcome sickness, sin, unhappiness, ignorance, and fear. During the influenza epidemic I was stricken with the disease in what seemed to be a very severe form; in fact, all the symptoms described by materia medica were present. As the suffering was intense I asked a practitioner for help and during that day the fever and most of the pain disappeared. The next morning, with the exception of a little weakness, I felt perfectly well, and two days later was able, without the slightest discomfort, to do my work driving a car for the motor corps, though the weather was unusually cold. My two brothers were at training camps where the disease seemed most rampant, and enjoyed the best of health, due to the knowledge that as ideas of divine Love they could not be made to suffer from the illusions of error.

In my experience in Christian Science every phase of evil to which it has been applied has melted into its native nothingness. In June, 1918, I graduated from a college which I entered four years before with the most inadequate preparation. This I am sure would have been impossible without the loving help of practitioners who kept reminding me that, as our Leader says on page 284 of Science and Health, "infinite Mind can have no starting-point, and can return to no limit," and that infinite Mind and not the human brain was my only source of intelligence. I can never fully express my gratitude for Christian Science. The Bible says, "Now are we the sons of God," and Mrs. Eddy shows us how to prove our inalienable rights as His sons in the overcoming of all untoward conditions.

(Miss) SIBYL WALKER, Salt Lake City, Utah.

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After suffering a long time from an extremely nervous condition from which there seemed to be no relief, I became very much discouraged, thinking there was no help for me. A friend who had become interested in Christian Science visited my home, and seeing my discouraged condition told me what this teaching had done for her in one year. I had always ridiculed it, but impressed by her words my thought became more receptive. I attended a Christian Science service on the following Sunday, and was convinced that at last I had found what I had been seeking,—a God who answered prayer. Within a few days I was a changed woman, mentally and physically, and realized that my prayer had been answered. I tried to be obedient, to reflect more love, and to trust more in God, with the result of a complete and permanent healing. I was not only free from all sense of nervousness, but no longer required glasses, which had been used for years.

Since then I have been healed of varicose veins. A physician had told me that if they ever broke, the wound would never heal. They did burst, leaving the promised wound, but with the help of a practitioner this was overcome, proving that God's law is ever operative. My children have been healed of many ailments. A case of St. Vitus' dance was overcome at a time when it seemed as though the child would have to give up her school duties. After about six visits to a practitioner she realized the need of doing something for herself, and was healed. That was three years ago, and there has been no return of the trouble.

For all these proofs of the power of Truth, for the periodicals issued by The Christian Science Publishing Society, and for our dear Leader, Mrs. Eddy, who has shown through her writings what Life is and man's relationship to God, I am indeed very grateful.

(Mrs.) MARY HAMILTON TOBIAS, New York, N. Y.

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Having been interested in Christian Science for seven years, I wish to give my testimony as to its healing power. Christian Science was presented to me in 1910, although I did not get interested in it until 1912. I did not take up the study primarily for physical help, but soon saw my need of both physical and moral healing. I was freed from a chronic bowel trouble, also the smoking habit of many years' standing; and the appetite for strong drink was overcome just by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. During the summer of 1912 I received a severe cut on my face, penetrating to the bone.

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A practitioner was called at once and in a few days the healing was effected without leaving a scar. Another time when gas almost overcame me, and some of my fellow workmen were obliged to quit work on account of the fumes, I again called for help through Christian Science and was all right in a few days. Last fall, while I was working in a mine, a large rock fell against my right foot, but the pain was overcome at once by declaring the truth, and I finished my day's work, though the swelling seemed to remain. Some trouble was experienced in removing my boot, but during the night the healing came and I went about my work the next day as usual.

I have had many proofs of God's protection, and words are inadequate to express my gratitude for all the benefits that I have received through this healing truth. My desire is to attain more understanding, that I may be of some benefit to my fellow men. The Christian Science periodicals are my daily companions.—L. L. Knudtson, Telluride, Colo.

Signs of the Times

[*Ventura* (Calif.) *Free Press*]

During this week [second week of July] a religious organization is holding a conference in Los Angeles, and among other things it is intended to take a few whacks at the Christian Science organization, according to published announcement.

One thing the churches which are attacking or attempting to attack the Christian Scientists ought to remember, and that is that the people of that church used to belong to other churches and they feel that they have found something better on which to pin their faith. Nagging and criticizing them is not going to return them to the old fold, nor is it going to accomplish anything for the naggers.

While the *Free Press* is not taking up the fight of the Christian Scientists, it abhors the action of the other church organizations in trying to break down the foundations of a faith. It smacks very much of church politics. . . . Every person has a right to his or her own belief in religion, and the average person yields to the organization that best suits his or her ideas of morality. If the ministers of the gospel who oppose Christian Science would show the people something better, perhaps the membership roll of that church would not grow so rapidly. But until they do, their opposition will only make indifferent people sit up and take notice, with the probable result that the Christian Science church will get a great majority of the new members.

The Christian Science church is not trying to force its articles of faith on the world, but is accepting those who accept its faith. It is said that Christian Science is in truth a science, and people who give it merely superficial thought are in no position to decide upon its merits. People of average and more than average intelligence seem to find that faith worthy of their support and deep interest. Let those who oppose this rapidly growing church hide their opposition behind a sincere effort to find a better way to reach the kingdom all men desire.

[*The Congregationalist and Advance*]

The capitalist or laborer whose life centers upon food, clothing, household furnishings, amusements, material satisfaction of any sort, instead of being a little lower than the angels is only one stage above the brute. He is as undernourished as his body would be if he never ate bread. He is missing the things that make life fine.

The work of the world is not done by capitalists and manual laborers only. Honest men engaged in any kind of honest work are all contributing to human progress. But God is the great workman. His ceaseless energy is bringing to pass designs far beyond our comprehension. We can work against Him. We can ignore and forget Him. But when once the world's toilers get a glimpse of the joy of working with God, then the labor problem will be solved.

[*Los Angeles* (Calif.) *Times*]

If the Golden Rule, the Ten Commandments, and the Sermon on the Mount were in full working order in every heart, other laws, regulations, or covenants would scarce be needed.

Announcements

From The Christian Science Publishing Society

Pocket Edition of "Christ and Christmas"

In addition to the regular cloth bound edition of "Christ and Christmas," an illustrated poem by Mary Baker Eddy, there has now been published an illustrated pocket edition of the same poem, bound in black morocco, limp, round corners, gilt edges, uniform in size with the pocket editions of other writings by Mrs. Eddy. The book is now on sale at the following prices: Single copy, $3.00; six or more, each $2.75.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is now on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

IT would require a great deal of space to tell you all the good points I continually see in The Christian Science Monitor. It is a great newspaper and one of the brightest and best I ever read. Every time I look it over I marvel at its accuracy, its typographical perfection, and the wonderful range of subjects it fully and brilliantly covers. It has few equals and no superiors, and it espouses a religion that appeals to the hopeful side of humanity, and which offers to human misery and human yearning an efficacious panacea. The Monitor is flawless from a newspaper standpoint, and mechanically and editorially it is a star of the first magnitude in the newspaper firmament.

THE Christian Science Monitor is one of the greatest newspapers of the country. It not only furnishes its readers with all of the important news of the world, but each issue contains many illustrated articles especially interesting from an instructive standpoint. The typography of the Monitor, too, is excellent. All in all, the newspaper is a model for others to follow.

LAST summer while attending summer school at a Woman's College, in the composition class we were asked to write a paragraph on "How I read the newspaper." I knew nothing of the instructor's attitude toward The Christian Science Monitor and felt a little reluctance toward writing about it for fear of arousing possible antagonism. Still, I barely glanced at the local papers and depended entirely for information upon the Monitor, so I decided to take my stand and rely upon Truth for my protection. As a result my paragraph was read in class and the comment was that the Monitor was itself one of the finest examples of perfect paragraphing. Both its editorials, literary style, and the quality of information were commended, and the professor remarked that she had allowed her subscription to lapse, owing to changing her residence for the summer, but that she was anxious to renew it. After that, the Monitor was mentioned several times in the further studying of paragraphing and, as Professor ——— ——— is regarded as an authority in both literature and composition, I was most grateful for the praise she bestowed upon our paper.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

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Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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"What I say unto you I say unto all—WATCH." Jesus





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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing; a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science Churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.50; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buckley.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chamberlin. Also printed in Dutch.

God is Good. By George Shaw Cox.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London. Also printed in Norwegian and Danish.

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Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

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Christian Science: Its Teachings, Methods, and Works—By Judge Septimus J. Hanna. Printed in Swedish.

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Christian Science: A Religion of Love—By Virgil O. Strickler. Printed in French, German, and Norwegian.

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Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

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The Mother Church. By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

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"Shepherd, Show Me How to Go," 37 cents.

"Saw Ye my Saviour?" (Duet), 37 cents.

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The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $3.50; pocket edition, size 18x6⅜, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch mount 12x16, $1; 12-inch mount 15x20, $2; 16-inch mount 22x26, $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $2.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you, I say unto all, WATCH." Jesus

VOLUME XXII OCTOBER 25, 1919 NUMBER 8

Love and Fear

LOUISE SATTERTHWAITE

THE two words, "love" and "fear," represent opposites. It is only after one commences to have some understanding of Christian Science that this fact begins to be seen and comprehended. "The great miracle, to human sense, is divine Love," says Mrs. Eddy on page 560 of "Science and Health with Key to the Scriptures." A far-reaching vista is opened before the thought when this statement is pondered. It would seem that even the human sense of love is sometimes almost a miracle,—that is, the truer human sense which approaches an unselfed love. Even among kith and kin, unselfish love is not any too general. Romantic love, pictured so eloquently by writer and poet, does not always measure up as something which is either altruistic or enduring. Scrutinized in the light of Christian Science, its roots are often found deep in the falsity called "life in matter." It has therefore within it the elements of fear. Even human mother love, the nearest of all affections to that which is unselfish and enduring, is in some instances instinctive rather than reasoning, sometimes fond and foolish and fearful rather than intelligently loving and wise.

Beyond these things the earth has been blessed by those who have brought to human love a gleam of the divine. In Victor Hugo's "Les Miserables" we see how astounded the wretched thief is by the love and forgiveness of the good bishop, when brought face to face with him after the theft of the candlesticks and the outrage of his hospitality. All of human nature is to some extent typified in this portrayal, for is not such unselfish love looked at askance, suspected, disbelieved in, by the unregenerate thought? Such a miracle it seems that it is put on trial, as it were, for some time before it is accepted. Yet every heart longs for it and seeks for it always. Once such love is seen or found, it is not thereafter forgotten. The individual who has learned to love in this way, sincerely and habitually, has mastered an inarticulate, universal language, understood wherever the sun rises and sets and, when finally accepted by the doubting thought, always as welcome to the tired heart of humanity as refreshing showers to drooping flowers. Christian Science reveals the glorious truth that since God is Love, every least expression of true love must be the reflection of the divine.

What, indeed, is love? Whence cometh it? We may define it in many terms. Love is beneficent, love is wise, love gives itself and would not be love unless it could reflect somewhat of itself to all and everything with which it comes in contact. Its energy and action are inexhaustible, continually and perpetually springing forth, continually renewed, continually undiminished, everlastingly just itself. Dictionaries cannot define its length, breadth, or volume, nor can they adequately describe it in words; yet the child knows love perhaps even better than the sage; the bird, beast, and flower—aye, all that seems to live—respond to its mighty influence. We say when we love that we take delight in those we love. We seek to serve and bless them, to protect and care for them, as much as lies within our power. One in the company of those who love him has no fear but rather joy and peace and a settled and continued expectation of greater and greater good. Even to the human sense "love casteth out fear," for the weary child knows no fear when the mother love haven is reached. The friend among loving friends is at ease, knowing that even his faults are forgiven, his mistakes pardoned, that he is loved for what he is, and all loving provision for his wants has been made.

We see also the unselfed love whereby an individual loves a cause or a work and gives himself and his life to its furtherance. All of these examples of that mysterious force called love help to make earth brighter and better amid the turmoil resulting from that opposite thing called fear, which in its turn breeds envy, greed, dishonesty, jealousy, malice, hate—all outgrowths of the thought which is never concerned with giving but always with getting. Fear lives for itself; love lives for others. Fear grasps and clutches, pilfers from others openly or secretly, sickens at sight of the possessions of others, is convinced that there is "not enough of anything to go round," is necessarily destructive in its methods, since it would trample, rend, push aside, or commit any depredation under the spell of its own insane belief that the only way of self-preservation is in the slaying of all or anything which might deprive it of that which it deems necessary.

Life in matter is fear personified, and who can define it or hope to understand it? We see in it the essence of nonintelligence, the fighting of beasts over a bone of unreal pleasure, the eating of bread that does not satisfy, stupefaction by means of drugs and drink in the effort to get away from its own tormenting consciousness. We see it bowing in submission to its own crude law of reproduction, however foolish and futile. The belief of life in matter, which is always fear, leads to the belief of death in matter, and is striving against death from the first second of its so-called existence. The rule and instinct of the whole deception seems to be fear as opposed to that love which is the law of life in Spirit.

What wonder, then, that the disciples heard with amazement the words of the wisest man the world has ever known, when he told them that those who were poor in spirit, who mourned and were meek, who hungered and thirsted after righteousness, who suffered persecution, were blessed! The persistent reversal by this great Teacher of all that had been thought materially good in human living, doubtless confounded and amazed them, until turning from the confusion of nonintelligence, they commenced to study the order, the harmony of intelligence, the positive rather than the negative of all existence, the living which is loving, because there can be no fear in it and no reason to fear. For the creator who is Love gives to His creatures every beneficence, surrounds them with care, provides all good for them, and continues to impart endless and infinite blessings because He

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cannot do otherwise. Herein is found the meaning of that wondrous saying from the Scriptures, "The Lord shall rejoice in his works."

Love, then, gives and imparts all good. Does not the object of all of this beneficence receive and know its blessings? Is it not happy therein? Certainly this must be so or Love's purpose would be entirely thwarted. The child of divine Love, conscious of happiness, rests more sweetly than any human child in the heaven of its mother's love. The child of divine Love shares all good with all, and with no more effort than the flower makes to show its glowing colors or breathe forth its fragrance upon the surrounding atmosphere; as naturally as a bird sings its rapture, and the star glorifies God by its pure sparkling, never fearing to give back again by reflection all that it sees forever enthroned in inextinguishable loveliness in the divine Mind, where it dwells forever. Fear is not there, nor can it ever enter where Love perpetually imparts and is imparted.

Healing through Truth

GRAY MONTGOMERY

TO some people Christian Science healing comes instantaneously, to others it seems slow; but the process is the same with all. Healing always comes when false beliefs are replaced by right ideas, when mental reconstruction has been accomplished. Mrs. Eddy plainly tells us that the cause of all disease is either fear, sin, or ignorance; therefore when fear, sin, and ignorance are removed through Truth, healing must inevitably take place. In instantaneous healing the lowering clouds of fearful, sinful, and ignorant thinking are cleared away at once by the resplendent light of Truth's appearing. In other cases it seems to take longer to dispel the erroneous mental state, but the mists must eventually disappear, because God is good and the only power. It is quite evident that health, happiness, and harmony, yes, the kingdom of heaven, must come into every person's experience just in the proportion that right thoughts based upon Truth constitute his thinking.

Jesus declared, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," and he proved all that he said by his wonderful works of healing. He constantly expressed the truth in word and in deed. Because he was a clear transparency for the light of divine Truth, only pure, righteous, and loving thoughts were entertained by Jesus. He clearly understood the truth, even though he did not directly answer Pilate's question, "What is truth?" Mrs. Eddy has given to us the clear, scientific definition and explanation of Truth. We learn in Christian Science that Truth is God, the infinite, omniscient Mind, whence proceeds only that which is good, real, and eternal. The opposite of Truth or the absence of Truth must be nonexistence, or a lie. Error, matter, sin, sickness, death, all evil, all discord, all imperfections, are simply false beliefs, illusions,—which seem to be, but really are not. Truth is divine Principle, Spirit, Life, Soul, perfect Love. Truth's expression or idea is the real man, defined in Genesis as God's image and likeness.

On page 295 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun." Only pure living and right thinking will enable the Christian Scientist to become a clear transparency for Truth. As we yearn to grow more Christlike and as we express this pure desire by being patient under difficulties, by being kind and loving in the midst of jarring discords, so we learn to rise above self-will, self-pity, self-esteem, self-pride, all selfishness. As we succeed in conquering self, in overcoming our own errors, we gain humility and become better able to help others in the battle of life.

Christ Jesus knew the truth and it enabled him to reflect the splendor of immortal Life and Love, to transmit Truth's radiant rays and thereby bring healing to all who sought the spiritual help of his pure and powerful thought. Through his divine understanding our blessed Way-shower was able to accomplish all things, to overcome the world, to demonstrate complete triumph over all error, even to rise above the death sentence in his resurrection and final ascension. Only by following his footsteps in the straight and narrow way which he trod, which he taught and demonstrated for the salvation of all mankind, shall we be able to gain the same perfect, spiritual understanding of Truth.

The light of Truth always shines through purity and goodness. The darkness of all error, sin, discord, disease, death, must disappear before the brightness of Truth's presence. The dreams, dogmas, fictions, theories, all the false beliefs of mortals, must go out before Truth's radiant unfolding. Truth's spiritual ideas, the spiritual beings peopling the realm of infinite Mind, possessing by reflection all goodness and happiness, forever live harmoniously together as children of God. The glorious consummation is approaching when it will be universally demonstrated that, as Mrs. Eddy says in Science and Health (p. 470), "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history."

Place

LUELLA M. MACARTHUR

WE cannot think of anything without, consciously or unconsciously, taking into consideration its relation to something else; and there is no relation except that coming through position; that is, through the place or order in which one particular thing stands, or is maintained, to other things, specific and general. On page 475 of "Science and Health with Key to the Scriptures" Mrs. Eddy tells us that man "is the compound idea of God, including all right ideas." In the light of this comprehensive statement we see that it is impossible to conceive of any idea, be it great or small, without considering its relation to God, and hence to man.

Idea never has to wait to find its place; neither is place ever idle waiting for idea to fill it. From the beginning they are inseparable. Thus, strictly speaking, one never has to look for a better or more advantageous place in which he may reflect God, because wherever he finds himself, at whatever instant, there is the place to be spiritually active. Nevertheless, through demonstrating or proving the spiritual fact that idea is always in its right place, it frequently develops that a Christian Scientist will find himself in new surroundings which are apparently richer in opportunity than his previous environment, or he will engage in new activities amid his old surroundings. In either case there will come changes in his human affairs and circumstances, which these new conditions make inevitable.

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It follows, then, that whatever place we may occupy at any given time, right there is the point in our individual progress where we must prove that we are ready for the blessing of further unfoldment; that is, are able to recognize and accept more of the truth than we have yet known. Since every new problem is an added incentive to earnestness, loyalty, faith, labor, and receptivity to things spiritual, we find every place a starting point from which to respond to a call to higher duties. If we answer this call whole-heartedly, we shall always see the material situation changing, swiftly or slowly, according to the rate of improvement in our own mental state.

We can find great encouragement in the fact that there are always opportunities and means to better our mental condition. Indeed, we learn with certainty that there can be no real betterment anywhere in our affairs until this is done. There is but one way really to better this condition, and that is to learn to think aright, habitually to measure our thoughts with the quality of thought expressed through Jesus' teaching and manifested in his healing work. Mrs. Eddy through her prolific expression of the truth, her labor of love, her exposition of life, contained in her writings, shows us plainly, inexorably but tenderly, how to do this; and until we practice her teaching and faithfully strive to have that Mind "which was also in Christ Jesus," we cannot justly call ourselves Christian Scientists. To the degree that we do this, we find ourselves in our right order, or place; that is, we know man as the image and likeness of God.

A common difficulty here is that we are all prone to outline or plan, deciding beforehand how and when this change is to come. This is only an attempt to set up our own will or choice as a ruler, forgetting the eternal announcement, "The Lord God omnipotent reigneth." We read in Psalms, "Thou hast set my feet in a large room." This is a definite affirmation that we are not constrained or hindered, whatever the seeming may be, from effecting any needed mental change, and this is the only change that is ever needed on our part; for the outward results are irrevocably promised,—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If, through our human self-determination, we select and occupy a new material location of activity, it may not be long before we learn that we have not really gone into a new place, but have carried with us all our unsolved problems, which reappear, it may be many times, under new or old forms, until they are worked out according to Principle. Then the error will go into its native nothingness before our improved understanding of the truth. To effect a change in our situation, then, we must consider as altogether mental whatever may seem inharmonious regarding it, and so prove that idea is in its right place, indeed can be nowhere else. We can do this only through learning more of Principle, with a corresponding loss of so-called knowledge of matter. The proof will invariably be in proportion to the degree that we know Truth, and hence, the truth of the situation.

Reality itself never changes. The only thing that changes is our own state of consciousness, and through this changing we attain new viewpoints where all things are new, because seen through increased enlightenment. The more we learn of Principle the more we experience this spiritual newness, this renewing. It is through this perpetually clearer unfoldment of divine Principle that proof is brought forth showing that idea is never away from its source, infinite Mind, God, where man lives and moves and has his being, and we are thus assured that man is ever in his place, and is forever the idea of God. Place and idea, then, can never be considered apart from each other. The reverse is true concerning mortal concepts. Whatever mortal mind may claim to be or to have, it possesses no place.

Then, as far as man recognizes his true mental status, or place of standing, and acts on that basis, just so far he finds himself entering into his divine heritage, the one and only right place for man, the idea of Principle, even the kingdom of heaven. In order to do this he must turn unreservedly to Spirit, since, as our Leader tells us, "Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love" (Science and Health, p. 279). This makes it clearly evident that if we would prove here and now that place and idea are inseparable, we must through loyal practice of Christian Science demonstrate the all-presence and all-power of Life, Truth, Love. It is through the demonstration of this divine trinity, or threefold essence of Principle, God, that we see and prove man to be "a living witness to and perpetual idea of inexhaustible good" (Miscellaneous Writings, p. 83). Of necessity, then, place being concomitant with idea, man has an unlimited place,—that is, his place is always ample for him to do whatever is right for him to do, this being one of the manifestations of divine coincidence. Neither fleshly bonds nor other mortal inventions can fetter man and hinder him from moving freely in his own place. If obstacles seem to develop, or hindrances to multiply, we may be sure that mortal mind is claiming place in our thought for some of its concepts or beliefs. These, however, are always counterfeit and there is no place where they have a legitimate right to be.

When our own thought has cleared as to identity being the idea of Principle, we shall learn that we are already established in our right place, and can be nowhere else. We shall also learn that no good work, no righteous effort, no true knowledge, is ever lost, but continues in its forever unfolding activities; and with the constantly developing understanding of idea, place continues to reveal itself in exact ratio, and through it all shines the promise of a mansion in our Father's house, here at hand as soon as we are ready to occupy it. First, however, we must fully occupy the place of the present moment "until he come whose right it is," and we know ourselves even as we are known of the Father, no longer sojourners and strangers, but "joint-heirs with Christ." Then we shall "come with singing unto Zion" and shall "rejoice with joy unspeakable and full of glory."

A Flood Tide of Love

OTTO LUNDEHN

"THE way to extract error from mortal mind is to pour in truth through flood-tides of Love," Mrs. Eddy tells us on page 201 of "Science and Health with Key to the Scriptures." The truth of this statement has been proved by countless numbers of human beings, but one of the first to establish it by evidence was Noah. "Noah," we are told in the sixth chapter of Genesis, "was a just man and perfect in his generations, and Noah walked with God." He knew, therefore, of the flood which was to come to destroy evil,—in fact was expecting it. He knew equally well, however, that only good could come from God, and so he prepared himself to receive it. When angels, God's thoughts, came to him in ever increasing clearness, he was ready to receive them, until his whole consciousness and that of his family was flooded with good.

"God is no respecter of persons," however, and so the glad tidings were brought to all the people; but they closed their ears to the message of Truth and hid behind a wall

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of material beliefs and pleasures. Increasing efforts on the part of Noah to share this abundant supply of good only increased the opposition; but the "flood-tides of Love" kept on working, until at last the walls broke down. The houses built upon sand collapsed under the abundance of Truth, destroying much materiality. On and on swept the truth, cleaning out each nook and corner and demonstrating the nothingness of an opposite, until only good remained to the consciousness of Noah. Then Noah realized that, as later on the psalmist said, "the Lord sitteth upon the flood; yea, the Lord sitteth King for ever."

What about the coming of the second flood? In the twenty-fourth chapter of Matthew we read these words of Christ Jesus: "But as the days of Noe were, so shall also the coming of the Son of man be." This passage is generally taken to mean that the state of the world at the second coming of the Christ, Truth, will be the same as in the time of Noah; but does it not rather say that the coming shall be the same, that another flood tide of Love shall come to the world? And is not this prophecy being fulfilled right now? Yes, through the selfless work of our revered Leader, Mary Baker Eddy, countless numbers of men and women have been enabled to see clearly the signs of this coming. What can we do to share in it? This is clearly set forth on page 185 of "Miscellaneous Writings," where Mrs. Eddy says, "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness."

If proper preparations have been made and we have faithfully followed the advice of our beloved Leader, right here and now the promise as given through the prophet Malachi will be abundantly fulfilled: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"Lord, teach us to pray"

EUGÉNIE PAUL JEFFERSON

THE plea of the disciples to be taught of their Master the right concept of prayer is echoed by the beginner in the study of Christian Science. Before the great fact of an infinite, incorporeal God had been fully accepted, and the understanding of heaven as an eternal condition of spiritual harmony had been attained, there had appeared to one seeker after Truth a feeling that something vital had been taken away from prayer. This seeming loss was afterwards proved to be gain, for with the giving up of the limited concept of God,—a God who, seated upon a great white throne in a material heaven whose streets were paved with gold, judged His children and forgave or punished, blessed or condemned, according to His will,—came the childlike receptivity to the Christian Science teaching of God as infinite good.

Through the study of the chapter on Prayer in "Science and Health with Key to the Scriptures," the textbook of Christian Science, the former prayer of beseeching gave place to the prayer of understanding, yea, of gratitude, and the young student rejoiced in the comprehension of the words spoken to the elder son when the prodigal returned to his father's house, "Son, thou art ever with me, and all that I have is thine." All good has been the full heritage of the real man forever. Unlike the heir to material possessions, who inherits only his share, each son of the heavenly Father inherits all. Can we ask for more?

To obtain this understanding of prayer, Mrs. Eddy counseled the students of Christian Science to search the Scriptures and ponder upon their message, even as the virgin mother pondered the sweet secret of the angel vision. We do not have to plead to have the loving promises of the Bible fulfilled, but we need to understand the conditions of their fulfillment. Many of the promises have conditions attached to them, and only as we seek in prayer and knock at the heavenly door of understanding, can the fulfillment be demonstrated. Writing upon the subject of prayer, Henry Drummond says, "Men pray for things which they are quite unable to receive, or altogether unwilling to pay the price for."

The great Teacher of humanity in his three years' work among men gives us many helpful examples of the way in which he used the means of prayer to accomplish his mission. At the tomb of Lazarus his prayer was one of thankfulness. He did not ask to have the dead raised to life; he lifted up his eyes and thanked God that his prayer was heard. The great Master looked above and beyond the material evidence of death to the divine evidence of Life as God, ever present and eternal. Jesus did not need the proof given by the resurrection of Lazarus that his prayer was heard and answered. His gratitude proved his understanding that the demonstration was made even before those who stood about the tomb received the material evidence.

The disciples whose thoughts had been changed by his teachings from a material to the spiritual concept of Life, felt the need of knowing how to pray. Upon a certain occasion when Jesus himself was at prayer, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples." Then followed the prayer of prayers, of which the theologian Schaff said, "It is the most comprehensive of all forms of devotion." The scientific interpretation of the Lord's Prayer, as given by Mrs. Eddy in Science and Health, may be said to have removed any possibility of this prayer losing for the Christian Scientist its vital breath; as our Leader says on page 16 of Science and Health: "The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth that is sinless and the falsity of sinful sense."

Among the prayers of Jesus which are recorded, including the model prayer referred to above, is the prayer of fervent thanksgiving; the petition for strength to submit the human will to the divine; the prayer on the cross for the forgiveness of his enemies; and that which might be called the prayer of glorification, which includes the entire seventeenth chapter of John, and was made by the Master just before his betrayal by his false disciple Judas. This prayer brought comfort and assurance to the faithful followers of Jesus, to whom he declared that he had "overcome the world." The Master prayed, and it was indeed a prayer of glorification. His real Gethsemane was past. There was no further need to ask for strength to pass through the great ordeal which was to prove to the world that human blood could be shed and yet the everlasting life of man remain untouched.

The glory of Jesus of Nazareth began before the ascension. There was no reproach, no resentment. When Judas departed into the night after having received the sop which marked him as the betrayer, Jesus said, "Now is the Son of man glorified." Through his triumph over death and the

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grave, Jesus caused these experiences to serve as an everlasting proof to mankind that the understanding of Life is the master of the belief in death. Through the prayer of understanding every bitter experience of mortal life can be made to serve rather than to master. Ingratitude, hate, all sin and disease afford opportunities for demonstrating God's all-power, and one may through his overcoming prove himself to be master of all that is unlike good.

"Could ye not watch?"

L. D. CRABTREE

ON a particular Sunday morning while attending our regular church service, I received a great sense of rebuke. The day was a most beautiful one, and with a heart overflowing with gratitude I entered the church. After the first hymn and the reading of the Scriptural lesson for the day, and after the silent prayer, my thoughts seemed to drift away from the service. Seemingly I could not keep my attention fixed upon it. Presently the great desire came over me to glean every word of the truth that was being read to the congregation. The strong words of Jesus our Wayshower came to me, "Could ye not watch?" and with them came the sense of rebuke. Could I not watch during this short interval, when in fact it was my great duty to be ever alert to receive and demonstrate the truth?

The sayings of Christ Jesus are applicable to daily life, and if we will only apply them they will be of much comfort to us. It has also been proved that with the daily applying of the teachings of Christian Science, the greatest obstacles fade into their native nothingness. We should strive to learn spiritual lessons from the many happenings about us. A great and valuable lesson can be learned from the formation of a pearl. Those who are familiar with pearls know that at some time or other a foreign particle has lodged inside the shell of the oyster, thus creating a discordant condition, and as a result of the continuous efforts of the oyster to overcome the consequent irritation, eventually a pearl is formed. In like manner we can all in our daily lives be forming pearls by overcoming the apparent trials and difficulties which confront us.

I can never express in words my gratitude for the knowledge I have of Christian Science, which enables me to discern these lessons spiritually, and for Mrs. Eddy, who has unlocked the Scriptures and has graciously given us the key.

[Written for the *Sentinel*]

My Garden

SALLIE E. TABOR

I KNOW a hidden garden, where
In Mind's sweet solitude,
Pure thoughts unfold like flowers rare,
And nothing thrives but good.

Through patient years of love and toil,
Uprooting weeds of strife,
Desire and prayer enriched the soil,
To grow the things of Life.

And when my thoughts are pure and calm,
And earthly longings cease,
'Tis then I find Love's healing balm,
'Mid flowering paths of peace.

For Love is the transforming power,
The Life of everything;
Each budding thought bursts into flower,
In Love's eternal spring.

Selected Articles

["The True Witness"—*The Christian Science Monitor*, Boston, U. S. A., Aug. 14, 1919]

Christian Science teaches every student very early in his experience that it is both important and necessary to translate the Bible into its spiritual or metaphysical meaning, and until we do this we fail to gain or demonstrate the vital healing power which its golden treasures disclose when revealed in their true light. It was the recognition of this great fact that enabled the apostle to the Gentiles to observe that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," and then added, "Neither can he know them,"—that is subject them to scientific proof or demonstration,—"because they are spiritually discerned."

Mary Baker Eddy, the Discoverer of Christian Science for this day and age, has pointed to this very truism throughout her writings, and, what is most important of all, has taught us how we can gain this demonstrable knowledge of Holy Writ. She says in the textbook, "Science and Health with Key to the Scriptures" (p. 241): "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice," and adds most significantly, "The error of the ages is preaching without practice." Christ Jesus demonstrated the truth far more than he talked about it. His recorded sayings are very meager in number in comparison with the long list of his mighty works brought down to us through the gospels, and our attention is forcefully called to this by Mrs. Eddy, whose teachings have enabled us to comprehend that what Jesus said was merely the outcome of what he did.

Now, on the basis of what he actually did, was Christ Jesus a true witness, and if so what was his testimony? He said: "If I bear witness of myself, my witness is not true," showing clearly that he could not bear true witness,—testify to the truth,—if he gave less than the entire glory to God. After referring to John as having been sent to bear witness to the truth, he gave utterance to these immortal words: "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." He called upon the people to believe in his divine mission for the very works' sake, upon his bearing true witness, giving evidence in all that he did for sinful and suffering humanity. He was not bearing witness of himself, but of his Father, who is Love. And moreover it was his unfailing record of good works that proved then and for all time that he was a true witness. His testimony was the testimony of Spirit, of the only true God, who is Mind, and of His infinite manifestation, the universe including the true man, the idea of Mind. The model of the true witness as expressed in the earthly career of Christ Jesus shows us to-day and for all time that in the exact ratio in which we emulate his example can we bear witness to the truth. This testifying does not merely call for a confession of faith or subscribing to church tenets, but demands the proving of the unreality of sin and disease for ourselves and others.

The command to bear true witness is specifically covered in the ninth commandment, though stated negatively. "Thou shalt not bear false witness against thy neighbour." This is actually embodied in each of the Ten Commandments, which Moses doubtless presented in their different phases in the hope of penetrating the dull ears of the children of Israel, who had fallen into the grossest form of idol worship. While this command should of course be scrupulously observed in its literal sense, as in a court of law, yet

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it is obvious with a moment's reflection that much of its value would be lost if confined to this interpretation. Here again must we seek the spiritual meaning, unfolding to our understanding in the light of Christian Science. We break this command not only when we fail to tell the truth concerning our neighbor in mere oral or written word, but whenever we entertain aught but angels,—God's thoughts,—about all things. If we are angry, revengeful, or are guilty of sowing seeds of discord, hate, malice, and the like, either in ourselves or in others, we are bearing false witness, declaring for imperfection and evil rather than supporting the truth of being. Christian Science teaches us to resolve things into thoughts, for we are truly living in a thought world. When we do this we are faced with the unalterable fact that we are either bearing true witness, knowing and declaring the truth that makes free, or else we are bearing false witness, fastening on ourselves or others the lie that man can be aught but spiritual, an idea of divine Mind.

The complement of the ninth commandment is the injunction to love our neighbor as ourselves. The Founder of Christianity coupled this with the command to have no other gods and told his followers that there were no greater commandments than these. Mrs. Eddy refers to "Love thy neighbor as thyself" as a divine idea (Science and Health, p. 88). We can never love after this fashion until we learn that God is Love and not a god possessed of human passions and emotions, as He had been believed to be. This is the great lesson that Christian Science is teaching, not by mere abstractions, but by its message of healing, showing us that Christianity is practiced here and now, accomplishing the same mighty works as in the streets of Capernaum and Jerusalem two thousand years ago, proving that the true witness is manifested throughout all ages, the Christ, or Truth, the Comforter that was promised would abide with us forever.

Mrs. Eddy has summed it all up in the following: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature." This is on page 303 of Science and Health, and on page 411 we read: "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous."

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[W. Stuart Booth in *Denver* (Colo.) *Jewish News*]

The kindly and tolerant thought toward Christian Science, expressed in an article dealing with Jews and Christian Science, is much appreciated. As stated by the contributor, Christian Scientists are individualistic, for they recognize the fact that salvation from sin, sickness, and all un-Godlike conditions is not vicarious, but can be gained only by each individual guiding his own living and thinking in accordance with the Ten Commandments. This individualism of Christian Scientists is not selfishness, however, nor can it lead thereto; for Christian Science stresses the further command of God, voiced by Moses, "Thou shalt love thy neighbour as thyself." The charge that the great problems and movements of the present age do not concern Christian Scientists, is refuted by *The Christian Science Monitor*, the international daily newspaper published by The Christian Science Publishing Society in Boston. This paper is generally acknowledged as a fearless and leading champion of every worthy cause, and it has espoused the cause of persecuted Jews more consistently and vigorously than any other daily paper, with the possible exception of some strictly Hebrew paper.

"Hear, O Israel: The Lord our God is one Lord" is the basis of Christian Science teaching and practice. On page 340 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Although there may be many differing concepts of God, it is perfectly obvious that there can be but one infinite God, but one infinite creator of an infinite, eternal universe. The proof of the correctness of one's concept of God lies in its effect in his life, even as was promised by Moses when he voiced the thought of God toward man in these words: "Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Christian Scientists rejoice that this promise has been fulfilled to them in a measurable and encouraging extent, and they recognize that the limitation in connection with its fulfillment is due, not in the least to the one God, but to their insufficient apprehension of and obedience to God's unchanging law of justice and harmony.

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[Willis D. McKinstry in *The Blue Rapids* (Kan.) *Times*]

Christian Science has awakened the human consciousness from a mere belief in the Word of God as found in the Holy Bible to the scientific knowledge of the teachings and demonstrations of Christ Jesus, whereby mankind establish their faith by their works. The Galilean Prophet not only preached the gospel of Christianity but the greater portion of his ministry was devoted to healing the sick and sinning. Jesus' life offers to humanity a present salvation through works, rather than a blind trust or belief in a blissful hereafter. His demonstrations proved the truth of his teachings and made the way clear for mortals; thus he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Then he gave that rule whereby all who profess to be his followers might know or prove for themselves whether or not they are really worshiping the Father in spirit and in truth: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Sin and sickness are unreal because they are untrue; they are untrue because they have no foundation in Principle; they are without cause, substance, or law; thus their claim of reality is truly suppositional. The fundamentals of mathematics do not know or treat of mistakes: no rule of application is given whereby mistakes can be made. Yet this law of numbers does impart an infallible rule for demonstration, and he who honestly applies its teachings will avoid the universal claim or belief of mistakes and thereby prove for himself the truth of numbers. So it is with the truth of being, the Science of existence. God is. The universe and man exist because of this fact. The teach-

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ings of Christian Science reveal to mankind the scientific Principle and rule of life which admit of nothing unlike God, thereby clearly showing that into the consciousness which is filled with the spiritual knowledge and glory of God, nothing can enter "that defileth . . . or maketh a lie." If Christianity does not impart this clear, comprehensive, and demonstrable way of the Christ, it is futile to humanity.

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[Willard J. Welch in *Mallard* (Iowa) *Independent*]

Our critic says, "We do not dispute for a minute as to the healings that Christian Science claims, because if the devil can oppress he can lift the oppression." Healings are undeniably good. According to Scripture: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Either the Bible, therefore, is not true, or the quotation from our critic is not true. Jesus asked, "Do men gather grapes of thorns, or figs of thistles?"

Our critic further says, "We admit that God did not create the devil, but He did make an angel that made a devil out of himself." The Bible teaches that God made everything, and "saw every thing that he had made, and, behold, it was very good." Is there anything in good out of which evil could be made? God is wholly good. Habakkuk says: "Thou art of purer eyes than to behold evil, and canst not look on iniquity," hence God could not have made a devil nor anything out of which a devil could be made.

Evil or devil can be only the supposititious opposite of good—a belief which Truth destroys. Belief, of itself, is nothing. If proved true it ceases to be a belief, and if proved false it disappears. Its seeming power is the counterfeit of Truth. Evil is the child of ignorance. It thrives in darkness, but vanishes with the light. Jesus taught this, for he came to destroy the works of darkness. He could not destroy one iota of reality, yet the Bible tells us he came to destroy "him that had the power of death, that is, the devil." In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read on page 186, "If evil is as real as good, evil is also as immortal." When therefore our friend says, "If there is no devil, then Jesus had no mission," it is plain that he fails to understand the mission of our Master.

Because Christian Science heals and saves, it is salvation to the needy, rich, and poor. Ask the man who has been healed by it, if Christian Science is "without salvation," and he will tell you, "Once I was sick, but now I am well;" even as the man in John's gospel declared, "One thing I know, that, whereas I was blind, now I see."

Poverty is a too familiar discordant condition. That Christian Scientists as a class are well-to-do, bespeaks the fact that they have a religion which brings to them undivided blessings. Jesus said, "Seek ye first the kingdom of God, and his righteousness." This they strive to obey, and by their obedience to it they are proving his further saying that "all these things shall be added unto you," "for your heavenly Father knoweth that ye have need of all these things." Christian Science is applicable to all human need, for it is the law of divine Love, requiring only to be understood and practiced.

Our critic's statement that "in Mrs. Eddy's book there are some true statements," is best answered by Mrs. Eddy's own words on page 547 of the textbook: "If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture."

A Colorado clergyman recently said: "I have learned that the idea most people have of Christian Science is an erroneous one and that the thing so often attacked as Christian Science is not Christian Science at all. I am not a Christian Scientist. There are some things upon which we differ; there are more things upon which we agree; and the few things upon which we differ should not prevent us from loving each other and living and working together for the glory of God and of men." Is not this attitude of constructive helpfulness among Christians better than wholesale condemnation and criticism?

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Extracts from Letters

"Previous to entering the service, I had never taken any special interest in Christian Science. I had often picked up my mother's books and read, but with little understanding. After entering the Army I determined to make a thorough study, and at first not having a set of books myself I would borrow from the other fellows, who were glad to help in any way they could. As a chauffeur I had the opportunity of driving around, and have visited the Christian Science reading rooms. Here in France I have been at Romorantin, Nevers, and Paris, and have also attended the Sunday church services in Paris. I was fortunate enough to be located in the same area with a Christian Science chaplain here in France, and we have been holding our Sunday services and Wednesday evening meetings regularly, using the chaplain's room for a reading room.

"I have found Christian Science not only an ever present help for physical ailments but a guide and protection in everyday life. At our first camp in France an attack of influenza was overcome in twenty-four hours. Once while driving my automobile the front wheel was broken in turning to avoid a flooded road, causing the car to go over the bank and land in the river. Through the protection of Principle no one was injured. I am very grateful for the many blessings received from Christian Science."

"I desire to express a few words of gratitude for what Christian Science has done for me, especially for the demonstrations I have by my slight understanding been able to make since I have been in the Army. At a time when I needed aid in the worst way possible, I found my friends of Truth in Cour-Cheverny. I was sent over to France as an interpreter, a work for which I thought myself absolutely unfitted. The truth was made manifest when I strove to figure out the problem which confronted me. Just at the time when I was about to be sent to Germany, I was offered a place in the band temporarily and finally permanently. It was clear that I had found my right place, since music has been my chief study and interest so far all my life. I have made many friends among the French people of the village, enabling me to learn their customs, traditions, and life, in which I am most interested. For these and many other demonstrations, I can never adequately express my thankfulness."

"Christian Science has proved its worth to me again and again in the many years I have been a member of this church; but during the past three months I have realized more than ever the untold value of the teachings of our beloved Leader, Mrs. Eddy; during these three months I have been healed of the use of tobacco and other troubles of a more grave nature, to mortal belief."

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Editorial

Symptoms of Recovery

The man whom sickness assails is tempted to recount his symptoms and inquire of some authority what particular disease they may indicate. Then his medical adviser turns over page by page his mental pictures of disease until that one is found from which he can name his patient's trouble. Now the patient may have thought that perhaps he would find easement as soon as he knew this particular name, but he actually finds that with the name goes a series of laws or settled beliefs which are supposed to constitute a program for him. He is, as it were, put in prison and must pay the price of such and such a round of suffering, of so many days or weeks of confinement, before he can go free.

In one of her addresses Mrs. Eddy makes answer to the question, "How is the healing done in Christian Science?" by saying (Miscellaneous Writings, p. 96): "It is not one mind acting upon another mind; it is not the transference of human images of thought to other minds; it is not supported by the evidence before the personal senses,—Science contradicts this evidence; it is not of the flesh, but of the Spirit. It is Christ come to destroy the power of the flesh; it is Truth over error; that understood, gives man ability to rise above the evidence of the senses, take hold of the eternal energies of Truth, and destroy mortal discord with immortal harmony,—the grand verities of being."

Were we to accept the diagnosis of the world's condition from the symptoms reported in the sensational press, and listen to the prophets who lay out a program of continued illness, then the heart might fail. The story comes from many lands of the impatient ravages of arrogant self-will, of vexatious persecutions of the honest and conscientious, of riot, larceny, and lynching, of broken truce and violated oath, and therefore we find what our Master spoke of, "Men's hearts failing them for fear." But he who was the great Physician said to his disciples concerning these things, "When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by." Then speaking of the persecutions out of which they would be delivered he said: "There shall not an hair of your head perish. In your patience possess ye your souls."

That which heals an individual will help and heal a nation, which is only an aggregation of individual citizens. Speaking of those who are invalids, Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 145): "The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human belief in disease." In like manner the victory will be with the people who through their Christianity subdue the belief in hate and fear. Among them will not arise the practices whereby the heathen degrade themselves, nor will theft and lying, murder and bestiality appear as symptoms of the malady of sin. The remedy for unrighteousness is always Truth, and the evidence of it in effect is seen where men are enlivened and governed by the Christ-idea. Falsity, then, has no sustainment; and sickness of mind or body, sinfulness in outward act or inward lust, being unsupported disappear for lack of witness.

Christian Scientists are primarily concerned with divine causation in their helpful ministry to mankind, not with symptoms of disease. This is well known; but there might be even greater rejoicing than there is over symptoms of recovery if these were more earnestly sought for. Multitudes seem to be in a state of vexation and resentment, very despondent and bitter; they condemn others whom they blame; they are doubtful, skeptical, agnostic. And in this condition of mind love seems to them "like a summer-dried fount when our need was the sorest." Such mental conditions represent reversal of the truth of being, and one who is thus suffering must have courage to deny what is false and assert what is true. When even a faint appeal is made to divine Principle the answer comes quickly. The truth regarding the graciousness of divine Love is beautifully expressed in the words, "Before they call, I will answer; and while they are yet speaking, I will hear."

Anyone who is engaged in the effort "to negate the negative," which really means to clear his thought of false beliefs, of doubts and fears, should be continually comforted over the fact of healing. Christian Science gives its attestation to the reviving power which when it characterized the early church made it potent as a saving influence; and by continued demonstrations of healing it is establishing hope for all mankind. As the individual worker finds that it becomes more natural and normal for him to think without resentment, to judge without bitterness, to rest in a faith more steadfast and express a love more tender, he should rejoice for the salvation which is going on within him. And as with the individual, so with the world must this process of healing go on until God's purposes of good are accomplished. Concerning the processes of recovery Mrs. Eddy says in "Miscellaneous Writings," (p. 100): "Who remembers that patience, forgiveness, abiding faith, and affection, are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science?"

William P. McKenzie.

Home

Perhaps few words in the English language carry with them greater possibilities and breadth of vision than does the word "home." From the veriest child to the man of many years it speaks in a multitude of tones. To be sure it may sometimes be linked in thought with disappointed hopes and shattered purposes, but nevertheless the ideal home still stands as a synonym for protection, safety, peace, —for the quiet opportunity of pursuing high desires, for rest from turbulence, for comfort and assurance,—for that which strengthens the understanding of good and lessens the belief in evil. Around this sense of home there cluster an innumerable company of angels, and there is no one in all the world who does not contemplate the thought of it with at least some degree of consideration, if not with positive interest. Its influence reaches out through every one's life, molding and controlling in a variety of ways. Hence, there is no ideal which should be more carefully guarded or more tenderly cherished.

Every one longs to realize the happiness for which home is intended to stand, and men have always been endeavoring

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to gain such realization. The so-called human mind, with its material concepts, has approached this subject, as it does every other, from the material viewpoint and thus has fallen far short of winning anything like the satisfaction it has expected. Because it has measured its ideals of home largely in square feet and multiplicity of persons and things, it has often found itself disappointed and disheartened. The illumination of Christian Science with its teaching that "all is Mind and Mind's idea" (Science and Health, p. 492), strikes the axe at the root of this as of all difficulties. To begin to discern that home is really made up of mental qualities instead of material objects, and therefore is to be experienced rather than manufactured, sets one's thoughts at work in a new direction.

Although it has already been recognized that the rude hut may embrace within its modest walls more of the elements of the true home than does the stately mansion, since all that matter can give has again and again proved powerless to bring lasting satisfaction, and although mortal mind acknowledges that its best concept of home is but fleeting, there still remains the necessity of improving the beliefs of the world on this subject in order that even the human sense of home may be placed upon a better foundation. This can only be done through gaining a more spiritual concept which will tend to purify and exalt where there has been falsity and debasement and which will render yet finer what has already touched some loftier heights.

In Christian Science we learn that no true sense of home can ever be won except by seeking divine Principle as the source of all good and by bringing one's every thought of home into line with the unchanging law of Principle. Every heart desires home and the companionship which is implied by the term, but while Christian Science teaches us to expect that our every righteous desire will be fulfilled, it does not in any way instruct us to outline as to the way in which this is to be done. For each individual to seek to establish in his own thinking such qualities as are reflections of divine Mind will insure for him a constantly increasing understanding of what the highest sense of home includes.

In "Science and Health with Key to the Scriptures" (p. 589) Mrs. Eddy speaks of "home" and "heaven" as synonymous, and in the light of Christian Science it is easily seen that since home is one's dwelling place and the real man dwells in the heaven of divine Mind,—for, as Jesus said, "the kingdom of God is within you,"—if one's own mental concept of home is right, then it must be divine. When we allow this divine idea of home to unfold in our thought, a breadth of possibilities before unrecognized presents itself. We see that even for to-day it includes all the qualities which would render our associations with each other so considerate and loving, so intelligent and wise, that all companionship would be invested with helpfulness and joy.

To the consciousness thus governed, temporary circumstances and surroundings will become of secondary importance; for with love in the heart outward conditions will necessarily tend toward the ideal. A wonderful sense of freedom will also result; for having learned to look to God, divine Mind and His ideas, for home and companionship, one will find that in God's love there are no homeless ones, and dwelling there, one will always find his home with him wherever he may be placed. This exalted sense of freedom and spiritual understanding is at the same time eminently practical to-day. It will cherish and ennoble every least thought of true human relationship, bringing out a better and better sense of home in the present hour, until all men shall have risen to see the truth of what Mrs. Eddy tells us on page 254 of Science and Health, "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."

ELLA W. HOAG.

Among the Churches

Current Notes

BENTON HARBOR, MICH.—First Church of Christ, Scientist, was dedicated Sunday [Sept. 7].

The local Christian Science church was started in 1903, when a small band of devoted followers began to hold meetings in homes of the members in St. Joseph. Desiring a hall in which to hold regular services, they secured Minora Hall on Pipestone Street. After services had been held there for several months, on November 2, 1904, a Christian Science Society was organized. At the end of four years the society moved into Robinson Hall, which was more centrally located and larger. In 1908 the organization was dissolved and under the laws of Michigan was incorporated as a church. After two years in Robinson Hall, another move was made into the Carnegie Public Library, where services were held in the auditorium for four years, a period of great prosperity and increasing numbers in attendance following. The Universalist Church on Pleasant Street was purchased in 1913. This property has since been much improved, and through the money raised among Christian Scientists has this year been entirely freed of debt.—*The News-Palladium.*

LONGMONT, COLO.—The Longmont Christian Science church will hold dedicatory services at the church edifice to-day [Aug. 24], when many Scientists of Denver interested in the welfare of the church will attend. The building was completed in 1913 at a cost of five thousand dollars. It is of concrete, and has a seating capacity of 125.

Rocky Mountain News.

MYSTIC, CONN.—Dedication exercises of First Church of Christ, Scientist, were held Sunday morning [Aug. 31] at eleven o'clock at the recently completed church edifice in Gravel Street, a large number of the members and friends of the church attending.—*The Day.*

The Lectures

MONROE, LA. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Mrs. Anna G. Herring, who said in part:—

Christian Science is attracting much attention to-day because of the blessings it is bringing to those who live in accord with its teachings,—blessings of happiness, health, and peace, which are not for Christian Scientists alone but for all who have the right idea of God. The Bible is their chart of life, its truths are present realities, giving protection and comfort in time of need.—*The Monroe News-Star.*

LISBON, N. H. (Society).—Dr. Walton Hubbard, lecturer; introduced by Ervin E. Eldridge, who said in part:—

Pilate once said to Jesus, "What is truth?" So I may ask, What is light? As we study the Bible to receive more light on this subject, we turn to the book of Genesis, the first chapter, and there we read, "And God said, Let there be light." As we study the different books of the Bible, sixty-six in number and eleven hundred and eighty-nine

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chapters, covering a period of over four thousand years, we come to the last book of the Bible, the book of Revelation, and there we read, "And they need no candle, neither light of the sun; for the Lord God giveth them light." All down the ages both seer and prophet have been speaking of this light. Isaiah said, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Micah said, "When I sit in darkness, the Lord shall be a light unto me." Jesus said, "Ye are the light of the world."

The Bible is not a book filled with idle tales and empty words. It speaks the truth to every man. Jesus spoke the truth to his followers when he said, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick," "Lo, I am with you alway, even unto the end of the world." Jesus knew, as every man ought to know, that an understanding of God and of man's relation to God heals the sick and the sinner.

Fort Dodge, Iowa (First Church).—John W. Doorly, lecturer; introduced by Elmer E. Nordwall, who said in part:—

Christian Science, through its literature, its lectures, its faithful practitioners, and its grateful adherents, is bringing to-day, as in Jesus' time, to uncounted numbers of suffering humanity the first bright rays of a new day, a day free from suffering, worry, and discontent, a day filled with a desire to know more of a God who is Love, and who is able to and does forgive all our sins and heal all our diseases, and to claim man's birthright—dominion, not subjection.

White Bear Lake, Minn. (Society).—William D. Kilpatrick, lecturer; introduced by Stirling Horner, who said in part:—

It is becoming, I think, more and more apparent to the world that God's government is a scientific government, and that the laws which actuate this government are spiritual laws; that the healings and so-called miracles of Bible record are the direct result of the operation of divine law, and that this law is eternal, omnipresent, and ever available. Understanding God and the application of His law, the Master was enabled to heal all manner of sin and disease. Christian Scientists, gratefully following in his footsteps to the best of their understanding, are applying this ancient religion of Jesus and his followers to the overcoming of errors of all sorts, including business difficulties and mental disorders as well as sickness and sin.

New York, N. Y. (Fifth Church).—John C. Lathrop, lecturer; introduced by Elmer B. Sanford, who said in part:—

Christian Science is a subject which is ever new. The more one studies it, the more one desires to know of it, and the more earnest one becomes in seeking a knowledge of God and man's relation to Him. It is this knowledge which heals the sick, reforms the sinner, gives sight to the blind, hearing to the deaf, and comfort to the sorrowing; it is this knowledge which has restored "primitive Christianity and its lost element of healing" (Church Manual, p. 17). This is proof of its divine origin, for, as Jesus said in his Sermon on the Mount, "Ye shall know them by their fruits."

Highland Park, Ill. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Oliver S. Brown, who said in part:—

To-day as of old humanity is looking for a full salvation; that is, to be saved from evil, error, sin, sickness, death, limitation. Any mode or system of thought and action claiming to be the expression of Truth must show itself applicable to the solution of the whole gamut of problems, of whatever kind or nature, physical, mental, moral, economic, political. There must be no exceptions. And in Christian Science there are none; for I am warranted in saying that there are no varieties of untoward conditions, whether manifested in disease or in other forms of evil and limitation, that have not been healed in Christian Science.

Dawson, Yukon Territory, Canada (Society).—Charles I. Ohrenstein, lecturer; introduced by Frederick P. Burrall, who said in part:—

One of the most noticeable results of the great war through which we have just passed, is the general unsettled condition of thought, a pronounced unrest that enters into the everyday activities of the world. Thoughtful men and women everywhere, in seeking relief from this, are looking for a practical, provable religion, one that can be used here and now to bring to them the peace, comfort, health, and contentment that go to make up that rest which Christ Jesus promised all who should come to him.

Christian Science is that practical, provable religion. It is available to all and is daily meeting the needs of those who seek it in earnest, because it shows to man his relation to God as taught and demonstrated by Christ Jesus. It was discovered by Mary Baker Eddy.—*Dawson News.*

Chicago, Ill. (Sixteenth Church).—Virgil O. Strickler, lecturer; introduced by James Stratton Taylor, who said in part:—

Christian Science to-day stands at the door of the human consciousness patiently and so lovingly knocking for admission. If we hear this voice, and open wide the door of receptivity, Christ, Truth, will come in and will feed the hungry and heal the heart.

Willows, Calif. (Society).—Paul Stark Seeley, lecturer; introduced by Mrs. Kate E. Thew, who said in part:—

We read in the Bible of a man who found a goodly pearl. As he looked at it, its beauty and desirableness grew upon his thought, and he wished to possess it. We may not know, possibly, the whole story, of how many attempts he made to purchase it for less than its value; of how many times he offered less than he had; we do know that it became his at the cost of all that he possessed. The Bible records this as a good investment, and Jesus likened it unto "the kingdom of heaven," which is worth to any man all that he may ever hope to have of this material life.

It has been discovered and proved that what is known to the world as Christian Science, brings this condition called "heaven" to men here and now, destroying all sorrow, disease, and sin, and unfolding man's true relation to God.

Colorado Springs, Colo. (First Church).—George Shaw Cook, lecturer; introduced by E. G. Bradley, who said in part:—

In John is given this declaration as made by Jesus, the Way-shower: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is on this unequivocal ground that Christian Science stands to-day,—that each one may and must know for himself, out of the fullness and the satisfying quality of his own experience, when in Christian Science he has found the path of life. But those who have the best and deepest knowl-

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edge of the truth as taught in Christian Science have also the keenest and the humblest appreciation of the pressing necessity for constant growth, for constantly increasing their practical, usable knowledge of this inexhaustible subject.

NEWPORT, N. H. (Society).—John Randall Dunn, lecturer; introduced by Harold L. Ransom, who said in part:—

Christian Science is synonymous with right thinking and right doing. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, expresses it concisely and incisively (p. 448), "It is Christian Science to do right, and nothing short of right doing has any claim to the name."

PORTLAND, ORE. (joint lecture).—Dr. Walton Hubbard, lecturer; introduced by Mrs. Percie Proctor, who said in part:—

Many centuries ago there came to humanity Jesus the Christ with a most glorious message and the grandest vision that ever illumined a darkened world. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It was a message of good, of health, of gentleness and strength, of meekness and courage, of harmony and immortality. Our beloved Leader, Mrs. Eddy, has again revealed this truth, which does make free from sorrow and sickness and sin, and does give a rest, joy, and peace which the world can neither give nor take away.



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Hanford: Chamber of Commerce Auditorium, 8 p.m., Nov. 6.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., Nov. 4.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 3 p.m., Nov. 9.
Los Angeles (Seventh Church): Elks Hall, Palos Verdes and Seventh Streets, San Pedro, 8 p.m., Oct. 24.
Modesto: The Modesto Auditorium, 3 p.m., Nov. 2.

CANADA—Toronto, Ontario (First Church): Church Edifice, St. George Street and Lowther Avenue, 3:15 p.m., Nov. 2, and 8:15 p.m., Nov. 3.

CONNECTICUT—Waterbury: Temple Hall, Park Place, 3:30 p.m., Oct. 26.

DISTRICT OF COLUMBIA—Washington (Third Church): Masonic Temple Auditorium, Thirteenth Street and New York Avenue, 8 p.m., Nov. 1, and 3 p.m., Nov. 2.

ENGLAND—Staines, Middlesex, (auspices Richmond, Surrey): Town Hall, 8 p.m., Dec. 1.
Swansea, South Wales: Albert Hall, 8 p.m., Nov. 27.

IDAHO—Twin Falls: High School Building, 8 p.m., Oct. 28.

ILLINOIS—Champaign (Second Church): Orpheum Theater, 3 p.m., Nov. 2.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Oct. 28.
Chicago (Sixth Church): Church Edifice, 11321 Prairie Avenue, 8 p.m., Oct. 31.
Chicago (Eighth Church): Church Edifice, Forty-fourth Street and Michigan Avenue, 8 p.m., Oct. 30.
Decatur: Orlando Hotel, 8:15 p.m., Nov. 7.
De Kalb: Church Edifice, Third and Oak Streets, 8:15 p.m., Oct. 31.
Downers Grove: Curtiss Theater, 3 p.m., Nov. 2.
East St. Louis: Church Edifice, Washington Place and Summit Avenue, 8 p.m., Oct. 30.
Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Nov. 4.
Galesburg: Universalist Church, 8 p.m., Oct. 31.
Mattoon: Grand Theater, 3 p.m., Nov. 2.
Olney: Convention Hall, main floor Court House, 8 p.m., Nov. 4.
Paris: Church Edifice, 209 East Court Street, 8:15 p.m., Nov. 6.
Rock Island: Church Edifice, Seventh Avenue and Twenty-second Street, 8:15 p.m., Nov. 3 and 4.
Shelbyville: Yale Theater, 8 p.m., Nov. 2.

INDIANA—Connersville: Library Hall, Ninth Street and Grand Avenue, 8 p.m., Nov. 3.
Franklin: Public Library, Madison and Water Streets, 8 p.m., Oct. 30.
Gary: Emerson High School Auditorium, 8 p.m., Oct. 31.
La Porte: Masonic Temple, 8 p.m., Nov. 4.
Madison: Odd Fellows Hall, 8 p.m., Oct. 28.

IOWA—Iowa City: Church Rooms, 211½ Iowa Avenue, 8 p.m., Nov. 1.
Marshalltown: Church Edifice, Main and Fifth Streets, 8 p.m., Oct. 30.

KANSAS—Ottawa: High School Auditorium, 8:15 p.m., Nov. 4.
Pittsburg: Church Edifice, Euclid Avenue and Walnut Street, 8 p.m., Nov. 6.

LOUISIANA—New Orleans: Jerusalem Temple, St. Charles Avenue and Clio Street, 8 p.m., Oct. 28; and Strand Theater, Baronne and Gravier Streets, 12 noon (noonday lecture), Oct. 29.

MARYLAND—Baltimore (Second Church): Academy of Music, North Howard Street, near Centre Street, 3:30 p.m., Nov. 2.

MASSACHUSETTS—Boston (Simmons College): College Building, 4:30 p.m., Oct. 30.
Chelsea: Fraternity Hall, Masonic Building, Broadway, 8 p.m., Oct. 28.

MICHIGAN—Allegan: Streeter Opera House, 8 p.m., Nov. 3.
Grand Rapids: Powers Theater, 3:30 p.m., Nov. 2.

MINNESOTA—Ortonville: Metropolitan Theater, 3 p.m., Nov. 9.

MISSOURI—Independence: Lewis Theater, Maple Avenue and Osage Street, 3 p.m., Oct. 26.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., Nov. 7.
Trenton: Hubbell Theater, 3 p.m., Nov. 2.

MONTANA—Great Falls: Palace Theater, 8 p.m., Oct. 30.

NEBRASKA—North Platte: Keith Theater, 3 p.m., Oct. 26.

NEW HAMPSHIRE—Concord: Church Edifice, State and School Streets, 3 p.m., Nov. 2.

NEW YORK—Catskill: Irving Theater, 3 p.m., Nov. 2.
Mamaroneck: Assembly Hall, 342 West Boston Post Road, 3:30 p.m., Nov. 2.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Nov. 3.

NORTH DAKOTA—Grand Forks: Church Edifice, Belmont and Fourth Avenues, 8 p.m., Oct. 28.

OHIO—Dayton (joint lectures): Keith's Theater, 12 noon (noonday lectures), Oct. 29 and 30.
Geneva: Liberty Theater, East Main Street, 8:15 p.m., Nov. 6.

OKLAHOMA—Okmulgee: Church Edifice, Eighth and Seminole Streets, 3 p.m., Nov. 2.

OREGON—Medford: Page Theater, 8 p.m., Nov. 6.
Portland (Fifth Church): Church Edifice (first unit), 4204 Sixty-second Street, S. E., 3 p.m., Nov. 2.

PENNSYLVANIA—West Chester: Church Edifice, North High Street, 8:15 p.m., Nov. 4.

TEXAS—Paris: Church Edifice, Kaufman and Seventeenth Streets, 8 p.m., Nov. 4.

WEST VIRGINIA—Parkersburg: City Hall, 8:15 p.m., Nov. 7.

WISCONSIN—Beloit: Church Edifice, Bluff Street and Garden Lane, 8:15 p.m., Nov. 3.
Grand Rapids: Church Edifice, First Street, 8 p.m., Oct. 30.
Madison: Christ Presbyterian Church, 8:15 p.m., Oct. 24.
Milwaukee (First Church): Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., Nov. 1 and 3, and 3:30 p.m., Nov. 2.
Oshkosh: Opera House, 8:15 p.m., Nov. 3.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

Like the majority I came to Christian Science when it became clear to me there was no other avenue of escape from material bondage. To mortal sense I was in a desperate state. I had become addicted to the liquor habit at a very early age and it secured a terrible hold upon me. Although I had taken the two best known material cures in this country, one of them twice, they afforded me no permanent relief and I would break out in periodical spells worse than ever. I had been helped by Christian Science treatment many years before, but ungratefully turned away from it. Seven years ago, after a period of despondency and drinking which nearly finished me, I realized that Christian Science was my only hope and turned to it in earnest. At this time I was a heavy user of tobacco, having what the doctors call a "tobacco heart." Christian Science has entirely healed me, and it is needless to say that neither liquor nor tobacco has touched my lips for the past seven years.

For years I had been troubled with sleeplessness. At times for night after night I got very little sleep, but this ailment has also left me. I had a rupture of over twenty years' standing and the doctors told me nothing but an operation would rid me of it and that I was endangering my life in not having it attended to; but after studying Science a few months this trouble disappeared, leaving no weakness whatever. I must also mention the spiritual uplift that has come to me, and the overcoming of sorrow at the passing on of the one nearest me. The Bible used to mean nothing to me. I failed to see anything in it that was interesting or that could save mankind from its distresses; but now its pages are illumined and I love to study and ponder it.

I could go on indefinitely telling what this wonderful Science has done for me in the way of overcoming anger, malice, hate, self-will, pride, fear, and other forms of selfishness, all of which must fall before the power of Truth. I am indeed grateful to the heroic woman whose purity and noble self-sacrifice were the means of this new-old religion being again revealed to a suffering world. I am likewise grateful for the privilege of class instruction, which has enabled me to progress much more rapidly than before; and for all the opportunities I now have of serving God and my fellow man. I am grateful, too, for our periodicals, which help to keep me in the straight and narrow way.

C. H. Runkel, Arlington, Wash.

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Christian Science has meant everything to me, and it is with a deep sense of gratitude that I testify to the healing I have had through seeking "first the kingdom of God, and his righteousness," as taught in the Scriptures and in Mrs. Eddy's writings. Notwithstanding the fact that my home environment had always been such that I never knew what it was to lack anything I needed, yet I had grown into such a state of mind that I realized no person or material diversion could ever bring me the longed-for peace. This condition had been growing on me for some time, for when I was attending college a physician told me I had neurasthenia. I surely found, if anyone ever did, that "fear hath torment," being so bound by it that I felt practically helpless after leaving school, so far as ever being able to do as others did.

Divine Love was, however, leading me all the time, though little did I realize it when circumstances took me quite a distance from my home. I came to realize the meaning of Mrs. Eddy's words (Science and Health, p. 574), "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." With the help of a Christian Science practitioner and my own efforts (for I soon learned that it was not right to expect the practitioner to do all the work) the mist cleared away and this false sense of self was gradually replaced by the right concept, and as a result for more than four years I have experienced a freedom that I had never known before. I have had the proof of my ability to work as others do and have enjoyed greater activity and a much more useful life.

During this time many erroneous conditions have been overcome, one of which was an enlargement of the neck which had been quite noticeable ever since I was a little girl. I used to suffer every winter with very severe colds, from which, many times, I would not be entirely free until the spring; also every little exertion tired me to such an extent that I would lie down a great deal during the day and take naps sometimes for two or three hours at a time, only to awaken with a sense of being anything but refreshed. In fact, the more I slept the more I wanted to sleep, until I began to awaken in the true way, and with this right mental activity began the harmonious working out of many discordant conditions. We read in Science and Health (p. 447), "The recuperative action of the system, when mentally sustained by Truth, goes on naturally." During the epidemic of influenza I realized what a beautiful and complete healing of this trouble I had when I heard others, who had medical treatment, tell of how long the weakened conditions lasted, for I experienced none of these after effects. An attack of mumps was overcome in about two days.

While I am grateful for the physical healings, yet the spiritual uplift and peace that have come to me through the study of Christian Science mean far more to me than words could ever express. I am truly thankful to God and grateful to our dear Leader, Mrs. Eddy, for the revelation of this truth, and my one desire is so to live it that others may know it by its fruits. We have, indeed, only to acquaint ourselves with God, and "be at peace."

(Miss) Mary Seymour Stryker, Lawrence, Kan.

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It is now over five years since I took up the study of Christian Science solely for physical healing; however, I soon found a beautiful religion, which healed me at once of my prejudiced thought. Reared in the Jewish faith, it meant quite a struggle to overcome old traditions and ceremonies. The Bible had been almost a closed book to me, and the New Testament was a revelation, helping me to overcome the racial prejudices of ages against Christ Jesus. The paragraph in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, on page 360, where our revered Leader says, "Of old, the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while to-day, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works," has been of the greatest help and comfort to me.

In all this time Christian Science has been my only aid for all physical ills. A little over a year ago, when through a fall my wrist was broken, I had to yield to great pressure brought to bear by some of my family, and let a physician examine my arm three days after the accident. What was my gratitude and joy to hear him declare there was nothing for him to do in the way of setting the bone! He found it in perfect position and healing. The loving work of a Christian Science practitioner and my own limited understanding

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of Truth had resulted in this example of mental surgery. It has been my privilege to experience many other healings, among these the blessing of laying aside glasses after the oculist had warned me against ever leaving them off, claiming that the structural defect of the eye was responsible for the headaches from which I had suffered for years. These, too, have vanished now. I have seen a case of childbirth made safe and speedy through Christian Science treatment, when the doctor feared all kinds of adverse conditions, and very recently my daughter was healed of Spanish influenza by relying entirely on Christian Science help.

I want to express my gratitude for the privilege of enjoying the daily, weekly, and monthly periodicals that come to my home. In thankfulness to God and to Christ Jesus, the Way-shower, and in gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, I record these blessings that have come to me and mine through Christian Science.

MRS. A. HOLZMAN, Maysville, Ky.

I can testify to the truth of the statements in the above testimony. It was through the healing of my mother that I first became interested in Christian Science. I saw her change from a nervous, ailing woman into a happy, contented member of the family, and this could not fail to impress me.

At that time I was suffering from a painful condition of the nose, and had been told an operation was necessary, but I was perfectly healed through the first glimpse of Truth as revealed in our textbook. Since then I have had many reasons to be grateful to Christian Science, not only for physical healings but more so for the spiritual awakening to the realities about God and man which this wonderful truth has unfolded to me. For my recent healing of influenza, mentioned by my mother, I am very thankful, not only because of my restoration to perfect health but because of the protection of all my immediate family. I am especially grateful that although a great deal of outside influence in favor of a doctor and material means was exerted and some members of our household are not acknowledged Scientists, each one helped to sustain me in my stand for Christian Science treatment only. Glasses, which I had worn continuously since the age of five years, were left off entirely last April and I have felt no inconvenience since.

For the many blessings which have come to me through the study of the Bible and "Science and Health with Key to the Scriptures," I am deeply thankful to God and to Christ Jesus, also grateful to Mrs. Eddy.

(Mrs.) DORAH HOLZMAN MERZ.

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All that I am, and all that I possess, I owe entirely to the teachings of Christian Science. After reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of heart disease, which was supposed to be inherited, and of many other physical discords, such as throat trouble, influenza, burns, bilious attacks, and so on; also I have received a great deal of help with my sight. When a child I underwent five operations for double cataract at the back of the eye, and it was found necessary to remove one of the lenses of the eye. The specialist could give me no definite hope, but said I might go totally blind and the operations were more of an experiment than anything else. With the aid of two pairs of heavy lenses, which I was told I would never be able to do without, I was enabled to see out of one eye. Through the study of Science and Health I have been able to dispense with one pair of glasses but still find the use of glasses necessary in my work, although I can read some without them. I am sure the work God has begun in me He will complete.

For all these blessings I am deeply grateful, but like many others I feel even more grateful for the new and broader outlook on life which Christian Science has given me. The knowledge that there is only one infinite Mind is enabling me to overcome many errors of temperament, such as selfishness and irritability. I always had an intense desire to help humanity, but the problem of evil seemed so great that I felt helpless before it, and it was not until I gained some knowledge of Christian Science that I realized the far-reaching possibilities of doing good to others, overcoming the belief in evil with the knowledge of its nothingness, instead of standing helpless before it as something equal if not superior to God. There have been many strenuous mental struggles against the myriad beliefs in evil, but each one has helped me to see something of what it meant to Mrs. Eddy when she was called upon to stem the tide of human thinking, which at times threatened to overwhelm her. She was indeed sustained by that wonderful vision of Truth which is undermining the whole foundation of mortal thought at the present time, and which, through the efforts of those pioneers who bore the burden and heat of the day, should make it so much easier for us to-day who are constantly supplied with that purifying stream of truth which flows through the Christian Science literature.

REGINALD J. CHANDLER, Clifton, Bristol, England.

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Eleven years ago when everything in a material way had failed to heal me of a nervous condition from which I had suffered for several months, it was again proved that "man's extremity is God's opportunity." I had come to the conclusion that death was the only way out of my suffering, as I was growing weaker every day. One morning when I was feeling unusually depressed and discouraged, a lady came to see me and suggested that I try Christian Science. She was not a Christian Scientist, but had been healed of some physical condition through its treatment. I asked a Christian Scientist of my acquaintance to come over and tell me about this religion, and after talking to her a while discovered she was a practitioner, so asked her to treat me.

From that day I have never used material remedies, but have relied upon the truth to meet my every need. I often feel grateful for the trying experience that brought me into this beautiful light, for Christian Science has made a changed woman of me, physically, mentally, morally, and spiritually, and has given me an altogether different outlook on life. For several years I had been troubled with inflammation of the bladder. This was permanently healed shortly after I took up the study of Christian Science, although several physicians had said that only an operation would heal me. Pleurisy, grippe, and sore throat have been overcome almost instantaneously.

These are just a few of the many blessings Christian Science has brought me. It has indeed done wonders for me, and I can never be grateful enough for it. I am thankful to God for revealing this truth to Mrs. Eddy, and every day feel more grateful to our Leader for giving it to the world.—(Mrs.) EFFIE ADAMS, Butte, Mont.

✧

I have hesitated about sending my testimony to the *Sentinel* before this, but now see that a demonstration is not complete if one does not pass a hopeful word on to others who may be seeking for the truth. Colds, toothache, ivy poisoning, burns and cuts, car sickness, bowel trouble of a

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great many years' standing, nausea, and hemorrhoids, also the fear of electric storms, have all been overcome by the application of Christian Science. Our baby girl has never tasted medicine and is very bright and healthy. She was healed of bowel disorder of several months' duration, and an attack of illness, with every symptom of pneumonia, was overcome in three days. One night after a long automobile trip she was restless and would not sleep. After a while I repeated to her the little prayer by Mrs. Eddy (Miscellaneous Writings, p. 400):—

Father-Mother God,
Loving me,—
Guard me when I sleep;
Guide my little feet
Up to Thee.

Before I had finished she was asleep.

I am very grateful for having been led into this wonderful Science, which teaches us that God is an ever present help in time of trouble, a loving Father, and the only power. The literature is inspiring and practical, *The Christian Science Monitor* being an advocate of all that is fine and clean.

Mrs. H. O. Feldmann, Minneapolis, Minn.

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In 1901 I went to Oregon for a change of climate because the physicians who were attending me helped me but little. I was troubled with severe headaches very often, besides other distressing ailments, and one doctor said I had ulcers of the stomach. I began to realize that medicine did not help me at all, and when a change of climate was suggested, I grasped at that as something that might be a help. While we were in Portland our little boy, about twelve years of age, who was never very strong, became ill. We were advised to take him to a Christian Science practitioner and did so, with the result that he was healed in one night and has been well and strong ever since. I then had treatments for myself, but my healing was slower.

All the pills and powders that we had taken from home went into the fire as soon as our son was healed. Since that time all the members of our family have been reading Christian Science literature, all but one are members of The Mother Church, and my husband and I have had class instruction. We have used no material remedies since that time, as the power of Truth has been sufficient to supply our daily needs. Physical ailments are disappearing through the application of Christian Science, and I am very grateful for a better understanding of the Bible, gained through the daily study of the Lesson-Sermon. I am grateful also for having learned that God is good and good only, which is so different from what we were taught in the old way. I am thankful to God for the physical healing, but far more for the spiritual uplift, and am grateful to Mrs. Eddy and to all who helped me on the way.

(Mrs.) Margaret McCluskey, Rosebud, Mont.

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For many years I was an earnest seeker after truth, and during that time investigated nearly all the known isms. They failed to satisfy me, and although prejudiced against what I thought Christian Science to be, I was forced to turn to it, since there seemed nothing else left and I had to have a spiritual anchor. My progress was very slow, but gradually I began to realize that I had found the truth. Then I wondered why greater progress was not being made, and became impatient and discouraged.

After passing through various tests which proved to me that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), I found out why I was still groping in the dark. I was remaining in the valley of indecision, and although I desired spiritual understanding, yet I was unwilling to take a definite stand for Christian Science or to give up material pleasures. When finally through suffering and sorrow I became willing to obey the Bible injunction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" when I gave up self-will and said, "Thy will be done," then I began to see more light, and to gain more understanding of the truth which makes men free. One of the difficult lessons I have had to learn is that "the human footsteps leading to perfection are indispensable" (Science and Health, p. 254). I wanted to make the journey from sense to Soul a very short and rapid one, but I have learned that although we can take only one step at a time, each step is illumined by Love, and we never make a misstep when we trust to divine guidance.

I have experienced many healings through the application of the truth; among them, the healing of a rash, of melancholia, nervous exhaustion, headache, colds, and functional disorders. My one desire is to live in accordance with the teachings of our beloved Leader, Mrs. Eddy, and by so doing follow the command of our Master, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

(Miss) Evangeline Hathaway, Boston, U.S.A.

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I have indeed great cause to be grateful for all that Christian Science has done and is doing for me and for all mankind. Study and application of its teachings have answered what to me are the world's greatest questions: What is God? What is man? Christian Science has changed the belief in a God made like unto mortal man to the understanding of God as Spirit, Mind, and of man as the perfect idea of Mind, created to express the allness of God. The unfolding of this spiritual idea in consciousness has healed me of chronic stomach trouble, nervous exhaustion, and all the other ills which are usually manifested in connection with this form of disease. I had tried different schools of materia medica, but all had failed to give me relief in their four years of application. I now thank God that I am a living witness to the healing efficacy of Christian Science.

I can only add in the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

Alex L. Walker, Dayton, Ohio.

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I am thankful to have the privilege of adding my testimony to that of many others. About three years ago my attention was called to Christian Science, and when my wife was healed of severe injuries resulting from accidents, through her own application of its teachings, my interest was thoroughly aroused. I procured "The Life of Mary Baker Eddy" by Sibyl Wilbur and read it; then borrowed "Science and Health with Key to the Scriptures" and began to attend Christian Science church services. When about half way through the book, I found that I was healed of heart, stomach, liver, bowel, and kidney troubles for which I had been taking medicine regularly about thirty years. Forthwith all my medicines were thrown away, and I have not taken any since. I have also been healed of a fractured bone, hemorrhoids, cuts, burns, colds, and sore throat; in fact, every ailment that has presented itself has been overcome solely by reading, studying, and trying to understand

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the writings of Mrs. Eddy. I am indeed grateful for the many physical healings, but much more for the spiritual uplift derived, for the opportunity of joining in the work as one of the officials of a branch church, and for the great privilege of being a member of The Mother Church. For thirty-seven years I was a member of an orthodox church, and for eleven years I served as an official in it. I had read the Bible through four times, and often wished that I could understand it better; therefore I rejoice that Christian Science has enabled me to comprehend it, at least in part.

All the other members of the family are interested in Christian Science, and are relying on it for healing and for spiritual uplift. The purifying and uplifting change in each and every one, including myself, is indeed great.

I am very grateful to Mrs. Eddy that she had the courage and steadfastness to hold her thought to the pure, the good, and the true, so as to give this divine Science to mankind to heal them and relieve them from suffering, and for their spiritual uplift. Above all I am thankful to God for the manifold blessings which He is continually bestowing on me and mine.—EZRA S. WENRICH, Reading, Pa.

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It is with sincere gratitude that I give this testimony. It is over two years since a dear Christian Scientist found me in great suffering and through her understanding of God's power healed me. I had taken quantities of medicine, having been sick for about thirty years. Thanks be to God and gratitude to our dear Leader, Mrs. Eddy, I am a free woman. My friends all wonder at the great change in my physical condition. May my life prove me worthy the honor of being a student of Christian Science. I am studying hard to learn more of the Bible and Science and Health.

(Miss) LUCY C. OSBORN, Ethridge, Tenn.

✧

I could not begin to enumerate the blessings Christian Science has brought to me and mine, but I want to express my gratitude, first of all, to our revered Leader, Mrs. Eddy, for being brave enough, unselfish and loving enough, to give the world the blessing of her inspiration and revelation in the textbook, "Science and Health with Key to the Scriptures." I am grateful to my own dear mother, who, over twenty-six years ago, was brave enough to try Christian Science treatment, for in those days Christian Science was not so well thought of as now. That she was healed of much is the reason I am having the blessing of it to-day. I am deeply grateful that my husband, after bitter opposition for five years of our married life, laid down his prejudice and was ready to accept this teaching and has ever since depended upon it for healing, both for himself and for our little family. I have always been grateful that during the time when he did not see the beauty of this religion just as I did, I was able to stand for what I knew it to be—the truth about God and man; and I shall ever be grateful to those who helped me during that period.

It is impossible to express my gratitude for the great help this practical religion has been in raising our family of three little girls. Many ailments have been overcome very quickly, others have responded more slowly, but always surely, and with no periods of convalescence, or fear of a change to some other form of discord. During our experience we have had a touch of almost every kind of physical ailment, but every trial has been a grand opportunity for mental work and further spiritual growth and so has resulted in greater blessings.

Last but not least, I wish to say that I am more and more grateful every day for each one of our periodicals, which keep us in touch with this wonderful work throughout the world, and go forth leavening the thought, preparing the soil for the seed. That Christian Science is in the world to-day, uncovering and destroying evil, is the greatest thing for which we can give thanks. Again I thank God for this demonstrable religion.

(Mrs.) GARNETT JOHNSON PRATT, Stamford, Conn.

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Out of darkness, ignorance, confusion, Christian Science lifts us into the light. For many years I longed to know what we were and what life meant. A search of college philosophy courses brought no solution. Mental and moral blindness finally resulted in a nervous breakdown, accompanied by severe headaches and a fear of losing my reason. My work at the university had to be abandoned and relief was sought in rest and osteopathic treatment. The physical conditions seemed to improve, but as the mental distress continued, a visit to a near-by relative was planned. This cousin was a Christian Scientist and told me of her healing of eye trouble. Her poised and happy life struck me as a contrast to mine, and I decided to see a practitioner. At first the explanations given seemed to my egotistical sense like a strange tongue, but I was impressed with the fact that the practitioner really seemed to believe that God heard her prayer and would answer her. In despair I decided to put aside the cynical feeling and cling to the hope held out. I shall never forget my reading of "The New Birth," in "Miscellaneous Writings," next morning.

From that time all has been different. I put off my glasses at once and have never had them on since. The rest that a knowledge of Truth brings after the strain and stress of the previous confusion is like the calm after a storm at sea. The simplicity of the truth that God is All-in-all, comes like a healing balm to the tempest-tossed, double-minded thought trying to solve the problems of the universe on the basis of mind and matter. It shows us clearly that all our seeming troubles are due to ignorance of Truth. The understanding of what is true dispels mental darkness as readily as the dawn dispels the night.

Words can never pay our debt to those who suffered that the way might be made plain for us, but a tribute of gratitude may be a partial expression of the longing to pay that debt. When we were wandering and frightened, like lost children, divine Love sent our Leader, Mrs. Eddy, to tell us that we need not be afraid; and divine Love is still sending us loving messages of comfort through the channels she provided, through our good angel visitors, the *Journal*, *Sentinel*, and *Monitor*. The message of God's love comes, too, through the faithful work of the teachers, practitioners, and lecturers, who are reflecting the love of our Father-Mother God. To their fidelity the world surely owes unstinted gratitude.—(Miss) HELEN PAUL, Moorestown, N. J.

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Signs of the Times

[*The Chicago* (Ill.) *Post*]

The Chicago Church Federation, through its commission on the church and industry, has issued a call to the preachers of the city urging them to observe Labor Day by discussing from their pulpits on the preceding Sunday the critical industrial situation now confronting America. The federation's suggestion should be heeded. If the church has no message for such days as these, then it may as well close

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its doors. Never was there greater need for honest and courageous preaching than now—honest in an intelligent facing of the problems of the time, courageous in the application of the teaching of Jesus to their solution.

The church stands on common ground. It holds, by virtue of its faith, a mediating position between classes. If it is true to its great Leader, it has one gospel for rich and poor, for employer and employee, for those who own the tools and those who work with them. If it understands the message committed to it, then it knows that its supreme task is to awaken the spiritual consciousness, the sense of divine kinship in the individual, and to work for a social order in which spiritual values will be supreme.

That is precisely why the church cannot ignore economic and industrial problems. The emancipation of the human spirit to realize its possibilities depends upon a society so organized that men will no longer be the slaves of material conditions. "Ye cannot serve God and mammon"—but to-day the service of mammon is forced upon men; upon the poor in order to escape from poverty; upon the rich in order to preserve the surplus that means comfort and economic security.

The trouble with many movements of our day that aim at social and industrial readjustment is that the readjustment itself is made the goal, rather than the means, to the higher goal of man's spiritual ennobling. Possession of material wealth is the object of effort that leads to bitter conflict between classes, stultifying and corrupting the souls of men. The mastery of material wealth, its complete subordination to the welfare of humanity, so that it becomes the servant of men's spirits, is the true object to be sought. And this object can be attained only through cooperation,—a cooperation based upon the principle of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things"—food, raiment, shelter—"shall be added unto you."

The teachings of Jesus hold the solution of the problems that to-day disturb us, and the church is custodian and exponent of those teachings. Its responsibility is tremendous. If it fails to lead men now, it will be derelict in a great duty. There are wrong and injustice and misunderstanding on both sides of the pending struggle. The profiteering spirit is in the camp of labor as truly as in the camp of capital. Contracts are made but to be broken. Confidence does not exist. No happy or righteous solution can be evolved from such conditions as these. Only the truth can make free, and the church must preach the truth fearlessly and apply it without favor. When the kingdom of heaven comes among men, it will come with the trumpet blast of truth and the banners of love.

[*The Menace*]

Like attracts like, and the quality of any following is the most accurate comment on its leadership. The writer of these lines frankly confesses that he never could understand Mrs. Eddy's teaching; but he can appreciate the quality of her following, which is a tribute that cannot be ignored.

[*The Standard*]

The churches have a great message for the day. They are teaching fraternity by word and by deed; demanding an honest day's work and a fair share of its fruits; keeping before the minds of men the fact that the highest values do not of necessity bear the dollar mark; and, above all, they warn men against the devil of selfishness which in a thousand guises makes us unmindful of the common interests and common rights of men.

Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston, U.S.A.

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Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

JUST recently while visiting in ————, Iowa, I was talking to a business man there, and the following is what he said about THE CHRISTIAN SCIENCE MONITOR: "I am not a Christian Scientist, don't believe in their teachings; but I am a friend of their daily newspaper, think it is a marvel of the age. No other paper compares with it in the least degree, the editorials surpass any I ever read, their English is beyond criticism, and during the war it was the only paper I know of that gave positive facts regarding the war situations. It is a nonpartisan paper and stands absolutely for Principle." Now the statements which I have just quoted came from a well educated business man,—one who was once a professor in High School, and is not a Christian Scientist but recognizes the value of THE CHRISTIAN SCIENCE MONITOR. I am truly grateful for every one of the periodicals and would not try to get along without them.

MY gratitude for this literature is greater than mere words can express. Having traveled and lived in many different countries during the past twenty years, I find THE CHRISTIAN SCIENCE MONITOR always an abundant source of information; it keeps me more fully posted with current events and general activities than when living in those countries. Its editorials are educative masterpieces of literary art, historical and political knowledge persistently uncovering error and pointing the way to Principle. One is continually in touch with an unlimited source of information through the pages dealing with literature, art, education, theatrical news, sport, and finance. Its Home Forum page makes me better acquainted with my favorite authors and pearls culled from the writings of the greatest thinkers of all ages. The travel illustrations and articles carry me along familiar and new beauty spots, improving my general knowledge of geography. Through its medium, time and space are almost annihilated; in fact, it is the world in a nutshell. One can quote from its pages with authority, it is a joy and privilege to be a subscriber; and my prayer is that it may eventually find its rightful place in the daily life of every thinking individual.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy $1.25; six or more, $1.10; blue leather, gray edges, single copy $2.00; six or more, $1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

Christian Science *versus* Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

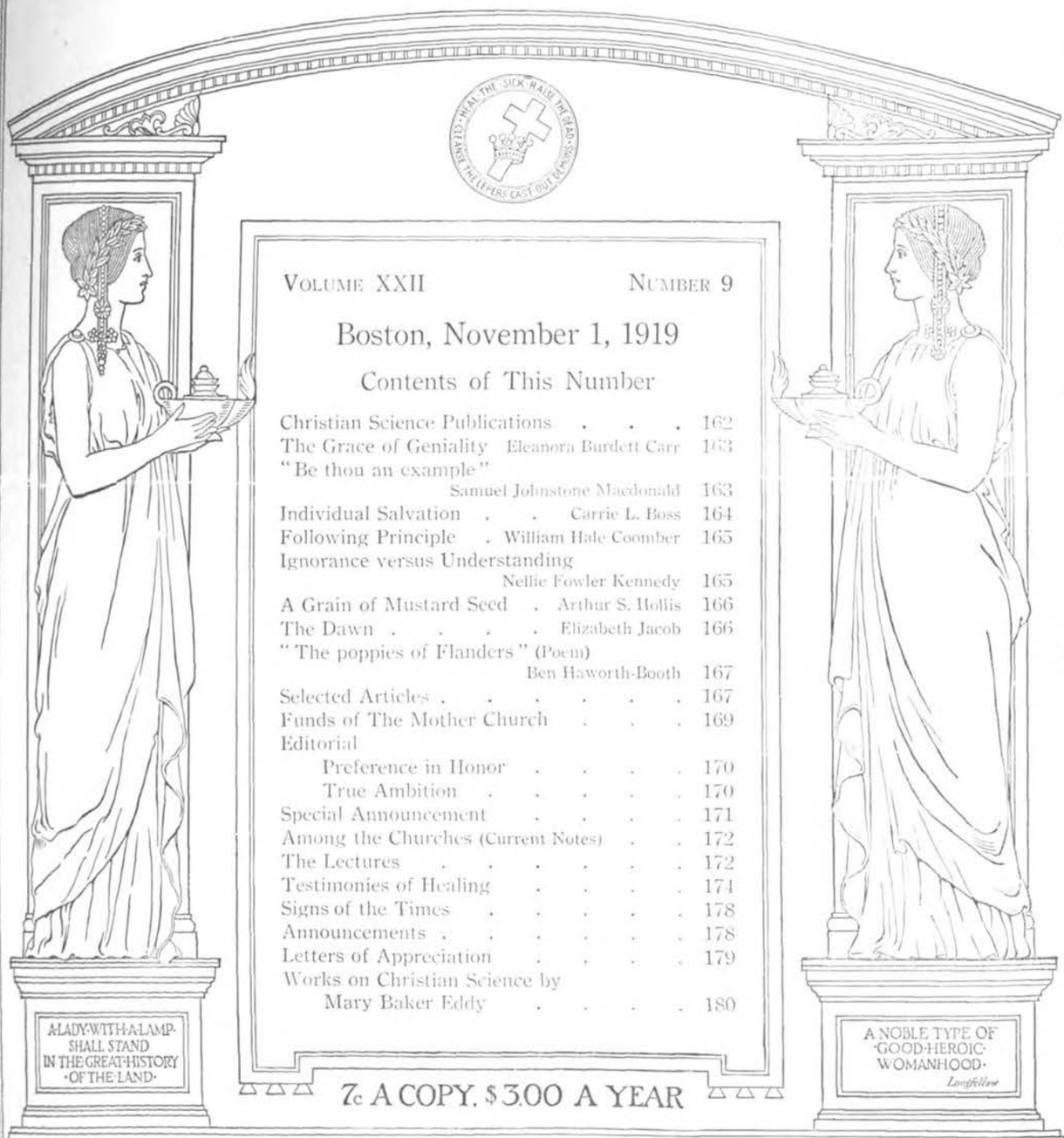
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

Christian Science: Pure Metaphysics—By Dr. Francis J. Fluno.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Christian Science Healing: Spiritual and Scientific—By Prof. Hermann S. Hering. Also printed in German.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority—By Bliss Knapp.

Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

Christian Science: A Message Which Heals and Saves—By Edward A. Merritt.

Christian Science: Its Results—By William R. Rathvon. Also printed in French and German.

Christian Science Healing Not Medical Practice—By Judge Clifford P. Smith.

Christian Science: A Religion that Heals through Spiritual Law—By Virgil O. Strickler.

Christian Science: The New Birth—By Bicknell Young. Also printed in Dutch, German, and Norwegian.

Christian Science: Its Principle and Rule in Business. Noonday lecture delivered by Bicknell Young.

"Awake Thou That Sleepest." Printed in English only.

Confidence and Supply. Also printed in French.

Environment and Opportunity. Also printed in French.

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Prayer and Healing. Also printed in French and German.

Seeking and Finding. Also printed in Dutch, German, and Swedish.

The Divine Nature. Also printed in Dutch and Norwegian.

The Law of Kindness. Also printed in Dutch.

The Providence of Good. Also printed in French, Spanish, and Swedish.

"Then the Full Grain in the Ear." Printed in English only.

Upward Footsteps. Also printed in Dutch.

"What went ye out for to see!" Also printed in French.

OTHER TRANSLATED PAMPHLETS

With English version opposite each page of translation

Faith and Generosity. Printed in French.

Man's Unity with God. Printed in German.

Prayer and Confidence. Printed in Dutch, German, and Swedish.

Mary Baker Eddy: Her Purpose and Accomplishment—By Frederick Dixon. Printed in French and German.

The Father's Business. Printed in German and Swedish.

Christian Science: A Reasonable and Rational View of All Things—By Dr. Francis J. Fluno. Printed in Dutch.

Christian Science: Its Teachings, Methods, and Works—By Judge Septimus J. Hanna. Printed in Swedish.

Christian Science: Humanity's Helper—By Prof. Hermann S. Hering. Printed in Dutch.

Christian Science: The Comforter of Promise—By Frank H. Leonard. Printed in French.

Christian Science: Demonstrable Religion—By Frank H. Leonard. Printed in Norwegian.

Christian Science: or Deliverance from Evil—By William P. McKenzie. Printed in Dutch and Norwegian.

Christian Science: The Christianity of Jesus—By Mrs. Sue Harper Mims. Printed in Swedish.

Christian Science: The Gospel of the Kingdom—By Judge Clifford P. Smith. Printed in French and German.

Christian Science: A Religion of Love—By Virgil O. Strickler. Printed in French, German, and Norwegian.

Christian Science: Its Principle and Method—By Bicknell Young. Printed in French and Swedish.

VEST POCKET PAMPHLETS

Price, Postpaid: Single copy, 4 cents

"A still small voice"—Printed in English only.

Courage—Printed in English only.

Possession—Printed in English only.

Protection—Printed in English only.

Purification—Printed in English only.

Security—Printed in English only.

Our Refuge—Printed in English-German.

Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

Bibles. 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.90.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $4.65.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, $12.50.

The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents.

Price List of Bible Concordances and Dictionaries of the English Language supplied on request.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII NOVEMBER 1, 1919 NUMBER 9

The Grace of Geniality

ELEANORA BURDETT CARR

A RECENT writer has spoken of "the horrors of the existing twilight between war and peace," and judging from the standpoint of the material senses, this vivid description pretty fairly sums up the conditions of human existence after four years of terrific warfare. In countries near the seat of war, discomforts, hardships, inadequate housing accommodations, defective and interrupted transport and communication, shortage of food and clothing, and general disorder and disorganization are some of the problems which throng human thought in the aftermath of war.

Christian Science, however, teaches us that good can be maintained and demonstrated in spite of any material evidence of evil, because it shows how to prove material sense to be "a liar, and the father of it," as Jesus declared. Understanding, affirming, demonstrating, the allness of God, with what relief one can turn from the unreal mental pictures of mortal mind, fluctuating and fleeting as the cinematograph, to the beauty and order of Principle, the truth of being, where alone man will find the peace, supply, and harmony he so sorely needs.

On page 224 of "Miscellaneous Writings" Mrs. Eddy sets forth an attitude of thought which it would be well for every one to study and to make his own in character and conduct. "We should go forth into life," she advises, "with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities." This passage has often been of practical help to the writer under the pressure of varying circumstances, and in pondering it the word genial has seemed to be worth noting; it is so eminently a pleasant word, bringing warmth, good nature, and sunshine in its train. Who does not like and welcome the genial man or woman? Such a one exhales the precious quality of kindness, and kindness is intimately connected with geniality by both association and etymology. The Anglo-Saxon word *cynn* gives us kin, or race, and the word from which genial is derived means almost the same thing; namely, of one race or people. The kind and the genial are indeed of one race the world over.

Does not Shakespeare say, "One touch of nature makes the whole world kin"? Yes; but we understand through Christian Science that it must be a touch of the divine nature. "Christian Science," says Mrs. Eddy, "kindles the inner genial life of a man, destroying all lower considerations" (Message for 1901, p. 30). Mankind will realize this kindly glow as they accept and acknowledge man's relationship to God as His child, His image and likeness; for nothing but this truth held in thought can give real freedom and equanimity in the face of the constant friction of the world's false concepts, which is the counterfeit of all real activity.

"Grace like fire cannot be hid; you may as soon conceal musk in your hand as grace in your heart," says a seventeenth century writer, and Christian Scientists know that the healing grace they express demonstrates itself in just this quiet way. Divine Love reflected by an honest and pure heart will be felt by those who come within reach of this blessed radiation of the divine nature, and this is the genial temper for which we cannot strive and pray too earnestly; it is a very important part in the armor of the real Christian warrior of the twentieth century.

"Be thou an example"

SAMUEL JOHNSTONE MACDONALD

MORE than twenty years ago a certain man was healed in Christian Science. He had been bound by dissolute habits, and through the liberating power of Truth was brought forth "out of the house of bondage." Almost in an instant the unclean spirits were cast out and the man was transformed. The Scripture was virtually repeated which relates, "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind." Among those who thus came and found him, was one who had been his boon companion for years. He stood amazed at this miracle of transformation. It did not seem possible. In his cynical language, "It was too good to be true." With him doubt came hand in hand with amazement, followed by sneering incredulity. "It is incredible," "It cannot be genuine," "It cannot last very long," were the uncharitable comments of him who had eyes but saw not, and ears but could not hear. And thus it came to pass that this descendant of Mr. Worldly Wiseman watched the modern pilgrim's progress from day to day only because of the confident expectation that he would see him falter, fall, and then turn back once more to the fleshpots of Egypt, or at least turn aside and flounder hopelessly in the Slough of Despond. Day after day unfolded its good, however, and there was "no night there." There was no fall, no failure, no turning aside, no relapse; there was only—thanks be to God—what Mrs. Eddy speaks of in Science and Health (p. 584) as "the irradiance of Life."

For fifteen long and weary years the cynical one sat "in the seat of the scornful"—paying without avoidance or escape the full rental of this sitting, to "the uttermost farthing." Let us pause here and ponder this picture, those of us who may be tempted to give ear to the lying suggestion that we are paying too much for our place in the counsel of the godly; aye, let us pause, and compare the small and painless price we pay with the exorbitant, even ruinous price of the sittings among the scornful; then we shall give grateful praise to our loving Father-Mother God, who forgives all our iniquities and heals all our diseases, and we shall never grumble, criticize, nor complain again.

For fifteen fruitful and joyous years the student of Christian Science, unconscious of the critical watcher, patiently continued to "run, and not be weary," and to "walk,

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and not faint." Then a strange thing—or was it indeed a strange thing?—came to pass: through the silent but irresistible force of his friend's example, and apparently against his will, the cynical one was led to seek the healing ministrations of Christian Science and to turn his face and his footsteps toward the eternal light of Life, Truth, and Love. Afterwards he came to know, through the aid of an article in one of the invaluable periodicals founded by Mrs. Eddy and published by The Christian Science Publishing Society, the true meaning of the Scripture, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Assuredly, so he learned, he himself had been one of those who are compelled to come in, the only compulsion, however, being the loving but unfailing force of right example, the example of one striving meekly but steadfastly to obey the Master's command: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The newcomer was led to join a small branch Church of Christ, Scientist, and in due time was appointed to some service in the church. Here, unexpectedly, there soon began the manifestation of little frictions and seeming differences, which to the unalert speedily became real and repellent. Personal sense and sensibilities, listened to and believed, induced the mesmerism of impatience, irritation, resentment, and repugnance, and almost before he was aware of it he was at the point of resolving to quit church work, the church, and Christian Science altogether. Upon every such occasion, however, one of the "angels of His presence" (Science and Health, p. 512) reminded him of his friend's steadfast example, and how through all those dreary fifteen years he had watched it as a shining light, a veritable beacon in the night. Then followed the obvious reflection, might not some one else be watching him as he had watched his friend? And if his friend's steadfastness proved of such great help to him, should he fail his own unknown watcher? Was there not a debt laid upon him, a sacred obligation, to pass on the holy light of example, "that they may see your good works, and glorify your Father which is in heaven"? And then the gentle, loving, but imperative voice was heard saying tenderly, "Freely ye have received, freely give." Is it any wonder that thus self-will was always put to shame and to silence, and fresh courage was inspired to continue in the good fight of faith and truth and love? Thus by degrees emerged the light of a purified aim in life, the beacon of a selfless ambition, the love of service. Our revered Leader, with her unerring touch, "smote the chord of self, that, trembling, pass'd in music out of sight;" and this music is ever that of love and service. In a sentence of great sweetness, tenderness, yet withal of power, she writes (Miscellaneous Writings, p. 110), "What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

Individual Salvation

CARRIE L. BOSS

IN Christian Science it is made very plain that the process of salvation is individual before it can be universal, and that one who is conscientiously applying his knowledge of this Science will not attempt to work out anyone's salvation but his own. This individual spiritual illumination, however, does bless all who come within its radius. We often hear it said by a young student of Christian Science: "I hope some day I may be able to help others. I should so love to heal the sick." This desire to serve is both normal and worthy of development, but the place to begin is within one's own consciousness, by healing one's self of the sick and sinful thoughts that are claiming to be one's own. "Physician, heal thyself" is still the fundamental demand which must be complied with before one is enabled to heal his brother. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." By overcoming the suggestions of sickness, anger, jealousy, resentment, and the like, that present themselves daily and hourly to one's own thinking, one is surely doing healing work in that he is destroying the thoughts that eventually would manifest themselves as sickness. When one has overcome a belief of sin or of sickness seeking expression within one's self, he need not fear inability to overcome a similar belief, wherever it may claim to appear. A false belief is certainly no more real in its attempted manifestation of itself as a so-called patient than as a part of one's self. All are in reality the ideas of God, and any argument that opposes the perfection of any of God's ideas is untrue, hence powerless, causeless, without effect.

Mrs. Eddy makes it very plain that Jesus healed the sick by accepting only perfection for man, when she says in "Science and Health with Key to the Scriptures" (p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." And so we, too, by keeping our thought fixed steadfastly on perfect God and perfect man, refusing to accept as real any suggestions as to a sick or sinful man, are surely gaining the spiritual understanding which does heal the sick.

The windowpane is sure to let in the sun's light if it be kept clean; in like manner, we become transparencies for Truth as thought is cleansed of all error. Individual duty, therefore, is to eliminate from one's thinking all that is not Godlike. This includes the reversal and destruction of every lie about perfect God, perfect man, and perfect universe. Can one therefore afford to believe for a single moment in the reality of an imperfect person, thing, or condition? One's work in destroying any false concept is to lift up thought so completely to the reality of being that the right idea asserts itself spontaneously. This activity of right thinking is the activity of divine Mind; in other words, is God acting, and is endued with the infinite power of Truth to destroy instantly any false concept.

If we do not know all that the right idea includes, we at least know something of its nature, and in being true to that which we do know, we are excluding from thought all erroneous beliefs. More of the right idea is thereby unfolded, and less of the false concept will surely be manifested. The right idea is established, fixed, unchanging, omnipresent; hence it cannot be displaced or adulterated by ignorant mortal beliefs included in any false concept.

The Christian Scientist who is earnestly studying and applying the letter and the spirit of this teaching, is daily learning more of Principle, Mind, and consequently more of Mind's infinite ideas. Such a student engages as naturally in healing the sick as the clean windowpane continually lets in the sunshine. He is lifting up the Christ which Jesus referred to when he said, "And I, if I be lifted up from the earth, will draw all men unto me." He is putting off the old man and putting on the new. He is rapidly growing "unto the measure of the stature of the fulness of Christ," into the reflection of infinite, perfect Mind, which is ever

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extending the loving invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To this student the activity of Truth, the activity of the right idea, is ever operating in consciousness, bursting the bounds and limitations of a finite concept of being, ever uncovering and healing a multitude of sick beliefs of weary and tired humanity.

"God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis," Mrs. Eddy tells us in Science and Health (p. 258). If we, as students, are doing our part in letting this infinite idea unfold in our thought, then we are doing our part in the world's work of revealing the eternal perfection of God and His creation; we are coming to understand the divine law which is ever governing its own perfect idea, and we are gaining the abiding consciousness that this law is a law of annihilation to everything that is unlike God, good.

The operation of this law within us, the activity of which is ever spontaneous, is the healing Christ which is being lifted up proportionately as we are sincere, honest, persistent, and loving. It is the same healing Christ that antedated Abraham and wrought the miracles in Jesus' time. It is still with us in all the fullness of its power, and by letting that Mind be in us "which was also in Christ Jesus," we are demonstrating the power of the Christ to cleanse the sinners, heal the sick, and raise the dead now as in Jesus' time. Let us hasten to put off the carnal mind, that the Christ may be manifested as the infinitely perfect man, infinitely expressed.

Following Principle

WILLIAM HALE COOMBER

WHEN a student of Christian Science grasps something of the meaning of the term Principle, as applied to God, divine Truth and Love, he gradually comes to realize the necessity of following Principle, as scientifically understood and recognized, in every detail and circumstance of his life. "Principle is absolute," says Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 283), and therefore it is something which can be confidently trusted. The Christian Scientist is realizing ever more clearly that the real man is always governed, guided, and controlled by divine Principle, divine Love, and in the constant endeavor to live daily by this rule he is blessed exceedingly. When one is willing to let mere human will, desire, and planning be set aside, Principle does mark out the path step by step, if one is really bent upon following its leading.

In some of the isles of the Ægean Sea, such as Mitylene, Crete, and others, there are few good roads, and if one desires to move from village to village, often the only paths available are the native shepherd tracks, which are invariably of a very rough nature. In taking several walks of this kind it was observed that there appeared to be a lesson for one endeavoring to follow Principle. The chief point noticed was this: that although the actual next step along the track was always apparent, often it was impossible to see just where the next step beyond that one really was until the first step had been taken; but having done this, it was then clearly to be seen.

So the thoughtful student of Christian Science can but conclude that the next step along the heavenward journey is really always there, although it may not be quite possible to see just where it is leading, or just what the next one after that will be. Over and over again it is possible to prove that when the one clear thing to do is apparent and is done, the next is then made clear, and so on. It may not always be quite what one would have outlined or desired, but it will always be the right thing, if one's main desire is to follow Principle to the best of his understanding. Following Principle reveals God's plan for us, because it means putting aside the merely human will and desire, while remembering that God always gives and sends the best to all His children, and it puts into practice the wise man's injunction, "Trust in the Lord with all thine heart."

Of course it will not always bring one through paths of roses. There may be trials and difficulties, some of which may seem very grievous for the time being. In the dark hours, however, one can always remember that Principle, the omnipotent and omnipresent God, good, is at the helm, and that evil is not real and is not power. Principle can never fail, if one unreservedly casts reliance upon it for the solution of any problem or difficulty, and one has the assurance and learns from experience that the way does grow brighter and will continue to do so.

Scientific right thinking is following Principle in the highest degree, and one who does this will find the way illumined constantly. Moreover, habitual right thinking based on the right understanding of Principle makes one's work spontaneous and natural, and right action will necessarily follow.

Ignorance versus Understanding

NELLIE FOWLER KENNEDY

THE question is often asked by a beginner in Christian Science: Since God is the only creator, and man is His perfect creation, what is the cause of all our ills, and what is this evil power that is seeking to dominate our lives? This is a very practical question and worthy of our earnest consideration; but since nothing is gained by speculation, let us turn at once to God for our answer.

Surely no one wishes to be in bondage to limitation of any kind, whether mental or physical, and it is our desire to establish our liberty as the sons of God, that causes this vague unrest, this reaching out for better things. The Scriptures declare that "God is light, and in him is no darkness at all," and that "in thy light shall we see light;" hence it is very plain that only through the light of spiritual understanding can we hope to find the solution of the problems of existence.

Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 390), "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." Note well what she says,—"It is our ignorance of God" that is responsible for all of our ills. Ignorance, as used here, doubtless has a twofold meaning,—to be ignorant of and to ignore. The words ignorance and ignore are derived from the same Latin stem meaning to be ignorant of; and since to be ignorant of anything is to ignore it, being ignorant of God often leads to a willful disregard of Him. The ignorant man may think he has attained to the point where he no longer can be taught, and ignores all means of further enlightenment. We speak of such a man as an egotist. We know, however, that egotism, self-righteousness, self-sufficiency, and will power are qualities of the carnal mind, so called, and can never create a desire either to know God or to know man in God's image. Ignorance, then, being an inherent quality of mortal mind, is only a supposition, and claims to create discord by thrusting in its own misconception of God and His idea; but has ignorance or any other phase of mortal

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mind the intelligence or ability necessary to create anything that is real?

When our Leader states that ignorance produces apparent discord, she does not imply that ignorance is a creator, but does imply that ignorance and apparent discord are one and the same. Since, then, a right understanding of God is necessary to restore harmony, our first duty is to seek for it. "Be still, and know that I am God," is the Scriptural admonition. The right understanding of God as the only creator, and of man as reflecting the qualities and attributes of God, dispels the darkness of ignorance and lets in the light of Truth. Man as the image and likeness of God reflects the divine Mind, and in this true reflection, or consciousness, man has infinite capacity to understand God; hence he can neither be ignorant of God nor can he ignore God.

As he awakens to his true relationship to God, he silences the testimony of the physical senses, alias mortal mind, and establishes his true birthright, namely, his God-given dominion over all ignorance with its attendant discord. It is only through spiritual discernment, which is true sight, that man perceives the peace and harmony of God's creation, and realizes that, as Mrs. Eddy says (Science and Health, p. 14), "entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth."

A Grain of Mustard Seed

ARTHUR S. HOLLIS

OCCASIONALLY the remark is heard that certain persons seem impervious to the truth, that though demonstrations in Christian Science have been brought to their attention, they have persisted in clinging to their material gods and have seemed hardly to realize in the slightest the significance of the phenomena observed. That such an inference is not always justified is proved in the writer's experience. A number of years ago he came to the United States to study a certain branch of medical practice which was not taught in England, his native country, and which he had become assured in his thought was the truth of healing. Soon after starting his study, the subject of Christian Science was presented to him as something more than a mere abstraction, as it had been to him up to that time, and one afternoon he had a long talk with a Christian Science practitioner. That the talk did not appear to interest him deeply is indicated by the fact that, though he has many times tried to recollect the line of thought followed, only one statement seemed to remain with him; namely, a remark concerning the healing of a case of Bright's disease.

Some two years after this an advanced case of tuberculosis, which was wonderfully healed in a short time, was brought before his notice. Still no noticeable impression seemed to have been made. Then came a third impression, a year or so later still, when he was in Boston on a visit. The friends with whom he was staying proposed going to a concert one Wednesday evening, and on the way to the hall The Mother Church was passed. The proposal was made, "Let us go in for a few minutes." It was then about 8.10 p. m. Recalling this experience, the outstanding feature is the remembrance of the sense of discomfiture which came from rather noisily entering the church in company with several others, whispering together for a few minutes, and leaving it again, while a service was in progress. During those few minutes one testimony was heard, however,—a man in the balcony declaring in a clear, unfaltering voice that he had been a stammerer before taking up the study of Christian Science. Two or three more years passed, during which the writer was engaged in practice of materia medica with somewhat unsatisfactory results, as it seemed always that there was an element entering into the work that was not included in the ordinary diagnosis.

All through this time there was a thought that would recur at intervals. It was: "I wonder if Christian Science really does heal. There was that case of the stammering man and that tubercular patient. It cannot all be just imagination." He became more and more discouraged with his practice and the results obtainable therefrom, until one day a lecture on Christian Science was attended, more with the idea of passing the time than of obtaining any good therefrom. In it the lecturer told that to his personal knowledge Christian Science had been instrumental in healing a number of organic diseases, and among them he enumerated the restoration of a dislocated hip to its rightful position without any external manipulation or aid whatever. At once the thought came to the listener: "Then those other cases no doubt were healed through the operation of a definite Principle, and Christian Science is not just good for functional disorders."

On the way home, it was seen clearly that it would be impossible for him to continue long at the occupation he was then engaged in, though it was some time before this was demonstrated. To-day, however, the writer rejoices in a growing sense of freedom from the hampering beliefs and so-called laws of materia medica, in the understanding of the truth that underlies all real healing. With this experience has come a great sense of gratitude to God for Mrs. Eddy, in that she was brave enough and consecrated enough to be able not only to discover the fundamental rules of Christian Science but also to found upon that discovery a system that is destined, undoubtedly, to supersede all other systems of religion and healing. As Mrs. Eddy has said on page 184 of Miscellany, "Surely, the Word that is God must at some time find utterance and acceptance throughout the earth, for he that soweth shall reap. To such as have waited patiently for the appearing of Truth, the day dawns and the harvest bells are ringing."

The Dawn

ELIZABETH JACOB

CHRISTIAN SCIENCE holds us to high ideals, pointing out continually that "the Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259). When this premise is accepted by a young student he reaches out with more understanding and consciously grows nearer those ideals which he has heretofore but dimly sensed as real. The following is an illustration in the life of a student who, having accepted Christian Science as the truth, immediately passed through a series of demonstrations each proving more conclusively to her budding thought that the truth upon which she seemed tremblingly standing was absolute. One afternoon she was bound on an errand of mercy in the most congested district of a large city. The work seemed hopeless because of an apparently never ending stream of human poverty and despair which presented itself for rehabilitation. Indistinctly these thoughts came to her, until

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it seemed that even the silver lining of the cloud was gone, and she mentally cried, "Where is God? I don't see Him anywhere, and how could one see Him amid such sordid surroundings?"

Then almost at her feet she saw a tiny baby girl. She was poorly clad and very dirty. She had in her hands a wide-brimmed old hat, probably rescued from an ash can, and with it she was attempting to dip up the gutter water to give drink to a large horse that stood near her. The baby did not know the water was dirty nor that her efforts for the horse were useless. To her thought the horse needed a drink, and she was doing her best to help him get it. It was not the horse, however, that needed a drink from the child that afternoon; it was one darkened with discouragement, who was passing by, and through the baby's loving act received, as it were, "the water of life." For it was love that was shining through the act of the child, and the recognition of this swept away the weary mist, and the worker went on her way rejoicing that God is, and that He is lighting the way for all His ideas.

With uplifted thought, outward conditions quickly changed. The sun shone again, the air grew fresh and bracing, the shouts of the children turned to music in her ears, and as never before the student comprehended the unlimited meaning of the text, "And a little child shall lead them." Truly, there is no respect of persons with God, and in this world struggle to attain the divine, this stupendous truth is breaking in upon and leveling the thoughts of men. Wearily, tearfully, and fearfully we struggle with wrong thought; but always with the continued desire for right thinking comes a burst of sunlight and our beloved Leader's words in her wonderful interpretation of the Lord's Prayer as given on page 16 of "Science and Health with Key to the Scriptures" become to us a living, holy power, "Thy kingdom is come; Thou art ever-present."

[Written for the *Sentinel*]

"The poppies of Flanders"

BEN HAWORTH-BOOTH

HE is not there; beneath the flowers of sleep
He knows nor sleep nor dull forgetfulness.
They say beneath the sword they laid him deep,
And o'er him sobbed in sorrow's dumb distress;
But nay, he is not there. The sunbeams press
Their kisses o'er his brow, and sanguine flowers
(Meet garb of Flanders in her war-stained dress)
Above him shed their burning tears in showers
For many a flaming mile, and mix their woes with ours.

But weep not for the brave; he sorrows not
Save for thy tears. The bitterness of pain,
The hardship and the hate he has forgot;
Only the good and true with him remain,
For these are deathless; and he must retain
All that he knew of God. The poppies fade
And fall and flutter in the wind and rain;
Beneath their rustling roof the dust is laid,
But he yet lives and loves, peerless and undismayed.

Oh, crimson kingdom of the flowers of sleep,
That fain would sacred memory fold to,rest
In hushed forgetfulness, profound and deep,
Of one that was the bravest and the best
In earthly aspiration's heavenward quest,
Guard thou the dust—ever the spirit wings
Into the sunset of the golden west;
Our morning vision a new hope upbrings,
For which he lives, the hope of happier, holier things.

Selected Articles

["'Many waters'"—*The Christian Science Monitor*, Boston, U.S.A., Aug. 15, 1919]

Upon first thought, few people would be likely to say, if asked, that love is the one enduring fact. Indeed, the senses testify upon every hand that love is the thing most buffeted in actual experience, most betrayed and disappointed; and yet it would be difficult to imagine any human being so submerged in cynicism or degradation as to be forever impervious to a genuine expression of love. Jesus' experience with the demoniac removes any doubt about that. This victim of evil belief, so extreme that it represented almost the sum of divine Love's opposite, and which cried out against the approach of Truth, yielded at once to the authority of divine Love, as expressed through Jesus the Christ. However men may fancy, in their devious antagonisms and bitternesses, that love has perished from experience, the longing for love remains; and this is doubtless what the wise man realized when he declared, "Many waters cannot quench love, neither can the floods drown it."

Divine Love is the enduring fact; and the only reason that men have not more often been satisfied with its baptismal healing power is because they have sought and have given one another only a human sense of love, the best they know, perhaps, but none the less a transitory quality that loses its value, if too severely tried, and turns to hate. The reason that mankind perpetually long for Love is not because of any permanent satisfaction to be found in human love when it is won, for that is temporal, if not inconstant, but because divine Love, or Principle, is the central fact of being, and the human heart, consciously or unconsciously, yearns for the spiritual source. This human longing was answered once and for all in the advent and the works of Jesus the Christ. Love, as divine Principle, was the supreme truth which he revealed; it was the basis of his words and miracles; his pure understanding of it was the only secret contained in his mighty triumphs, and this secret he unfolded for all to possess and use. Of the purpose of his work, Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 19), "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death, by the law of Spirit,—the law of divine Love."

The human mind does not take kindly to the idea of loving according to law. It wishes to love as it pleases; and it is because it insists upon loving as it is moved by impulse and caprice, that its sense of love must always run dry and its gardens of delight turn to wastes and desolation. This false sense of love is a fundamental error underlying all human discord, an error which Jesus' revelation of God as divine Principle was designed to correct. He declared that God is Father, and in this statement inheres the correlated fact that man is son, even if he had not explicitly so explained man's relation to God. But this truth he disclosed in all his teaching and deeds, revealing spiritual man as the idea of Love, his nature as therefore loving, and his being perfect; and this right understanding of God's man stilled the storms of human passions and, consequently, quenched their penalties.

Marveling at this revelation of the unconquerable love of God and man in the likeness of God, John afterwards wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Spiritual man loves, then, and this not in the least because

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he is induced by human attraction, but because it is the law of his being to love. He loves because God is Love, exactly as he lives because God is Life. Spiritual love is therefore incapable of reversal or grief, since it exists by reason of, and expresses itself according to, unchanging law, or the Science of divine Love. Of this consciousness of pure being and of its power to destroy the material sense of discord, Mrs. Eddy writes, on page 274 of Science and Health: "The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity and the Science which expounds it are based on spiritual understanding, and they supersede the so-called laws of matter."

Acknowledgment of the presence of divine Love does not dispute the fact that, to human sense, those who live lovingly may encounter affliction, as do those who hate. The Bible bears, indeed, a record of the sufferings of loving women and men—Joseph betrayed by his brothers; Mary fleeing with her babe into Egypt; Stephen stoned; and Paul, after innumerable persecutions, tribulations, and distresses, saying, in triumphant faith, "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The difference between the afflictions of the righteous and of the wicked is the manner in which they are faced and the impress which the encounter leaves upon character.

Afflictions, rightly understood, serve only to turn desire more and more away from the human to the divine, and when that is accomplished and the understanding of divine Love has healed the hurt, the affliction itself no longer exists even in appearance or memory. Evil will not voluntarily cease its efforts to destroy the divine idea before it is itself destroyed. Indeed, the more loyally divine Principle is adhered to, the fiercer may be the attacks of evil upon its destroyer until its nothingness appears. But the one who abides in the understanding that God bestows nothing but harmony upon man realizes, even in the midst of the tumult, that, as Mrs. Eddy declares in her beautiful paraphrase of the twenty-third psalm (Science and Health, p. 578), "[Love] maketh me to lie down in green pastures: [Love] leadeth me beside the still waters."

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[Addington C. Cronk in *West Yorkshire Pioneer*, Skipton, England]

Surely the crucial question about any method is, Are the healing results good? And here Christian Science will hold its own with any other system, and with this to its credit, that the patient healed physically is also benefited mentally and spiritually. Christian Scientists do not airily treat patients by flippant methods. On the contrary, those restored to health through Christian Science are often lastingly grateful for the spiritual enlightenment received as well as for the early relief from pain and suffering. Mental suggestion and mere blind faith are erroneously associated with Christian Science, which is not a product of mortal thinking but the understanding of and confidence in the operation and power of divine law.

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[Peter V. Ross in *Sacramento* (Calif.) *Union*]

While the Rev. Mr. ——— may choose to blame ignorance of the Bible for the growth of Christian Science, he certainly cannot reverse his indictment and hold Christian Science responsible for ignorance of the Bible, for every one knows that Christian Science demands that its students study the Bible and acquaint themselves with its teachings. In fact an adequate understanding of Christian Science can be acquired in no other way. Understanding the Bible and understanding Christian Science are one and the same thing, and the practice of Christian Science in improving health and elevating morals is simply a revival of the practice of original Christianity, which combined healing with teaching and refused to content itself with preaching only.

Jesus and the early Christians did something far more vital than merely preach and ask that their doctrines be taken on faith; they taught the Science of Christianity, and, what is even more important, they actually applied it in healing sickness and in overcoming other human shortcomings and difficulties. This is what gave the remarkable impulse to Christianity in the first three centuries. It is what now gives impulse to Christian Science. It is not ignorance of the Bible that gives Christian Science headway as this clergyman fancies: it is the understanding of the Bible and the putting of its teachings into operation.

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[Aaron E. Brandt in *Big Run* (Pa.) *Tribune*]

Existence as understood in Christian Science is spiritual and eternal—all that is embraced in God and His creation. Sickness and evil do not have these qualities of being, because they are not creations of God.

The commandment, "Thou shalt have no other gods before me," and many other passages of the Scriptures, preclude the thought that there is more than one creator; and as sickness and evil are no part of God's creation, they cannot have a real existence, but must be the result of erroneous beliefs and human misconceptions. It must be assumed that if God had created sickness and evil, Jesus would not have destroyed them, and therefore his works and the works of Christian Science are entirely in harmony with his profound statement to all his followers, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

It is to this scientific truth that Christian Science owes its success in healing thousands of cases considered incurable by other means. Mrs. Eddy, on page 207 of her textbook, "Science and Health with Key to the Scriptures," has stated it thus: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sickness, disease, and death belong not to the Science of being. They are errors, which presuppose the absence of Truth, Life, or Love."

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[W. Stuart Booth in *Great Divide*, Denver, Colo.]

The whole world has been, and is yet to a large extent, in bondage to sickness, sin, and other evil conditions, owing to man-made laws or beliefs. In their endeavor to overcome these evil conditions mankind have prepared and used oceans of medicines of every conceivable nature, and have observed many varieties of religious forms and beliefs without getting at the root of their trouble. However, when Christ Jesus came offering mankind release from their bondage by striking the shackles of materialism from human consciousness, he met with opposition instead of universal acceptance and glad acclaim.

Similarly Mrs. Eddy was opposed instead of assisted, when, after she had discovered the Science of Christianity as preached and practiced by Jesus the Christ, she proclaimed man's freedom in such words as these from the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 227): "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of

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the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being."

Although mankind wish to be freed from all evil and discord, the human, material, so-called mind, being the counterfeit of the spiritual, divine Mind, resents and resists the way of emancipation proffered by Christian Science, because of its spiritual basis and method and because the operation of God's law of harmony and perfection rejects, reverses, and utterly discredits material sense testimony. The acceptance of this material sense testimony by mankind has brought verdicts of condemnation, such as hopeless invalidism, incurable disease, uncontrollable evil tendencies and desires, great injustice; in fact, all the woes of mankind depend solely upon material sense for their claim to authority and existence.

The challenge and denial of material sense testimony by Christian Science is from the basis that God, the divine Principle of all reality, is Spirit, and, as John writes, "all things were made by him; and without him was not any thing made that was made." Since God, infinite Truth, is good, and like produces like, then God's creation must be and is good in every respect; hence, whatever does not measure up to the standard of good is no part of the creation of God, or Truth, and so must be a falsity. This was exactly what Jesus meant when he said of the woman, who was bowed together with disease, whom he healed, that Satan had bound her, for he defined Satan as a liar and the father of lies.

It is obvious that whatever is true, in the absolute sense, must be eternal, indestructible. Therefore, if sickness, sin, and other evils were real and true, the condition of mankind would be hopeless indeed; but the healing of all manner of disease, the elimination of sin, and the overcoming of every material so-called law by Christ Jesus proved the falsity and unreality of these discordant and disturbing conditions. That the master Christian's proof that sickness and sin are devoid of law, power, divine authority, and verity because all law, power, and reality are in and of God, Spirit, good—that this proof was not local as to time and place—is being daily shown by Christian Science, for great numbers of people are joyfully acknowledging the fulfillment of Jesus' promise: "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

Contrary to the impression of some people, however, Christian Science does not say to those who are in bondage to sin or disease that their troubles are imaginary and do not exist. On page 460 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." It was his "right apprehension of the truth of being" that enabled Jesus to deal successfully with humanity's troubles. That it was Jesus' desire and intent that all should attain this right apprehension or spiritual understanding, and thereby realize their God-given heritage of freedom, is evident from his words, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

Since man's freedom from enslaving conditions is to be gained by means of knowing the truth, it is evident that the laying on of hands referred to the application of spiritual power rather than to any physical contact. It is related of Jesus that he cast out evils and healed the sick with his word; that is, with the audible expression of his knowledge of spiritual truth he destroyed the manifestation of erroneous belief. The knowledge of the truth of being is available to all and capable of proof by anyone who will learn of and abide by its spiritual rules as explained in the Bible and Science and Health. Therefore these words of Job are strongly emphasized by Christian Scientists, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee."

Funds of The Mother Church

"Please accept the inclosed mite as a small expression of our gratitude for the many blessings and benefits that have come to us through Christian Science. Please convert same to the funds of The Mother Church, where, in your judgment, it will do the most good. Am over thirteen thousand miles farther away than when I sent the last contribution but now know there is no distance in divine Mind, for I find the same Christian Science everywhere. It has been quite a testing time for me, as this mortal mind fear of epidemic and contagion has been manifested about me ever since I landed here in December last; but He in whom 'we live, and move, and have our being' has been my liberator and constant protector. We are very grateful."

"Inclosed please find money order for five dollars, to apply wherever you think best, to either the Real Estate fund or The Christian Science Benevolent Association fund. This is only a small amount but it comes from one whose heart is full of love and gratitude for the wonderful blessings received during the past few weeks through the study of 'Science and Health with Key to the Scriptures' by Mary Baker Eddy."

"The inclosed check is lovingly offered to either the Real Estate fund or The Christian Science Benevolent Association fund, or both, in gratitude for the Christian Science movement as founded by our revered Leader, Mary Baker Eddy."

"I feel quite certain I have contributed to the Real Estate fund and to The Christian Science Benevolent Association fund through our church, but I do not wish to miss the privilege of contributing further to such a splendid opportunity for furthering the cause; therefore you will find inclosed postal money order for twenty dollars to be equally divided between the two funds."

"It is with love and gratitude for Christian Science and for what it has done for me that I am sending this small token of five dollars to the Christian Science activities of The Mother Church, to be used where it is most needed."

"I feel so grateful for this opportunity of contributing to the cause which I have so much at heart, and send these amounts as small thank offerings for the many blessings I have received from the hands of divine Love."

"The inclosed check is sent with sincere gratitude for the better understanding of the source of all good, which has made it possible for me to see that I have much to give. You may use it as you think best, for either the Real Estate fund or The Christian Science Benevolent Association fund."

"We are so grateful for the everyday help derived from the study of Christian Science and through the various channels so lovingly provided by Mrs. Eddy, that we wish to give as much as we can."

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

Preference in Honor

Days were when if a lad were questioned regarding a tale told or orders transmitted and he backed his assertion by saying, "Honour bright," any doubting disappeared. In those days the word was longer than now; it was spelled with an additional letter by the press as it is in the Bible; but the modification of spelling should not modify the essential meaning of the word. Honor connects itself always with truth. A man's honor is the reality, the affirmative excellence of his character. If any man falls into temptation and becomes dishonorable for profit then his honor for a time disappears and he is temporarily not trusted or valued.

Mrs. Eddy quotes the reply which Aristotle made when asked what a person gained by falsehood, which was, "Not to be credited when he shall tell the truth." And then she makes the comment (Miscellaneous Writings, p. 226), "The character of a liar and hypocrite is so contemptible, that even of those who have lost their honor it might be expected that from the violation of truth they should be restrained by their pride." It is very essential that at certain times it shall be possible to trust to honor. Indeed, the simple directions given by Paul to the Romans, "Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord,"—this admonition if it were regarded and obeyed would be a complete solution for the human problems of the hour, the strife between capital and labor, worker and employer, guild and union with other guilds and unions, class against class, one self-interest against another.

Families which have protected their honor for generations unquestionably valued honor far above material things. Having suffered the loss of many things in maintaining it they are ready to attribute to others like character, and to trust to their honor, judging not by that which is outward, but estimating aright that which is within. This call of faith and right expectation is responded to, as a rule, because it is only depraved natures that will take advantage of the faith and fair dealing of others. Such persons in a community are like criminals, and it is better that they should be found out and exposed. In faith, then, may be found the solvent for the difficulties about leaguing the nations or accomplishing the federation of the world. That which opposes is distrust and fear. Men justify fear out of the past in the same way that they justify the experience of disease from tradition; but the better thinkers of the hour do not hold to the necessity of inevitable evil, even though they may only admit the possibility of good.

Christian Science comes upon the scene calmly declaring for the potency of good as not just possibility and hope, but rather as fact, evidence, and substance. Moreover it has changed the view of multitudes innumerable, so that they invite peace not pain into their lives, and having been blessed by healing they hold a loving expectation of healing for all mankind. We should let a like expectation prevail regarding such questions as honor and truth. Evidence abounds showing that the prisoner will keep his word, the officer his parole, the servant his trust, the ruler his promise, when reliance, trust, confidence, and faith are strong and demand it. Control is from things above in these cases, and not from things beneath. Per contra, suspicion, hatred that finds evil in another's motive because it perverts judgment and reason to that end, persistent condemnation and misrepresentation are oppressive, not liberative. When the tyrant has slain the martyr, who is justified? Who has maintained honor? The ages that follow give honor where it is due, but how much better if honor were given when it is due. Whether this be done or not the reformer and the righteous man must maintain his own courageous obedience to truth, seeing beyond the hours of persecution to the time when that which he stands for shall be understood. Mrs. Eddy says (Miscellaneous Writings, p. 237): "Honor to faithful merit is delayed, and always has been; but it is sure to follow. The very streets through which Garrison was dragged were draped in honor of the dead hero who did the hard work, the immortal work, of loosing the fetters of one form of human slavery."

Christian Science is the true helper of mankind, showing how that which prevents equanimity and fairness and kindness in human affairs, substituting therefor distortion of thought, contempt of brethren, and sometimes malignity, can be identified and made harmless. Mrs. Eddy deals fairly and honorably with mankind in disclosing its unseen enemy. She says (Miscellany, p. 211), "Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed."

It is evident that such a cause working out mischief is suppositional, not real. When a frenzy of ill-will presses an intoxicated man toward murder, that which is operating is no law of the universe, but only his response to a wicked belief. True cause is true cure in such a case, revealing, as when Christ Jesus healed the man among the tombs, no maniac, but a man "clothed, and in his right mind." And all through human affairs healing may thus proceed, changing, regenerating, restoring men, making them loving and honorable; making it evident, as Paul puts it, that they "have received, not the spirit of the world, but the spirit which is of God."

William P. McKenzie.

True Ambition

In her Message to The Mother Church in 1902 Mrs. Eddy says (p. 3), "The only true ambition is to serve God and to help the race." In this simple definition she has given the solution for a multitude of human difficulties. Because she has presented to mankind the possibility of a right ambition, there has thus been unfolded the opportunity for the expression of eager desire for righteous attainment which can be directed to such holy offices as shall result in blessing to all.

Ambition had been considered from such mistaken viewpoints that it had almost seemed that no place was left for any sense of good in connection therewith. It had been so associated with evil pursuits and desires, so turned to evil

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purposes, that the more earnest searchers for righteousness had come to agree with Shakespeare, when he said:—

> . . . . . Fling away ambition!
> By that sin fell the angels; how can man, then,
> The image of his Maker, hope to win by it?

This mistaken sense of ambition has always been based upon a desire for personal advancement, personal gain, personal adulation, and has been associated in the general thought of mankind with almost every human activity. It has claimed to hold despotic sway over every effort for progress in any direction, insisting that success could never be attained without its presence. It has striven to build up with one hand through a belief in personal ability, only to tear down with the other because of its false basis of limitation. It has held exalted vision aloft that one might strive for it, and then pulled down the ladder of possible ascension by presenting it as impossible of climbing by any but the favored few.

One of its most pernicious methods has been early to incite in children a mistaken desire to exceed their companions in accomplishment. A constant urging to do better than their fellows has started them from so self-centered a basis that it is not strange that boys and girls have grown into men and women madly struggling for the top, pushing aside or throwing down any others whom they might encounter in their selfish determination to reach the summit of their desire.

The disappointed ambitions of the world, with their accompaniment of wrecked lives, are a sad commentary on the fruitlessness of self-seeking. This lesson has been repeated with such terrible insistence that it would seem as though mortal man must ere this have awakened to see the uselessness of false ambition. This would undoubtedly have been the case had not the claim of materiality ever beckoned forward with its lying argument that although others might have failed, there was still the chance for success; always there has been the great temptation of egotism, the temptation of a yet greater personal ability luring one on to certain defeat. No least temptation of evil but in some way contains this argument of personal ability, personal superiority, personal triumph; always the lies of self-will, self-love, self-justification, vaunting themselves in some seductive form claiming a selfhood and a power apart from God, apart from that which is divine.

To all this selfish, mad ambition, Christian Science comes with its gentle "Peace, be still." Pointing out the unsatisfactoriness of all self-seeking, it lifts up at all times the goal of perfection in righteousness, encouraging all to strive equally for it, showing that no good can be gained that is not equally possible for all. The only good there is, is the good which is universal; for is not our infinite God the All-good? And are not all His children the likeness of that good?

Christian Science teaches the child as well as the adult to seek perfection in every undertaking, but tells him at the same time that he should desire that his brother do the same. It shows him that he gains nothing by his brother's failure of attainment, nor is he in any way limited or harmed by his brother's success. Indeed, on the contrary, he is encouraged by it. It is this wonderful equality of opportunity that Christian Science presents which proves its divine origin and authority. When Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he spoke no vain words. It was the truth of being he thus presented for our acceptance and which he himself was demonstrating. In Christian Science we have the rule for the attainment of this perfection, when it teaches men "to serve God and to help the race." This loving, considerate ambition, when obeyed, will purify all human endeavor and bring about the blissful government wherein each will seek his own in his brother's good. This is the vision of heaven, the government of God, which alone can satisfy all right desire; for as our beloved Leader tells us, in the Message before mentioned (p. 17), "Conscious worth satisfies the hungry heart, and nothing else can."

ELLA W. HOAG.

Special Announcement

October 21, 1919.

Board of Trustees of
The Christian Science Publishing Society,
107 Falmouth Street, Boston, Massachusetts.

Dear Friends:

The Christian Science Board of Directors instructs me to say that the Committee on General Welfare of The Mother Church has prepared the inclosed preliminary report and has requested that it be published in the earliest possible issue of the *Christian Science Sentinel*.

The Directors, therefore, request you kindly to publish it accordingly.

Sincerely yours,
(Signed) CHAS. E. JARVIS,
Corresponding Secretary for
The Christian Science Board of Directors.

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COMMITTEE ON GENERAL WELFARE OF THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASSACHUSETTS

236 Huntington Avenue — October 17th, 1919.

COMMITTEE ON GENERAL WELFARE
PRELIMINARY REPORT

The Committee on General Welfare submits herewith to the members of The Mother Church the following preliminary report:

The Committee convened on September 29, all members being present, and has since met daily for regular morning and afternoon sessions.

After first forming a temporary organization for the purpose of informally considering the individual views of the members, the Committee then organized permanently by the election of a chairman and a secretary. Trustworthy and competent clerical help has been obtained from outside of Boston.

In taking over the office rooms provided by the Church, the Committee also received from the Clerk of The Mother Church the mail addressed to the Committee which had accumulated since July 1. This mail has since been opened and read and is now being classified. Acknowledgments will follow as soon as each communication can receive the attention of the Committee.

The Committee has considered particularly the following points: (a) the understanding of its functions; (b) its relationship to the constituted authorities and members of The Mother Church; (c) its methods of conducting business.

Its conclusions are as follows:

A. The Committee understands that its functions are threefold,—

1. To make such inquiries into the affairs of The Mother Church as the Committee may decide.
2. To make such report or reports to the members of The Mother Church as it may determine.
3. To include in these reports such recommendations to the Board of Directors as the Committee may deem necessary.

Its replies, therefore, to correspondents will be in the form of a report or reports to all the members of The Mother Church and not to individual churches, boards, or members.

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B. The Committee's relationship to the constituted authorities and members of The Mother Church is comprehended in the fact that while it was authorized and its duties defined by the Board of Directors, its constituent members were elected by Readers of Branch Churches in seven different localities to represent the entire membership of The Mother Church, and, therefore it assumes that it has equal obligations to both.

On the one hand the Committee is bound to refrain from any action which might embarrass the Board of Directors with regard to the present litigation, or which would violate Article I, Section 6, of the Church Manual:

"The business of The Mother Church shall be transacted by its Christian Science Board of Directors."

On the other hand it feels perfectly free to institute any inquiry in directions pointed out by members or upon its own motion.

That the Board of Directors concurs in this view is confirmed by the following letter:

"September 29, 1919.

"Committee on General Welfare,
"236 Huntington Avenue,
"Boston, Massachusetts.

"Dear Friends:

"The Christian Science Board of Directors instructs me to extend to you a cordial welcome to Boston on the occasion of your assuming the duties outlined in the resolution of June 2, 1919.

"The Board is at your service, and will be glad to give you at any time such information or aid as may be helpful to you in the harmonious discharge of your duties.

"It is the desire and intention of the Directors to allow you a perfectly free hand in your activities, but they sincerely trust that you will join them in refraining from doing anything that could possibly be construed as a violation of the *ad interim* injunction.

"Sincerely yours,
(Signed) "Chas. E. Jarvis,
"Corresponding Secretary for
The Christian Science Board of Directors."

The Committee considers itself to be independent and free to act within the scope of its functions and is united in its determination to neither shrink from the full performance of its duties, nor to exceed its authority in any particular.

C. The Committee carries on its business according to the usual parliamentary methods, and gives careful and prayerful attention to all of its duties. It considers not only signed written communications from but personal interviews with members of The Mother Church on all matters pertaining to Church activities.

It may be stated that all correspondence is held in the strictest confidence and where letters are received that should have been addressed to other departments of The Mother Church they are either returned to the sender or a letter asking for further directions will be sent. No anonymous communications will be considered.

The Committee realizes that the success of its work is dependent upon Divine guidance, but recognizes also the need of the loving and intelligent cooperation of the entire field.

Committee on General Welfare.

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Among the Churches

Current Notes

Boston, Mass.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

Larned, Kan.—The Christian Science Society has taken a year's lease on the Episcopal Church property located at the corner of Eighth and Main Streets. The location is excellent, cornering on the Court House Square.

Larned Chronoscope.

Greenwich, Conn.—First Church of Christ, Scientist, has purchased a large tract of land at Putnam Manor as a site for its proposed church edifice. The property is at East Putnam and Park Avenues, opposite the Higgins estate and within a very short distance of Christ Church and Old Put's House. It has a frontage of 94 feet and is 201 feet in depth.

A building fund is being raised and already a large amount has been subscribed by members of the church and other Christian Scientists. The Scientists organized a Christian Science Society here in 1911. The first meetings were held in a room in the Smith Building, but soon the attendance required two rooms. In two years it was found necessary to have larger quarters, and the society leased No. 69 East Putnam Avenue, where services were held until May of last year, when a still larger meeting place was needed and a change was made to No. 71 Putnam Avenue. The church was organized last April.—*The Greenwich Press.*

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The Lectures

Buzzards Bay, Mass. (Society).—John Randall Dunn, lecturer; introduced by Mrs. Flora Kiefer, who said in part:—

In Psalms we read, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." From China to California, from Argentina to Alaska, an ever increasing volume of thanksgiving to God is arising from those who say that they have asked, and health has been given them; that they have sought, and found peace; that they have knocked, and a new life of joyful service has been opened to them. What it is that has redeemed them from the hand of the enemy, from sorrow and suffering, and what it is that may so redeem every one that is seeking in sincerity and truth, we have come to-night to hear,—namely, Christian Science.

Aberdeen, S. Dak. (First Church).—John C. Lathrop, lecturer; introduced by Mrs. John H. Perry, who said in part:—

There seems to be considerable misapprehension in the minds of many concerning Christian Science. Friends who are not Scientists frequently express surprise to hear of illness or inharmony in the families of Christian Scientists. They evidently forget that even Jesus was not spared the most distressing human experience; that he was tempted as we are, that he was afflicted and oppressed and finally crucified; but through his understanding of the omnipotence, omnipresence, and omniscience of God, his heavenly Father, who is also our Father, he was enabled to overcome every form of evil, even death itself. Daniel was not spared his experience in the den of lions, but his absolute surety that

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his God would deliver him, protected him from what seemed certain death.

Christian Scientists do not claim immunity from the evil beliefs and errors that seem to fasten themselves to suffering humanity, even as the poisonous viper fastened itself to the hand of the apostle Paul, who, because of his understanding and application of the healing Christ, shook the viper off and felt no harm. In proportion as Christian Scientists avail themselves of this same Principle and apply it, are they enabled to shake off the evils of mortal belief and feel no harm. On page 450 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good. Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them."—*Aberdeen American.*

INDIANAPOLIS, IND. (joint lecture).—Frank H. Leonard, lecturer; introduced by Ancil T. Brown, who said in part:—

In the fourth chapter of Proverbs we find these familiar verses: "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. . . . Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." For many centuries mortal man has groped in the darkness of sin and despair, not knowing that he had failed to comply with the instruction of these simple verses. However, the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has brought about the dawn of a new day, and through its teachings mankind has been given renewed faith in God, wisdom concerning man's relation to God, and an understanding whereby he has been able to demonstrate the healing of all manner of sin and disease.



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Los Angeles (joint lecture): Clune's Auditorium, Fifth and Olive Streets, 12:10 p.m. (noonday lecture), Nov. 5.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Nov. 7.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Nov. 6.
Los Angeles (Tenth Church): Church Edifice, 936 West Forty-ninth Street, 8 p.m., Nov. 11.
Los Angeles (Eleventh Church): Masonic Building, 1956 East First Street, 8 p.m., Nov. 10.

COLORADO—Delta: Colonial Theater, 2:30 p.m., Nov. 9.

ENGLAND—Birmingham, Warwickshire: Town Hall, 8 p.m., Nov. 20.
Brighton, Sussex: Hove Town Hall, 8 p.m., Nov. 24.
Manchester, Lancashire (Third Church): Milton Hall, Deansgate, 7:30 p.m., Nov. 10.
Sevenoaks, Kent: South Park, 3 p.m., Nov. 23.
Weston-Super-Mare, Somersetshire: The Town Hall, 8 p.m., Nov. 28.

FRANCE—Paris (First Church): Salle de Géographie, 184, Boulevard St. Germain, 3 p.m., Dec. 14.

ILLINOIS—Aurora: Peoples Church, Main Street and Lincoln Avenue, 8 p.m., Nov. 7.
Bloomington: Church Edifice, Monroe and Prairie Streets, 8 p.m., Nov. 10.
Centralia: Congregational Church Edifice, Elm and Second South Streets, 8:30 p.m., Nov. 9.
Chicago (joint lecture): Studebaker Theater, 410 South Michigan Avenue, 12:10 to 12:50 p.m. (noonday lecture), Nov. 11.
Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Nov. 7.
Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., Nov. 11.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., Nov. 6 and 7.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 3:30 p.m., Nov. 9.
Danville: Washington School Auditorium, 8 p.m., Nov. 6.
Elgin: Universalist Church, 4:15 p.m., Nov. 2.
Kewanee: Grand Theater, 8 p.m., Nov. 9.
Marion: Court Room, County Court House, 7:30 p.m., Oct. 30.
Park Ridge and Edison Park: Norwood Park School, Norwood Park, 7:45 p.m., Nov. 6.
Peoria (First Church): Orpheum Theater, 106 North Madison Avenue, 3 p.m., Nov. 9.
Springfield: New High School Auditorium, 8:15 p.m., Nov. 4.
Wheaton: Church Edifice, Main and Center Streets, 3:30 p.m., Nov. 9.

INDIANA—Logansport: Nelson Theater, 8:15 p.m., Nov. 11.
Michigan City: Auditorium of Isaac C. Elston High School, 8 p.m., Nov. 11.
Richmond: High School Auditorium, 8 p.m., Nov. 10.
Terre Haute: Church Edifice, Sixth and Cherry Streets, 8:15 p.m., Nov. 7.

IOWA—Clinton: The Clinton, 8:15 p.m., Nov. 6.
Fort Dodge: Church Edifice, Twelfth Street and Sixth Avenue North, 3:30 p.m., Nov. 9.
Independence: Church Building, 8 p.m., Nov. 10.
Keokuk: Grand Opera House, 8 p.m., Nov. 6.

KANSAS—Chanute: Hedrick Theater, 8:15 p.m., Nov. 11.
Fort Scott: Liberty Theater, 3 p.m., Nov. 9.
Wichita: Church Edifice, 828 North Lawrence Avenue, 8:15 p.m., Nov. 10.

KENTUCKY—Louisville (First Church): Macauley's Theater, 3 p.m., Nov. 9.

MASSACHUSETTS—Pittsfield: Masonic Temple, 3:30 p.m., Nov. 9.

MICHIGAN—Ann Arbor: Whitney Theater, 3 p.m., Nov. 9.
Battle Creek: Congregational Church, 8 p.m., Nov. 11.
Benton Harbor: Bell Opera House, 8 p.m., Nov. 7.
Muskegon: Regent Theater, 8 p.m., Nov. 6.
Port Huron: Masonic Temple, 8 p.m., Nov. 10.

MINNESOTA—Minneapolis (Third Church): Calhoun Theater, Lake Street and Girard Avenue South, 3:30 p.m., Nov. 9, and 8 p.m., Nov. 10 and 11.

MISSOURI—Jefferson City: Carnegie Public Library, 8 p.m., Nov. 6.
Kirkwood: Church Edifice, Clay and Washington Avenues, 2:45 p.m., Nov. 9.
St. Louis (Sixth Church): Mt. Moriah (Masonic) Temple, Garrison and Natural Bridge Avenues, 7:30 and 9 p.m., Nov. 8.

NEW JERSEY—Newark (First Church): Broad Street Theater, 3:30 p.m., Nov. 9.

NEW YORK—New York (Sixth Church): Church Edifice, 1935 Anthony Avenue, near Tremont, 8 p.m., Nov. 13 and 14.
New York (Seventh Church): Leslie Hall, Eighty-third Street, west of Broadway, 8 p.m., Nov. 6.

OHIO—Mansfield: Opera House, 8 p.m., Nov. 13.
Newark: High School Auditorium, 8:15 p.m., Nov. 11.
Wauseon: Court Room, Fulton County Court House, 7:30 p.m., Nov. 17.

SOUTH DAKOTA—Mitchell: City Hall, Rowley and Second Streets, 8 p.m., Nov. 10.

VIRGINIA—Lynchburg: Trenton Theater, 3 p.m., Nov. 9.
Richmond: Academy of Music, Eighth and Franklin Streets, 8:30 p.m., Nov. 10.

WISCONSIN—Kenosha: Elk's Building, Wisconsin and Park Streets, 8:15 p.m., Nov. 11.
Lake Geneva: Y. M. C. A. Auditorium, 8 p.m., Nov. 7.
Sheboygan: Church Edifice, 609 Niagara Avenue, 8 p.m., Nov. 10.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

It is over ten years since I first heard of Christian Science. I was then in a very nervous condition, having been a drinking man for fifteen years or more. I also smoked a great deal and was a very heavy gambler on horse racing. Many times I tried to give up these habits, but always went back to them. I also suffered greatly from stomach trouble.

After over a year spent in England drinking and following the races most of the time, I returned to America and started for a town in Maine where a position awaited me. I did not make good train connections at Portland and, as it was raining hard, I had to pass several hours in the waiting room. While there I took up some papers to read and they proved to be Christian Science pamphlets and some copies of the *Sentinel*. Up to that time I had considered myself an infidel, but I got interested right away, and continued to read most of the time until my train came. I believe I was healed of the drinking habit and the stomach trouble almost at once, as I got such a sense of uplift after reading a few minutes. When I reached my destination I ate everything that was set before me without any ill effects, and although I managed to drink the whisky I had with me, I had no desire for it. I threw away all the remedies I carried with me and have never used medicine since.

I am healed of all the things mentioned, and I trust God as taught in Christian Science for all my needs. I am very grateful to Mrs. Eddy for this teaching. Life would seem a blank to me without Christian Science, because it reveals the spiritual truths in the Bible.

Arthur Wilson, Bradford, Yorkshire, England.

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The testimonies in the *Journal* and *Sentinel* have been such a comfort and help to me that I want to add my mite and thus perhaps help some one who is struggling to grow in the understanding of Truth. For ten years or more I had been suffering from stomach trouble, and later from an abdominal hernia. After having doctored for years and being told by six physicians that only an operation would help me, I finally consented to go through this ordeal. The operation was performed and after being in the hospital for weeks I was taken home; but four or five days later the physician insisted upon my returning to the hospital, as an abscess was forming and I would have to be operated on again.

While I lay in bed suffering intensely I started thinking that as God is good, why should I have to suffer so, and the still, small voice said to me, "Why not try Christian Science?" When the physician called that day I told him I would not go to the hospital and that he need not come any more, as I had decided to try Christian Science. He seemed very much excited and worried over my condition, and said that the abscess would break and he would give me two weeks to live. But "man's extremity is God's opportunity." That same afternoon we sent for a Christian Science practitioner, and she lovingly explained to me how good God is and that He alone was my physician. She gave me a treatment and told me to eat my supper with the rest of the family and to eat anything I wanted, as nothing could hurt me. I had been on a very strict diet for months, but followed her advice and ate heartily. I slept well that night, and after ten days' treatment the abscess broke. We called up the practitioner, and she told us to have no fear—that God was right there. The abscess discharged, and the wound healed perfectly. For many years I had been suffering from chronic bowel disorder, and this condition manifested itself. The practitioner, however, assured me that this condition would be taken care of. I had no fever, suffered no ill effects whatever, and the trouble entirely disappeared. After three months' treatment I was a new woman, able to go out and attend the Christian Science services. I am very grateful for this wonderful demonstration.

We have seen all kinds of sickness healed in our family, such as appendicitis, bowel disorder, throat diseases, pleurisy, ivy poisoning, and many other ailments, and have not used medicine for over three years. I can never cease to thank God for His manifold blessings to me and mine, and only hope my testimony may be the means of bringing others out of darkness into the light of Truth. I am also grateful to our Leader, Mrs. Eddy, through whom these truths were so generously unfolded, and for her ability to give them to us in a way easy to understand.

(Mrs.) Augusta Dassler, Ridgefield Park, N. J.

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I cannot longer let my healing go unacknowledged. Nearly seven years ago I was employed in the office of a well-known surgeon in a western city. Assisting him was a laboratory specialist, and sharing his office were a specialist in children's diseases and a regular medical practitioner. When I was suddenly taken ill with what the physicians called tic douloureux, a pain in one of the nerves in the face, which came without warning and which only morphine seemed to relieve, I was told there was no known cure for it because there was no known cause. I was sent to a dentist and to an oculist; the X-ray was used; prescriptions were administered, and still the terrifying attacks of pain continued until I did not dare to leave my room. The doctors tried earnestly to give relief. The surgeon said he could remove the nerve which was causing the trouble, but could not guarantee that the pain would not return in another nerve; besides, the operation would leave a long scar which would disfigure me for life, and he strongly opposed it. The oculist told me to wear glasses the remainder of my days. In testing my eyes he kept me nearly blind for ten days, and after this treatment my eyes, which had never given me a moment's trouble, were so weak that I could not look at the light. Naturally glasses seemed the only remedy for this unnatural weakness.

Up to the time of these attacks I had, in common with the physicians, treated Christian Science lightly, usually assuming that something was mentally wrong with a person who preferred it to medical treatment, but finally I told my grandmother there was nothing else left to try. The following day I went to a practitioner, and I was healed in a very short time, having only two minor attacks of the trouble following the first treatment. The first attack came within twenty-four hours, early in the morning. I called the practitioner, but immediately afterwards asked for the doctor in the building, who I knew would administer the morphine. The small voice of Truth was again at hand, however, urging me to give Christian Science at least a trial, and before the doctor had time to leave his room I called again and told him not to come. At once the pain vanished, and with the exception of one very slight attack a short time afterwards I have not had it since. The glasses went the way of the nerve trouble. My position with the physicians was held open for me, but I did not need to go back to it. Another position came to me with an increase in salary, and following that came a better position. So it has been ever since. Just so long as I am faithful to the teaching of Christian

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Science, progress is made. I have worked steadily for more than six years without missing a day.

Christian Science is so universal in its application that no one need be without it. It would be terrible to go back to the old way of thinking with all its fears and doubts and dependence on a system that time and again pronounces its own inability to heal; to worship a God afar off, and not know Him for the ever present, loving Father whose law governs harmoniously. My gratitude to Mrs. Eddy is unbounded for thus opening our eyes to the truth about God and His perfect creation.

(Miss) MARION F. LEWIS, Lawrence, Kan.

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It gives me the deepest sense of thankfulness to God and of gratitude to Mrs. Eddy that I can be a living witness to the healing power of God and to the peace which follows. In March, 1914, I fell from the top of a freight car, and as a result my legs became paralyzed. Eight months afterwards paralysis of the right arm and left side of the face set in. Nineteen specialists and doctors experimented on me for about a year, but I was getting worse. At this stage a *Sentinel* was handed to me by a friend. This I partly read, only to ridicule it at first; but later I read and reread it. Then Science and Health was given me. I read it and found myself trying to learn to know God. Several healings followed. Bowel trouble and grippe were overcome, but the final awakening came nine months after I began to read Christian Science literature. One night I awoke to find myself well, and I walked the floor, laughing and crying for untold joy. The day before I had been a helpless piece of humanity, wheeled around in a chair. That same week I was able to return to my old position.

I have had many healings since, and my gratitude cannot be told in words for the peace and harmony that this healing power has brought into my life. I hope this simple testimony may prove a help to others.

EDWARD L. EGE, Wilmington, Del.

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It is with the deepest gratitude and love I send my testimony. I was a constant sufferer for seven years and underwent two major operations. I wore glasses, and for a year was under the care of an eye specialist, being dismissed with the statement that the glasses were doing me no good, but perhaps a trip to California might help me. In my suffering and disappointment I did go to California (my home was then in Portland, Oregon). Man's extremity was surely God's opportunity, for there I found Christian Science and was healed of the eye trouble, of rheumatism, lumbago, weakness, and fear of colds, just through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Every day we have abundant proof of God's protecting care, and my thankfulness to God and my gratitude to our beloved Leader, Mrs. Eddy, can never be expressed in words.—(Mrs.) MABEL PATTERSON, Oakland, Calif.

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Over twenty years ago Christian Science was first brought to my attention, and shortly afterwards two members of my family were healed by its application. It was not until a few years later that I began to study for myself. I was not at that time in need of physical healing, and although I had implicit faith in the power of Christian Science to heal all manner of diseases and during the years that followed experienced many beautiful, also instantaneous, healings, yet I failed to apply it to my life in other ways as I should have done.

Seven years ago I was taken very ill with a great mental depression which necessitated my leaving home and parting with all near and dear to me. Everything of a material nature which I had clung to was taken from me, also health, hope, and happiness. It was some years before my complete healing took place, and the way seemed indeed dark, but the past two years have been years of complete freedom. The physical and mental healing, though beautiful, does not, however, compare with the spiritual awakening which has come to me. Many material things which years before seemed necessary to my happiness, I find no longer essential. I have been healed of fear to a wonderful degree, of grief, pride, sensitiveness, discontent, discouragement, and anxiety. In their place I have found joy and peace, independence, freedom, courage, and the consciousness of real wealth that the world has not to give and cannot take away. I have indeed proved that joy is spiritual. Many beautiful and quick demonstrations have been made for myself and also for others. I have found the "pearl of great price," and all the world offers could not buy it from me. My one desire is to gain in understanding, and imbibe the spirit so as to help others as I have been helped.

I am thankful to God, the giver of all good, and also grateful to our faithful Leader, Mrs. Eddy.—(Miss) ALICE LIVINGSTONE EAGAN, W. Somerville, Mass.

✧

I gratefully acknowledge the good which I have received through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and of the Bible as interpreted by her. Thirteen years ago everything looked dark. Every material means had been tried for relief from nervous prostration, rheumatism of the feet, and lung trouble, but without avail. I was very downhearted, but felt that I could not accept the teaching that a just God would take parents away from little children who were entirely dependent on them. A very dear friend came to see me one day, and noticing my depressed state she spoke of her own healing in Christian Science. I was immediately aroused, and as I listened to her words of encouragement, could scarcely wait to know more about this religion, I was so anxious to be well. She told me to read the ninety-first psalm and said she would send me a copy of the *Sentinel*, so I learned the psalm by heart and began to study diligently all the literature. I had testing times and much opposition to meet, but that did not matter, for I had found the truth which makes free. In less than a year I was healed, and have had no return of these ailments. I am grateful for all our literature and rejoice in the privilege of being a member of The Mother Church.

(Mrs.) OLIVE VANSICKLE, Ash, Ontario, Canada.

✧

I feel a deep sense of gratitude toward Mrs. Eddy for "Science and Health with Key to the Scriptures." This book has revealed God to me as Love and has taught me that when rightly understood, He heals the sick and casts out evil. I owe much gratitude for these words: "Ye shall seek me, and find me, when ye shall search for me with all your heart," as Christian Science was not by any means easy for me to understand and required much studying on my part. Mrs. Eddy tells us in Science and Health (p. 1), "Desire is prayer; and no loss can occur from trusting God with our desires." It is this desire that has given me an understanding of God. I have been healed of a skin disease, stomach disorder, an abscess, nervousness, and head and scalp

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troubles, all of long standing, also of grippe. My sister laid aside her glasses after two treatments. My husband was also healed of a bad case of grippe.

We owe endless gratitude to Mrs. Eddy for this practical religion. We are grateful for all these healings, but more so for the spiritual understanding. I am deeply grateful for the authorized literature and for the lectures, which are so helpful. I am indeed thankful to God that I was led into Christian Science.—Mrs. E. A. MacNeil, St. Paul, Minn.

I can testify that the above statement given by my wife is absolutely true. I have been healed of many minor ailments, also of the liquor habit, and Christian Science has taught me right thinking and living. I am very grateful for the spiritual uplift, and thankful to God for giving us the Way-shower, also for Mrs. Eddy's teachings.

E. A. MacNeil.

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It is with the deepest love and gratitude to God that I add a little to the mighty strain of praise which is ascending to Him daily all over the world. When on a visit to Ladonia, Texas, in 1912, I stopped off in Dallas to see my brother and his family. I had been in ill health for fifteen years, suffering from nervousness, headache, neuralgia, and stomach and bowel troubles, and had just about given up hope. While I was sitting in the park one afternoon, a gentleman came up to me and asked if I was troubled about anything. I told him yes, as I had just about decided to get out of this world on account of my ill health. He then inquired if I had ever tried Christian Science, and when I said no, although I had tried almost everything else, he said he could help me and asked if I would mind going to the Wednesday evening testimony meeting with him. As I consented to go, he called for me that evening and I went with him. During the meeting a testimony was given that gave me a great deal of encouragement, so when I had made my visit to Ladonia and returned to my home I took up Christian Science and had treatment from a practitioner here. In three months I laid aside my glasses, which had been worn for six years, and several ailments have disappeared since. I am very thankful to God and grateful to Mrs. Eddy for this.

J. E. Jackson, Waco, Texas.

✧

Christian Science is indeed the "pearl of great price" to me, and my earnest desire is that I may bring the healing truth to some one else. I was completely healed of acute stomach trouble, and a great freedom accompanied the demonstration, for a great fear was allayed. The "little book," "Science and Health with Key to the Scriptures," was "sweet at its first taste," as Mrs. Eddy says on page 559, but its digestion was "bitter." Material sense clamored loud for admittance to my consciousness, and error whispered in many ways that there would be time for the living of Christian Science later, that it was easier for one older and more settled in life to demonstrate and prove the truth as taught by Mrs. Eddy; yet the seed that had been planted grew day by day, until now there is a great hope, a wonderful peace, and a mighty longing to be good welling up in my heart, that I know can never be destroyed.

In replacing each wrong thought that would deter my progress, with the correct thought, the right ideas that I have gained through the study of the Bible together with Science and Health and other authorized Christian Science literature, the wall of salvation is being built; and where at one time weakness, doubt, and fear seemed to have dominion over my thinking, these are gradually being replaced with thoughts of strength, courage, and assurance. These have not been won in a day or without effort on my part, but the understanding of the allness and goodness of God has come through patient, persistent endeavor to put out of my thought all of these doubtful, detaining suggestions and to know that man is made in the image and likeness of God, and that this can be proved now.

It is Love alone that has guided and guarded me through these testing times, and I daily pray that I may be accounted faithful to the beautiful teachings of Christian Science.

(Miss) Myrtle Roberts, Portland, Ore.

✧

I became interested in Christian Science, not for physical healing, but because it appealed to me as a consistent religion. I did not, however, gain an understanding of its teachings until we had proof of its healing power. This demonstration was an instantaneous healing of Bright's disease, after prominent physicians and specialists had given up the case. Since that time, nearly seven years ago, Christian Science has supplied our every need, and I am indeed grateful for all that it has done and is doing for us each day. In our home tonsillitis, inflammatory and sciatic rheumatism, St. Vitus' dance, and many other discordant conditions have been overcome; and as we go on with the study of Christian Science and faithfully apply its teachings, we find these conditions do not appear so often as they did, so I feel that the truth is preventive as well as curative.

I wish to express gratitude for our periodicals, and my earnest desire is to prove my gratitude by loving service.

(Mrs.) Maritta David, Wilmette, Ill.

✧

I wish to express my deep gratitude for a healing I experienced toward the end of last year. We were hauling in a heavy stationary engine by horse power when the rope that tied the pulley thereto broke. The pulley flew through the air and caught me right across the kneecap, but although badly wounded I managed to go on with the work for an hour or so and drive myself home in the car. The next day the leg was quite stiff, and I could only just get upstairs, so I wrote to a Christian Science practitioner asking for treatment, and was driving my car within a fortnight.

I found the truth in 1906. About the first thing I was delivered from was fear. I was never more surprised in my life than when I read in the Bible, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I never dreamed there was anything so practical in the Bible. I am very thankful for deliverance from the bad effect of accidents and cuts; as regards the latter I can recollect three or four cases in which bleeding has been stopped at once. I have also been healed of varicose veins, after suffering from them for more than a dozen years.

I am indeed very thankful to God, and to Jesus the Way-shower, also grateful to our beloved Leader, who has shown us the way in this age.

H. T. Stephens, Carmarthen, England.

✧

For about eight years my only physician has been Christian Science, for which words cannot express my gratitude. I first turned to it for the healing of a skin disease. At times my face was so disfigured I would not go out without wearing a veil. After trying all kinds of material remedies and receiving no benefit, I turned to Christian Science. I had been living on a light diet for some time, but the practitioner told me to eat anything I wanted. In one week I was healed

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of two chronic diseases. I did not keep up the treatments for the skin disease, however, as I thought it should have been overcome at once; but after a year or more I asked for help again and was healed in three weeks.

We have had many beautiful proofs of God's care since that time, and I am especially grateful for the help Christian Science is in the raising of children. My daughter has attended the Christian Science Sunday school for the past seven years, and the truth she has learned there has brought her untold blessings. She has been healed of mumps, measles, whooping cough, severe headaches, and weak eyes. My husband became interested in Christian Science through being healed of kidney trouble of seventeen years' standing. Above all we are grateful for the demonstration of God's power a year ago when a baby boy was born.

I am grateful for the privilege of being a student of Christian Science. The daily study of the Lesson-Sermon does unfold all truth that is promised in the Bible and in Science and Health. Words are not sufficient to express my gratitude to Mrs. Eddy, and I wish to express my sincere thanks to all who have helped me along the way.

(Mrs.) GRACE MACDONALD, McAlester, Okla.

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In taking up the study of Christian Science I carried along a great load of fear as to the outcome of turning away from specialists to God. I believed Him to be all-powerful, but did not know that we could always get into touch with Him. I resolved, however, to rely absolutely on this teaching, and during the three years that I have been studying it the sense of fear has slowly but surely become less. My children have been healed of croup, gathering in the ear, measles, headache, spasms, cuts, boils, fevers, and whooping cough, and I have been healed of nervous prostration and stomach trouble.

I am so glad that through Mrs. Eddy's "longing to be good and true," to use the words of a hymn, I have learned to know our Father-Mother God. The Bible is now my daily companion, whereas I had for years failed to understand it.—(Mrs.) FLORA HELEN MYERS, Centralia, Wash.

✧

My heart overflows with gratitude for the many blessings that have come to me through Christian Science. I had suffered for thirty years from an organic trouble, nervous prostration, and many other discordant conditions. A little over a year ago I was told by physicians that an operation was inevitable. It did not seem possible to either my husband or myself that I could stand any more suffering and live. We had reached our extremity; materia medica, drugless systems of treatment,—in fact all material means,—had failed. We then decided to try Christian Science, so went to see a practitioner, and learned that healing is of God. With just a few treatments I was healed. Pain, discouragement, sorrow,—all disappeared into their native nothingness. I am very grateful for this physical healing, but most grateful for having found a God of love.

Words are inadequate to tell what this year has brought to me and mine,—joy unspeakable, health, happiness; but more than all else to me is some understanding of the divine sonship, God's gift. There have been a few days when to human sense it seemed difficult to go on, but by being obedient and seeking to know the truth all problems have been readily solved. There have been many, many days when blessings were so abundant that all I could think of or say was: Father, I thank thee. I am very grateful to our revered Leader, Mrs. Eddy, for giving us this beautiful truth; grateful, too, for the privilege of class instruction, and that in Christian Science I am learning to understand the words of Christ Jesus: "Take my yoke upon you, and learn of me . . . For my yoke is easy, and my burden is light."

(Mrs.) MATILDA J. HOFFMAN, Santa Ana, Calif.

I gratefully substantiate all my wife has testified and wish to add my expression of gratitude. I had devoted all my energy and earning power to buy some relief for this dear one. When the practitioner, who lovingly taught us of a God "who healeth all thy diseases," pointed out to me the blessing Christian Science would bring, I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. Through this study I found a practical and scientific religion,—a practical religion I can apply in business, a scientific religion which teaches me how to think right. Through this revelation I was healed of stomach, liver, and bowel disease, supposed to have been inherited.

For this healing I am very grateful, but more so for the spiritual understanding, the peace, and the love for my fellow man. I am thankful to God, who gave us Christ Jesus, and also revealed to our revered Leader, Mrs. Eddy, a way of explaining the Bible texts "in their spiritual import," as stated in the Explanatory Note in *The Christian Science Quarterly*. I am grateful for class instruction. My daily prayer is that I may reflect right living, so as to help others to understand this law of all-powerful, ever present Love—Christian Science.—FRANK V. HOFFMAN.

✧

It has long been my desire to express my gratitude and acknowledge publicly what Christian Science has done for me. I have been healed of stomach trouble, quinsy, astigmatism, and am being healed daily of impulsiveness and a quick temper. As these tendencies become less, other conditions that have yielded slowly are returning to their nothingness. I am learning daily more of what Mrs. Eddy means when she says (Science and Health, Pref. p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings." This statement has sustained me many times when I seemed in utter despair.

To say that I am grateful expresses my feelings mildly; but to live my gratitude by daily watching and praying for that Mind to be in me "which was also in Christ Jesus," and which was again revealed by our beloved Leader, Mrs. Eddy, is my fondest hope.

(Mrs.) LOUISE HAAS, Chicago, Ill.

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In the darkest hour of my life, after trying for some years to regain my health through materia medica, I turned to Christian Science for help, which was received. Being a registered pharmacist, with no little love for and faith in the doctors, it was only a state of hopelessness that led me to take this step. My mental and physical condition improved from the moment I began to perceive that there is only one Life, which is forever expressing itself everywhere; that the real man, God's image and likeness, can never be separated from this Life. For over ten years now the light of Truth has been a beacon in the fogs and mists of mortal belief, and I have never failed to get the needed help either through my own faithful study of the Christian Science literature or through the clearer mental work of a friend more advanced in understanding of the truth. I am indeed most grateful that Mrs. Eddy was able to share with us the truth about God and man.

WILLIAM E. BURBANK, Manchester, N. H.

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Signs of the Times

[*Pittsburgh* (Pa.) *Leader*]

A warning given by the Rt. Rev. Charles Henry Brent, D. D., Episcopal bishop of western New York, against the use of physical force in attempts at adjusting social problems, is wise in its ethical terms and especially so in its timeliness. The bishop advises that we do not need the utilization of the centuries' old doctrine of physical force to apply to new perils, new opportunities, new tasks. What we do need, the bishop wisely remarks, is new vision to deal with new problems, for they are new in spite of their appearance of age. The conditions from which they grow are old, but the questions, the difficulties themselves, are new and demand the cautious use of new vision to handle them in the right way.

Physical force, according to Bishop Brent, can never be more than a power to clear the road for spiritual force. The road he claims is open and clear now. It needs only to be traveled. The world expects an era of liberty in which justice and honor and freedom, for which the war was fought, will be applied to every department of life and made available for the last man and the least nation. The doubt that this era of liberty has dawned after all the promises, the fear that selfish motives are bitterly at work trying to checkmate the coming of freedom, justice, and the opportunity for happiness, in the bishop's view, is the real cause for the prevailing unrest.

If immediate steps are not taken to remedy this condition, he warns that disorder will follow, and if it does it will be a justifiable disorder. The church, he declares, has the giant's share in this task. If it fails, he warns, the church will have no excuse for continued existence. The church needs to be jolted out of the rut into which it has been running, the bishop asserts with bluntness. She cannot without the deepest shame pursue a policy of self-preservation while all mankind, educated by faith for one grand adventure, is waiting for another in which the church alone is equipped to lead.

"Does the church know what its obligations are to the community, the nation, and beyond?" he asks, and replies: "We must know what to do before we can do it."

[Rev. Joseph Fort Newton in *British Empire Review*]

Manifestly, the hope of the world lies in the League of Nations, but the hope of the League of Nations depends upon the friendship of Britain and America; for upon our united shoulders, by the providence of God, henceforth, so far as we can see, the peace of the world will largely rest. Neither Britain nor America sought this responsibility for the guardianship of the main line of human development; nor can we evade it. Our common genius for private liberty and public order at home; of frankness, friendliness, and fair dealing abroad; our common ideal of the Commonwealth, of the service of man to his neighbor, near or far,—an ideal of which this blessed island has been at once the home and the fortress for so many centuries, and whence it migrated to the New World,—require of us a leadership of service in the reorganization of the world. From this obligation there is no honorable escape, and if we are not ready for a great feat of brotherly world service, putting the welfare of the race above our own interest, we have not learned the lesson of the world tragedy.

Isolation is at an end. The narrow nationalisms of olden time have broken down, and humanity has been drawn by a common peril into a new fellowship of interest and obligation. Either we must learn to live together in amity or face an all-dissolving anarchy. One thing is clear: the future of human society is inevitably democratic, and nothing can stop it. There is no way out of the welter of rivalries, chicanery, and strife except to make the world democratic, and then by education and Christian influence to remove the weakness and shams of democracy. For democracy, as such, is no panacea. Left to itself, without discipline, without spiritual vision, it may be a plague. Since the curve of the world is toward democracy, we must spiritualize the inevitable, or the future of the race is dismal beyond words. In letters of fire it is being written before us that the hope of humanity lies in the spiritual guide, which alone can touch to finer issues the creative forces of civilization.

Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WISH to say that I am grateful for this opportunity to express my appreciation of THE CHRISTIAN SCIENCE MONITOR, as well as to renew my subscription. I began to read the MONITOR while in Boston when it was first published and before I became interested in Christian Science as a study and practice. My attention was called to it by the statement of a college professor who said it was the only reliable newspaper published. He also stated that he was not a Christian Scientist and had never been inside the church but that he must give those people credit for a splendid newspaper. Since that time I have been a regular reader of it, either having a subscription in my own name or with someone else. To-day I consider it essential to the working Christian Scientist if the world problems are to be intelligently handled. Please accept my congratulations and best wishes for the success it so well deserves, which is the assurance of reward for "well done."

I TAKE this opportunity of expressing to you gentlemen the pleasure and instruction daily afforded me by the columns of THE CHRISTIAN SCIENCE MONITOR. For some little time I have taken no other publication, newspaper or otherwise, yet I find that I not only keep myself as currently informed as the readers of many publications, but that what information I am able to possess myself of through the MONITOR is far more analytical and synthetic,—constructive, perhaps, would be the better word,—in its review of daily and hourly issues concerning cause and effect than so-called information to be gleaned on similar topics from any other (to me personally known) expression. . . . Saving occasionally editorially, a regard for newspaper *belle lettres* must of necessity be very charitable. The diction and rhetoric of the MONITOR render it, to me, as well-appointed a vehicle as a classic, with its added advantage,—the MONITOR'S wheels roll through paths prepared by Truth.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Boston, November 8, 1919

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII NOVEMBER 8, 1919 NUMBER 10

"He that shall endure"

AGNES M. CLEAVELAND

INTEREST in sacred prophecy has become widespread among Bible students since the Bible has become less of a sealed book and is being recognized for what it really is—a record of the unfolding of the divine idea to human consciousness. Both in its statement of absolute truth and in its record of the transformation which takes place in human lives when this truth is grasped, the Bible has been and will be throughout all time the infallible guide. When this twofold aspect of it is understood, many of the otherwise obscure passages are made plain, for no matter how far from present day standards many of the practices therein recorded may appear to be, nevertheless they are higher expressions of human conduct than obtained before the leaven of Truth wrought its healing effect upon the dense materiality of the age.

With the waning of materiality there comes inevitably a quickened perception of what Truth is and how it will affect the human mind. Knowing what the human mind will do when it is turned toward Truth, is all that is meant by prophesying. Because Jesus so thoroughly understood the action of Truth, he knew, as its inevitable corollary, what the human mind must of necessity do when subjected to this action. In a word, he knew that this so-called human mind would disappear, with all of its material concepts of man and the universe, and in its place would be revealed divine Mind with its true vision of all things.

In the twenty-fourth chapter of Matthew is recorded one of the most significant of the many prophecies of the Bible and one that is set forth in such simple, direct language that its meaning is unmistakable. The twelfth, thirteenth, and fourteenth verses recite: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Truly to-day is witnessing the preaching of the gospel of the kingdom in all the world through the spread of Christian Science, and we may therefore properly look for the end which has been foretold. What is this end? Foretelling the end of the world and preparing for it has frequently caused acute fear to many and incited many others to ridicule, yet every Christian knows that the Scriptures abound in references to "the end," "the end of time," et cetera. In the passage just quoted we are bidden to endure unto the end. How many professed Christians have taken this to mean that man is adjured to suffer for an indefinite period, only to be swallowed up finally in some overwhelming cataclysm!

Not until our reasoning faculties have been set free through the study of Christian Science are we enabled to grasp the true import of statements such as these. Perhaps our first discovery when Christian Science has led us along the path of logical deductions is that there can be no end to anything which ever really existed. This becomes clear the instant we see the true relationship between divine cause and effect. It is self-evident that nothing exists except it exist as the effect of the one only cause, and while cause remains cause, effect will continue to exist. This opens at once the further vision that cause is self-sustained, for the obvious reason that it would require something outside of itself to thwart it, and of course that which would claim to be outside of the one infinite cause is no cause, no power, nothing. The only possible conclusion, then, is that whatever comes to an end is that which in reality never began, because it did not originate in cause.

Jesus characterized this suppositional material existence as "a murderer from the beginning," meaning what was already nonexistent, having no beginning. He called it "a liar, and the father of it." When we analyze the word lie we see that a lie is that which is not true, pretending nevertheless to be true. In order to be a lie it must fulfill both of these conditions. Of course there is an immediate end to the lie the moment it fails to deceive; but is there ever an end to Truth? No. Truth being simply that which is, it can never have an end; therefore when Jesus speaks in this twenty-fourth chapter of Matthew of the end that shall be, he cannot refer to anything that ever actually existed; and yet he admonished us to endure unto the end, and we know that his words were undeviatingly accurate. Is it not inevitable, therefore, that we should conclude that the whole import is that we shall stand in opposition to the lie about cause and effect, God and man, until the lie comes to an end? Just exactly what is this lie? And we must not forget that it must be Truth which is lied about! The lie is nothing more or less than the claim that cause is material and effect like unto it, or else that a spiritual cause produces an effect unlike itself, both of which arguments do violence to the most elementary logic. So to put it quite succinctly, enduring unto the end can mean just one thing, and that is, being divinely logical and thereby forcing illogic to its destined destruction.

On page 93 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Divine logic and revelation coincide." Divine logic is, of course, that which is accurate in both premise and conclusion. Miscalled human logic is that into which undetected fallacies have crept and thereby vitiated the conclusion. The teachings of Christ Jesus and the elucidation of these by Mary Baker Eddy have ever been steadfastly logical, admitting of no possible fallacy in premise or conclusion.

Now of course responsibility for what this conclusion is rests with God, divine Principle, but the revelation of it to man comes through the medium of divine reasoning. This may be exemplified by a comparison to the multiplication table, in which the responsibility for the correct mathematical relationships involved rests upon a demonstrable understanding of the rules of mathematics, but these relationships are revealed to us through accuracy in stating and using them. So it is with the relationship between ourselves and

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God. That relationship—that oneness—is established and maintained by virtue of divine Principle, but is revealed to us only when we have proved it with exact truthfulness. Summing it up we can say that man's whole responsibility is to be a true witness for God and thereby bring the established relationship into his own comprehension. Man is not responsible for bringing things to pass—attempting to do this is attempting to usurp the prerogative of God; but he is responsible for the accuracy of his declaration about the source of all phenomena, himself included, remembering always that the declaration has not been really made unless actions confirm the words.

On page 477 of Science and Health Mrs. Eddy states, "To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions." These erring illusions are the lies which when detected can no longer pass for truth but must come to an end. Therefore to endure unto the end, as Jesus admonished, is to annul these lies by reasoning and proving correctly the nature of cause and effect, God and man.

The ability thus to reason comes only through faithful and consistent study of the teachings of the Bible and of Mrs. Eddy's writings, for in these two sources alone do we find infallibility in premise and conclusion. Every other exposition since the dawn of recorded history has contained some subtle fallacy which has led to the ultimate cry, "The inscrutability of Providence is beyond man's understanding." But man must understand! Luke says of Jesus, "Then opened he their understanding," and thereupon the disciples immediately were able to heal the sick and raise the dead. The study of Christian Science to-day is opening the understanding of the whole world and proving itself the "witness unto all nations;" and so we rejoice that the end *shall come*,—the end of all the lies which deceive mankind into believing that they are helpless victims of outward and material conditions; that matter can torment and ultimately destroy that which God made by His divine decree, "Let there be." Christian Science is teaching us to hold steadfastly to divine logic, and this is enduring unto the end, whereby we not only shall be saved but are saved. What can be more sublimely logical than these words found on page 470 of Science and Health, where Mrs. Eddy says: "If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal." This is indeed the Comforter, and we rejoice that it has come to us as the Master promised it should and that in the evil day we are standing and seeing salvation.

The True Ministry of Health

ARTHUR E. JENNINGS

AT the present time, when the nations are searching for health, it may be useful to consider what Christian Science has to say on this subject. Christian Science has established a ministry of health. It ministers lovingly and correctly to the sick, the sensual, and the sinner. It has been proved in the experience of people of many nationalities that health must be demonstrated metaphysically by the individual before it can become universal. Certain rules about health are given in the writings of our beloved Leader, Mary Baker Eddy, which bring abundant fruits to those who practice them. These rules are spiritual.

It is generally admitted that Christian Scientists are a healthy people; and what they have gained in health has been brought about by obedience to these rules, which are based upon wisdom, truth, and love, and it only requires pure desire and earnest application in order to learn to demonstrate them. Christian Scientists have gained health through an understanding of God, divine Principle, and it depends upon this understanding how much they are able to prove. In "Science and Health with Key to the Scriptures" (p. 141) Mrs. Eddy says regarding divine Principle: "Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man."

Christian Science enables one very soon to become his own physician. "Physician, heal thyself," is equivalent to "Physician, know thyself." Christian Science reveals step by step the healing art, thus blessing mankind in the process; for in this Science we soon learn that there is only one way to health, just as there is only one way to harmony. All other methods are temporary and abortive. Mankind has never obtained health through material methods, but in Christian Science the truth of being delivers from evil—sin and disease. The practitioner administers this truth; he applies the spiritual law which is applicable to healing and which is understood and relied on by him.

The law as contained in the Ten Commandments and the Sermon on the Mount has always existed. The prophets reiterated this law, and the great demonstrator of it, Christ Jesus, summed it up in his statement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." This is the basis of all true health and holiness. "As ye would that men should do to you, do ye also to them likewise," is a law which is always in operation. How absurd it is to think that material remedies will remove the cause of disease, which is wholly mental. Science and Health declares (p. 120), "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health."

Material systems of healing are an attempt to substitute matter as a healer, thereby ignoring divine law. Christian Scientists have proved that spiritual methods of healing are really efficacious. The command of the Master to "heal the sick" has been found applicable to the needs of this age. The student of Christian Science has found the correct teaching as to cleanliness, purity, and health. He has received this understanding through a revelation and not through legislation. Health is not a quality that can be manufactured, although there are at the present time some conditions leading up to health which could be improved by the state for the masses. Cleanliness is always a necessity. It is not material medicine that the people need, but in order to free mankind from their slavery to false beliefs the metaphysical system of Christian Science needs to be thoroughly understood and put into practice.

This universal Christian Science health ministry is removing the cause of disease and suffering. It is always compassionate and loving, but it never condones evil. It destroys the belief that sin and disease are realities, by proving that God never made them. It uproots the belief that there will always be sinners and that there will always be sickness and poverty. At length it will be found that the greatest lack is experienced by those who have the least knowledge of Truth. Absolute Truth alone will solve every social, religious, and economic question. It will banish all deception and fraud from the human mind, so that sin, disease, and war will become unknown. Then the time-worn argument, Why does God permit evil? will be dismissed from consciousness. Those who ask this question will have seen the need of a better concept of God, a better understanding

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of Him. Statesmen with good ideals need to be also metaphysicians; for it would be better for all concerned could they remember that when they voice something true about divine law they are repeating what has always existed. Mankind will be freed as they look to Principle, the living God, rather than to personality for deliverance. This foregone conclusion is only an enlargement of the fact which Christian Science makes clear to its students, that God governs all.

The teaching of Christian Science that God never sent sickness, and that He knows it not, is the basis of all health. How can God, who is good, be conscious of His opposite, evil? Sickness is evil just as sin is evil. The simple illustration of the fact that light dispels darkness is sufficient; it disappears at the approach of light, for light instantly destroys darkness; they never mix. Truth destroys error in the same way, because where the truth is, error cannot exist. This scientific truth is establishing for mankind a ministry of health that will stand forever. It is based upon this important rule in Science and Health (p. 495): "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not."

That every individual in every nation can apply this teaching there is no doubt. This absolute Science is the solution to life's problem. It is God's ultimatum on the question of health to every human government. Such a ministry will bring the healing of the nations.

Generosity

HENRIETTA MARCUS

WHEN the disciples asked Jesus to send the multitude away to procure provisions for themselves, he answered, "Give ye them to eat." His followers were probably surprised at such a demand, seeing they had but five loaves and two fishes to distribute among five thousand men. Evidently the disciples thought, "Here are thousands of hungry people and nothing to give them;" on the other hand, Jesus demonstrated the omnipotence of Love to satisfy the physical as well as the spiritual needs of mankind. There is always a difference between a gift given for the mere pleasure of giving—the careless generosity of mortal mind—and one offered in love, the value of which lies in what it represents. The feeding of the multitudes was a concrete demonstration of Jesus' love for them, the giving of loaves and fishes an expression of his desire to impart that spiritual food which alone could sustain them. It was the blindness, or indifference, of the disciples on the latter point that made them incapable of satisfying even the physical needs of the people around them.

The narrative of Elijah and the woman who was a widow also shows how supply is always adequate when the true source is sought. Elijah asked the widow for bread, appealing to her generosity, and she, willing to give but oppressed by the sense of want and poverty around her, feared to share what she had, thinking her further needs might not be met. Under the influence of the larger thought and more spiritual understanding of the prophet, she consented to share what she had, and in doing this her needs were supplied, and the barrel of meal did not waste nor the cruse of oil fail. If we share the good that comes to us, knowing that it is the gift of God and therefore inexhaustible, there will always be enough and to spare. Why do we not learn the lesson and live to bless rather than to receive? It is fear that holds us back from imparting to others the blessings that are ours, and this fear springs from a profound ignorance of the nature of supply, its origin and infinitude. Mere giving is in itself but a doubtful blessing, for both the donor and the recipient, unless it is an expression of a real love for mankind and not merely an act to relieve one's feelings or satisfy one's conscience.

There is no doubt that the generous man is lovable, but generosity is a term so loosely applied that it may include lavishness, personal extravagance, and pride of bestowing, all of which are far removed from that real generosity which gives out continually, regardless of self. Oh, the joy of it when once we recognize that we possess boundless wealth which we can share with others. We all possess some good which, if wisely and thankfully used, increases by expending. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Was not this the fact that Jesus endeavored to impress on his followers on the occasion of the feeding of the multitude,—that they themselves had power to satisfy the needs of their fellow men? He said, "Give ye them to eat;" and when the disciples failed to understand his meaning, he blessed the loaves and fishes and gave them to the disciples to hand over to the multitude, showing how the humble earnest student can be a channel for good when his work is blessed by the Christ. Whatever we possess, when recognized as a gift from God, can be used to bless those around us as well as to benefit ourselves.

Many opportunities come to us daily to prove by deeds the value of our words of generosity. The hunger that appeals to us for satisfaction calls upon us to give out, in some form or other, the love and goodness that we have ourselves received. It is a common thing to hear people say, "I would be so glad to help, but I have no money," or "I haven't enough time," or "I have not sufficient experience," and so on, just as in the parable of the wedding feast where each invited guest gave some excuse for refusal. Times change, customs alter, but mortal mind continues in the same old rut of apathy and indifference. The kind word, the patience with dullness and stupidity, the love for good that silences the claim of hate—these are all expressions of that real generosity of which the sharing of material possessions forms but a part. Our time, our intelligence, our money, are they not His? Have we really anything of our own except the consciousness of right? That, too, is a reflection of divine goodness.

We have been granted the joy of sharing the possessions intrusted to us, but, as in the parable of the talents, we shall have to render an account of our expenditure. What can we do to make the world happier, more beautiful, more harmonious; or rather, how can we help to destroy the conditions which make the reverse seem true? That is a point, perhaps, which we might consider more deeply and not leave to others to puzzle over while we continue along the old road of indifference and selfishness. Each one has great and precious gifts from God, and the only necessity is to use them continually—like precious pearls which must be constantly worn to keep them bright and luminous; for when laid aside they grow dull. It requires thought to give wisely.

Jesus looked up to heaven and "blessed, and brake" before he gave the loaves to the disciples to distribute among the multitude; and we, too, need to ask God's blessing and direction in our giving. The soft word because we are indifferent to error, the society amiability which condones im-

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morality of word and deed, are not signs of generosity but indications of moral apathy. Large donations to charities are often but means to an end to arouse admiration or perhaps to still a sense of undue niggardliness. An antivivisectionist was a subscriber to a large hospital, and one day he was horrified to hear by chance that the particular institute to which he was subscribing regularly was expending large sums on vivisection. He had failed to make inquiries as to how his money was being used. Most of us have erred in this fashion at some time or other. How wisely Jesus gave, satisfying the material needs and yet lifting thought toward the spiritual source of all blessings! The water that was turned into wine was an expression of supply on a joyful occasion and met the need of the moment, as likewise did the feeding of the multitude. The material expression of love was great and precious because it was an illustration of divine goodness made manifest to human understanding.

"Before they call"

REUBEN POGSON

IN "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 559), "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound." Jesus demonstrated the same truth when he caused the boat to be immediately at the other side of the lake. Yet even the annihilation of space seems less mysterious to the human mind than does the obliteration of time, notwithstanding the fact that time annihilation is implied in the Scriptural statement, "Before they call, I will answer." If man is the image and likeness of God, then to him as to God time must be nonexistent. Was it not to this state of spiritual understanding that the angel was referring when he sware "that there should be time no longer"? Undoubtedly we are thinking that infinite good can be limited when we allow space or time to act as a barrier or gulf between our prayer and its answer.

Sometimes we are inclined to think that our prayers are not fully answered. This is often because we do not associate some blessing with the prayer which was offered. We have allowed the time sense to separate us from the unity and ever presence of all that is good. The writer's providential avoidance of disaster on board a vessel which was torpedoed during the last few weeks of the war brought home the far-reaching effect of the mental work for the church, done by himself and others. After over seventeen years of continual attendance at Christian Science services it became his duty to go on active service in the British Army. For three months he never saw a Christian Science church, society, or even a Christian Scientist. This in addition to the hardships of army life in a country where antagonism, open and concealed, to the British Army was generally manifest, made him at times wonder when he should have the joy of attending a Christian Science service again and feel that sense of freedom which seems stifled in an atmosphere of opposition. There remained, however, this joy,—that he could mentally work for the Church of Christ, Scientist, and enjoy that spiritual fellowship of the household of Principle which Christian Science had revealed to him. Mental work for the revealing of the glory and prosperity of the church was done every day, sometimes in a quiet hayfield in a few moments' respite from duty; sometimes in a sentry box in the middle of the night midst darkness, desolation, and torrential rain; sometimes—and this most often—sitting up in the night in the hut when the rest of the men were asleep.

At last there came the time when leave would be due in a few weeks. The usual drafts went from his regiment on Wednesday or Thursday, and as the actual leave was for only six days, it meant that on whichever of these two days one went, there would be no opportunity to attend a Wednesday evening testimony meeting. To get anything which involves a slight alteration of procedure is a very difficult task in the Army. When that "anything" requires special forms to be filled in by men often overburdened with work, the task is even more difficult. More than once while trying to get permission to go two days before the rest of the "leave" men, the writer felt like giving it up. Finally, however, the Regimental Sergeant Major, amidst his multifarious duties, very kindly made all the arrangements, got the necessary papers filled in and signed, and the writer was free,—free for eight days, six days' leave and two days for traveling. Words failed to express his gratitude at the Wednesday evening testimony meeting which he was thus able to attend, or his thankfulness to God for Christian Science and our beloved Leader, for the help that Christian Science had been to him during experiences so violently different from those of civil life. Yet the biggest testimony of all, although he did not know it at the time, was his presence in that church. The next morning the boat on which he would in the ordinary course of events have been traveling with many of his comrades was torpedoed, and he might have shared their danger. Incidentally, he is glad to record that the Regimental Sergeant Major, after two hours in the water, was one of those to be picked up and saved.

"Before they call, I will answer." The scientific explanation of this is, that if one is trying to pierce the veil of this material dream, he walks through the mazes of this dream with its time sense and space sense, and is led by Principle to do the highest good which he knows, and by so doing he misses much that is cruel and disastrous in this mortal existence. Let those who see no result, in their own particular field, of the mental work which they faithfully do for the church recognize that it was the love of Christian Scientists for their church which helped to attract the writer among others to the Christian Science church in the first place, and to his own home church on this particular occasion when he avoided possible disaster. This experience and many others during his brief service in the Army have tended to convince him that the only thing which will save the world and humanity from all disasters, physical or otherwise, is the love that is the manifestation of Principle. Divine Principle, Love, knows no time but exists always in the eternal now.

Spiritual Lessons

IDA LUCKE WILBUR

ONE pities the canary confined within the narrow limits of his gilded cage,—and yet, who is more restricted or imprisoned than mortal man, still in bondage to the five physical senses, still seeking happiness in worldly interests, still fearing an unknown evil power?

After experiencing through the study of "Science and Health with Key to the Scriptures" a wonderful spiritual healing which resulted in mental as well as physical freedom, the writer was eager that her pet canary might also enjoy a larger sense of liberty. For five years they had been daily, yes, hourly companions; he in his gilded cage and she in her imprisoned sense of a sick body. Suffering from serious internal troubles which gradually caused physical inactivity and then the disuse of her eyes, the writer became a helpless and hopeless invalid. No wonder a great bond of sympathy

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grew up between her and the bird. Now that freedom, health, and harmony had come into her own life, she eagerly opened the cage door for her beautiful pet so that he, too, might taste the joys of freedom.

His first attempts to be free were so full of fear that the writer soon learned to remain very quiet, mentally declaring the truth that "perfect love casteth out fear." Gradually he became graceful in flying, and each day would venture a little closer to the writer. There were many lessons in patience and self-control for her to learn in order to prove to the bird that she was always trustworthy. Then the writer realized that all of God's ideas are free and ready to unfold to man when thought is purified of self and shows a fitness, a trustworthiness, for their reception. As she gradually learned to still self-will, the bird gained in confidence, until one happy day he flew upon her shoulder, took a seed from her lips, then perched upon her head and sang a sweet song of gratitude. Here was an opportunity to overcome self-gratification. Goethe well says, "Not doing what one likes to do, but liking what one has to do, makes life blessed." And how can man ever grow into the complete self-sacrifice necessary to obey the command, "Follow thou me," unless he begins to learn self-restraint and self-control in the small daily experiences.

When a ray of sunshine enters the window, how quickly and eagerly the canary welcomes it and basks in its glowing warmth. So God's child is grateful for the light of Truth and Love. To-day, though the bird is flying in the same room and among the same familiar objects, what novel freedom, what joy he is realizing. So mankind through spiritual, ascendant thinking, awakens to the unfoldment of God's infinite ideas, and life is spiritually discerned. Illumined thought sees the opportunity to reflect God everywhere,—in office, in schoolroom, in kitchen,—and all work becomes God's work. Mrs. Eddy states in Science and Health (p. 323): "Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory."

To-day the fearless canary follows his friend anywhere indoors, and out on a large screened porch, always eager to light upon her finger and burst into a rapturous song of thanksgiving. The writer is thus reminded that freedom belongs to all of God's ideas and will unfold to man, in proportion as man is God-governed.

[Written for the *Sentinel*]

Evensong

MARION C. JONES

DEAR Father-Mother Love, the day is ending—
Day that began anew with praise to Thee;
Dawn touched the mountain peaks to rose; descending,
Tinged the blue mist of valley gloriously.

Thy little ones the valley have forsaken
For steep ways winding upward to the skies;
In fresh sunlight another step they've taken,—
Celestial heights the goal before their eyes.

The wilderness that marches up the mountain
Baffles each pilgrim—yet Love's arm enfolds;
Forth from the rock there springs a living fountain,
In noontide heat and stress Love's hand upholds.

Dear Father-Mother Love, though light is waning,
And glorious summits still far distant seem,
We know a higher love we have been gaining;
To-morrow leads us farther from the dream.

Selected Articles

["The Authority of Jesus"—*The Christian Science Monitor*, Boston, U. S. A., Aug. 27, 1919]

If there was one quality in the teaching of Jesus of Nazareth which impressed the multitude more than another, it would seem to have been the authority with which he spoke and acted. Constantly the New Testament records refer to this, and quote the exclamations of surprise with which the people acknowledged their recognition of it, and that this authority extended even to the elements. What makes this the more remarkable is the fact that at that time the scribes and Pharisees had for many years claimed to rule the Jews with the strictest discipline, based on the authority of the law, which carried with it all the weight of age and convention, so that the people were by no means unfamiliar with authoritative statements. And yet they evidently felt some striking difference in the attitude of Jesus, who, although he was not attempting to assume any kind of dictatorship over them, impressed them with this strong sense of authority.

At a time like the present it is interesting to inquire into this subject, for human nature being much the same in the twentieth century as in the first, cause and effect in these matters are likely to bear a similar resemblance. The basis of the authority with which Jesus spoke was, unquestionably, knowledge. He spoke what he knew, not what he believed or opined, and on that knowledge he acted and made it therefore demonstrable. That is the whole matter in a nutshell. The scribes and Pharisees did not know; they talked, they preached, they were full of superstitions, and though many were no doubt well-meaning men, their actions were limited to such matters as ceremonial washings, tithing, "mint and anise and cummin," and some were hypocrites and cruel.

This knowledge which Christ Jesus made so practical was the knowledge of the truth about everything; it was the word of God which had searched his bone and marrow, had tested every fiber of his being, before he came forth to give it to the world. Through this knowledge he healed the sick, he controlled the elements, he fed the multitude. No wonder the people felt the power of it. Is not this the secret of what is happening to-day? Since the old superstitions have vanished under the light of better education, men have felt that there is no authority anywhere, either in religion or politics. No one speaks to them with knowledge except the professor of natural science, who deals with matters somewhat apart from the ordinary man's range of interest, and whose knowledge is also confessedly constantly changing. The truth is that there is no authority really but God, and the old idea of God has vanished, and unless a new and valid idea of Him appears the world must perish, or as Peter expresses it, "melt with fervent heat." The student of Christian Science believes that in this Science such a valid idea has been revealed, and that only here can salvation be found, because Christian Science reveals through demonstration the Principle which gave Jesus his authority.

Beginning on page 112 of the textbook, "Science and Health with Key to the Scriptures," we read: "God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle. The letter of Science plentifully reaches humanity to-day, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love." And again, beginning on page 469: "With one

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Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science."

Taking these two quotations together we understand that this divine Principle or Mind is the Supreme Being or cause, and if men generally recognized this and the connate fact that Principle is to be demonstrated according to law, there at once would be the authority based on knowledge, which would unite all in one desire and accomplishment. History, ancient and modern, has proved, times without number, that if men are assured that a cause is right, that they have a leader whom they can respect and trust, they will unite and follow that leader, and give up all selfish desires for the cause in a way that is astonishing to those who do not see the underlying motives. So, if men are given a vision of God and of His Christ which they can understand and prove, they will unite and leave their materiality and their greed and will find happiness and peace in obedience to divine Principle.

The follower of Christian Science is proving to-day in his own individual experience that obedience to Principle gives him already a large measure of authority over disease and adverse circumstances, and thus proves to him that it is merely a question of a more universal understanding for that dominion to become a world-wide possession. This to him is the coming of the Christ and the verification of the message written to the Pilgrim Fathers, "When Christ reigns and not till then will the world have rest;" but just so long as the world believes that the Christ was one individual person who walked on earth nineteen hundred years ago, so long will it continue to wrangle through the different creeds built upon that belief. When Christ is understood to be Truth, which was before Abraham, and will always be, then will the authority Christ Jesus exercised be available again, and Christ's kingdom will be on earth as it is in heaven.

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[John M. Dean in *Memphis* (Tenn.) *Commercial Appeal*]

The "testimony of common sense" is a stock phrase of those who decry any teaching which does not conform to popular notions, and must have been what Paul had in mind when he said, "The wisdom of this world is foolishness with God." Reliance on the evidence of the physical senses holds out no promise for the salvation of man, and it is only as men rise above sense testimony into the realm of spiritual things that they can cognize what Paul terms "the evidence of things not seen." Paul also said, "The flesh lusteth against the Spirit, and the Spirit against the flesh," and throughout the Bible the things of the flesh receive merited condemnation. Religionists who hold to the flesh (matter), zealously arguing for all its boasted claims, are at the same time contending that God, Spirit, is something less than almighty.

To say that Christian Science is pantheism while at the same time admitting that Christian Scientists deny that statement, is to charge Christian Scientists with being either less intelligent or less honest than this critic,—a charge which I am sure his modesty would deter him from making intentionally. For his information, however, let it be said that Mrs. Eddy deemed this a question of such importance that she at one time wrote a special Message to The Mother Church entitled "Christian Science vs. Pantheism," and no thinking person can read this Message and honestly conclude that Christian Science is anything but the exact opposite of pantheism.

No doubt the critic will concede the truth of the statement in Genesis that God's work was "finished," and that He pronounced it "very good;" also that declaration in the first chapter of John, "All things were made by him; and without him was not any thing made that was made." If he will acknowledge the truth of these sayings, I respectfully submit that his jealous regard for the real entity of sin and disease has no ground left to stand upon—not that these things do not appear terribly real to the mortal, human sense of things. It must be apparent that if God never made them, they have no reality beyond that attached to them by prevalent wrong thinking; while to assert that He did make them is to charge Him with creating all evil and involves a contradiction of Scripture, and therefore of both reason and revelation.

The healing of sickness is not the whole of Christian Science any more than it was all of primitive Christianity as practiced by Jesus and his immediate followers. A practical, worth while religion does not postpone salvation to a future life, and must necessarily comprehend the healing of present ills of every possible name and nature. Christian Science does this, but because the healing of sickness makes the greatest appeal to the average person, this phase of help excites the most comment now as in the time of Jesus.

Our friend acknowledges that Christian Scientists make the Bible their "constant companion;" yet he says the Bible is the only "antidote" for Christian Science. He also says in effect that the Bible should be studied "without note or comment,"—certainly a strange assertion to come from one who averages, no doubt, at least two sermons a week in explanation of the Scripture, and who was attempting such an explanation at the very time he made the statement in question. This critic will sometime learn, as other well meaning critics have grown wiser in learning, that the only "antidote" for Christian Science is something that will better serve the needs of mankind. If he can offer such an antidote, the world will accept it without compulsion, but unless he can do this, silence is more becoming than mere iconoclastic words.

In these enlightened modern days sensible people will not go to a blacksmith for lessons in watchmaking, to a watchmaker for lessons on horseshoeing, nor to an uneducated person for instruction in mathematics. By the same token they will not go to a prejudiced preacher of another denomination for a correct statement of Christian Science. Our friend incidentally acknowledges a list of good things that are resultant from Christian Science, and this concession destroys his entire argument. "Ye shall know them by their fruits," said Jesus; and this infallible test of true Christianity is just as pertinent to-day as it was nineteen hundred years ago.

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[Joseph E. Badger in *Montreal* (Canada) *Star*]

Permit me to reply to the ministerial attack on Christian Science as reported in your columns. In the first place, had this well advertised, so-called "Christian Science lecture" been designated, "Some False Views on Christian Science by Local Clergymen," it would have been more correct, and would have been less misleading to the general public. The admission, by one of these critics, that "he found its teachings an intellectual impossibility," at once disqualifies him as a competent judge of it. Yet, undeterred by this acknowledgment of his failure to grasp its teachings, he launches an attack on a figment of his own imagination; and is assisted in this display by a fellow clergyman in arms, who at first criticizes him for his "kid glove" attempt, and then joins in

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the attack more vigorously himself by resorting to the accusations that the Pharisees of old used toward Christ Jesus and his teachings.

Christian Science must be judged, not by what its critics say against it, but by its essential Christianity,—by what it really is and what it is accomplishing. It must be judged, not by whether it conforms to certain accepted standards or beliefs of ecclesiasts, but solely by the vital questions: Does it conform to the teachings of Christ Jesus? Is it fulfilling the essential mission of the religion he taught, which unmistakably is the healing of the sick and the reformation of the sinner? Christian Scientists emphatically declare, as a result of their experience, that it does so conform, and they prove this declaration in their daily lives. In every Christian Science church on every Wednesday night, all over this and other lands, many thousands of God-fearing people who are the direct beneficiaries of this healing, saving religion, bear willing and grateful testimony to its efficiency as a healing and redemptive teaching. These people are well and favorably known in their respective communities. They command the respect and esteem of their friends and their neighbors. Their word can be considered unimpeachable, because their integrity as citizens is unquestionable. They are Christian Scientists because of what Christian Science has done for them. When all else had failed in most cases, the power of God through Christian Science healed them.

In choosing to attack the religion of a large number of their fellow citizens who are endeavoring, with a gratifying degree of success, to reduce the sum total of the world's load of sickness, distress, and despair, these two Christian ministers were not only wasting their time and that of the teachers of the Sunday School Association, whom they should have been instructing in teaching the gospel message, "On earth, peace, good will toward men," but were exhibiting a regrettable spirit of intolerance which would, if it could, tear down that which has given to unnumbered thousands health in place of sickness, joy in place of sorrow, and peace where discord was before.

Until the theologians of the present day are able to prove their faith by their works, and so fulfill the unconditional command of the master Christian to "heal the sick," they can gain nothing by attacking a church that is willing to accept, and does accept without reservation, the Master's every command, and to rest the future of its growth, not on dogma and creed, but on its ability to bring to the individual, and so to society, better health, better morals, greater happiness, and a clearer and more scientific understanding of God and man.

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[W. Stuart Booth in *Boulder* (Colo.) *Camera*]

The latest criticism of Christian Science by a writer in the *Camera* furnishes an excellent example of one fighting "as one that beateth the air;" for in spite of many motions, the use of many adjectives and comparisons, the critic misses the mark entirely. It is evident that if Christian Science were what he supposes it to be, it would not have been accepted by so many intelligent Christian believers and have earned the respect of a large number of others who have witnessed its works, but have not studied its textbook. However, Christian Scientists do not feel unkindly toward the critic; for all the unkind, untrue things that could be said against Christian Science, were voiced long since by those who later discovered their error and are now themselves Christian Scientists.

Christ Jesus did not teach, and therefore Christian Science does not teach, that obedience to the two great commandments about loving God and our neighbor would result in immortality in matter, although Jesus said, referring to these commands, "This do, and thou shalt live." The Master evidently meant that those who obeyed his spiritual behests would thereby be enabled to prove his statement regarding eternal life, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Paul grasped the spiritual import of Jesus' words when he wrote, "To be spiritually minded is life and peace," and again, "In him [God, Spirit, Mind] we live, and move, and have our being."

Obviously Jesus taught no mere post-mortem salvation and immortality, for he not only preached that "the kingdom of heaven is at hand" and admonished his followers to preach the same, but verified his preaching by his practice of bringing more of heaven, harmony, into the lives of men, by healing them of their ills, comforting them in their sorrows, and destroying their sin. In promising that those who believe on him should do the same works, he attached no time limit; for he knew that God and His law of harmony are ever present and ever available to all who live in obedience to that law.

On page 343 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Anciently those apostles who were Jesus' students, as well as Paul who was not one of his students, healed the sick and reformed the sinner by their religion. Hence the mistake which allows words, rather than works, to follow such examples! Whoever is the first meekly and conscientiously to press along the line of gospel-healing, is often accounted a heretic." Fortunately it has been found that to be accounted a heretic because one is a Christian Scientist, does not cut one off from God's loving care and healing power; but on the contrary anyone who earnestly studies the Bible in the light of the Christian Science textbook and lives daily in accordance therewith, will have occasion to echo the psalmist's song, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

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[From *The Christian Science Monitor* (Copyright)]

Turn back, O ye nations, in your prayers,
To the long ago;
When a victor king, after sacrifice,
Heard the voice of God, in a dream,
Commanding, *Ask now what it is*
That I shall give to thee;
And the victor king implored:
Give thy servant an understanding heart,
To discern between good and bad;
Give thy servant an understanding heart—
Just that, O God, and no more!

To-day is our Gibeon—God is calling—
O nations, hush and withdraw,
And pray, as he prayed and found favor with God;
Not for long life—
Such life as the senses weave in myth,
Bound fast on the looms of time;
Not for riches, piled high, to melt once more
Into munitions of death;
But pray for the understanding heart
That shall know the good from the bad,
And forswear the carnal idol, at last,
For man as the image of God.

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William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

The Inner Meaning of Patience

Quite often men think of patience as a negative quality of mind, for to them it seems to be submission to slights, endurance of suffering, or resignation under sorrow; but the Christian use of the word ennobles it. The patient man has quiet fortitude which meets the trials of the present without discontent and faces the possible troubles of the future without perturbation. He has steadiness in action and continues in a right course tranquilly. He overcomes difficulties with persevering energy, but is tolerant with others and not soon discouraged in his continual efforts to help them. In human relationships patience goes beyond forbearance, which may be simply nonretaliation, and is well defined as "keeping kindliness of heart under vexatious conduct."

Patience, then, is not feebleness, but great strength, and it can be manifested in the Christian sense only when based upon faith. Genius has sometimes been spoken of as being just a great patience; that is, an ability to persevere in a particular course to the end. But one form of genius may have for its end merely self-exaltation, and the world be none the better for the conflicts and turmoils it introduces through the person of some all-highest leader or some truth-destroying philosopher; whereas the faith and patience of the saints is a perpetual leaven, inspiring mankind to higher things. Fortitude and perseverance without vision may fight for the evil side; but faith enlightens the mind as to what is good and affects the worker with both tenderness and courage in working out patiently the designs of good. In the work of the Christian Scientist patience is essential. Our Leader says in "Miscellaneous Writings" (p. 7): "Great charity and humility is necessary in this work of healing. The loving patience of Jesus, we must strive to emulate."

Faith is ever the Godward look whereby the eyes are enlightened and the heart is comforted with the assurance and very substance of good. Where faith is, patience easily follows and becomes the manward aspect of fortitude, composure, and long-suffering kindness. Patience, then, is really the maintenance of faith for men; it is noncomplaining expectancy of good results; it is good will unwearied and kindness undismayed. It does not retaliate when slighted nor take revenge when injured, but commits the case to Mind. It is interesting that Peter's remembrance concerning the example of Christ Jesus is that he "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

In the practitioner of Christian Science, patience may be spoken of as tenderness waiting for results which are foreseen by faith. How beautifully Mrs. Eddy values this work of the practitioner. She says (Miscellany, p. 247): "God has called you to be a fisher of men. It is not a stern but a loving look which brings forth mankind to receive your bestowal,—not so much eloquence as *tender persuasion* that takes away their fear, for it is Love alone that feeds them."

The whole life of the Discoverer and Founder of Christian Science has shown how much she trusted like the saints of old to faith and patience in gaining her results, and at this period in the world's history it would bless men greatly if they were to follow her example. Human ways are full of impatience, arbitrariness, partiality, and partisanship, but such paths do not lead to solutions. Murder is not cured by breaking the necks of some criminals and imprisoning others. It will be eliminated only by a change in the heart of mankind. Jesus made it very clear that the flash of anger, the encouraged vexation and bitterness within, must be eliminated. Then there are those not wicked but undeveloped, or incompetent, with whom men are tempted to be impatient. Weary of the lame man limping in the rough path, mortal mind desires to push him out of the way altogether. Christianity asks for patience and for the endeavor to make the way more easy to travel. It says by way of admonition that we should help the weary one, and the incompetent, "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." What has in these past years deluged the world with blood but impatience, and what is needed now but an understanding that man will find universal freedom "not through human warfare, not with bayonet and blood, but through Christ's divine Science" (Science and Health, p. 226). Those who are to help the race must ever increase and strengthen their faith in God as Principle, Love, and likewise reveal in patience this faith which they cherish; for it is by patient continuance in works of love, it is by unwearied and never discouraged demonstration, that the fruits of faith finally appear.

William P. McKenzie.

Forgiveness

Much has been said about forgiveness. Many have been the prayers which have had for their burden either the desire to be forgiven, or the longing to know how to forgive. There has never been a time when humanity has not desired to find forgiveness for its sins. No sooner does a mortal become aware that he has infringed the divine law than he immediately reaches out to see how he may be absolved from the consequences which he inherently feels must be the result of such disobedience.

The fear of the penalty for sin committed has always gone hand in hand with the belief in sin, and many and varied have been the attempts to escape such penalty. It takes but a slight degree of honesty to discern that love of sin is at the bottom of the endeavor which would escape the suffering, but would still cling to the sin. So long as sin is loved and indulged there will remain the attendant fear of the punishment which sin itself always metes out to the one who indulges its demands. The belief that there is satisfaction in wrongdoing has closed the eyes of men to the awful nature of evil and its terrible consequences. It is this blindness which shuts out the possibility of seeing that there can be no real forgiveness until sin itself is relinquished and thereby destroyed; for no one could be contented with a forgiveness which did not include the blotting out of all remembrance of the sin. "I will remember their sin no more," is one of the most precious of God's promises.

In speaking of the way mortal man is to be saved from sin, Mrs. Eddy says (Miscellaneous Writings, p. 90): "He must know that God is omnipotent; hence, that sin is impotent. He must know that the power of sin is the pleasure in sin. Take away this pleasure, and you remove all reality from its power. Jesus demonstrated sin and death to be

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powerless. This practical Truth saves from sin, and will save all who understand it." To believe that sin confers pleasure, that it can ever produce good, is to believe that good can come out of evil, and this is to deny the very nature and power of God, good. For one to love God, good, sufficiently to be willing to say to every least temptation to indulge in the belief in sin, "You cannot deceive me, because you can bring no satisfaction," is to have started to prove the unreality of sin. The moment one is willing to admit that sin affords no pleasure, he has begun to win the understanding of what forgiveness from sin means. Mrs. Eddy tells us (Science and Health, p. 5), "Sin is forgiven only as it is destroyed by Christ,—Truth and Life." This opens to mankind the glorious possibility of the blotting out of sin, which constitutes perfect forgiveness; for sin can only be forgiven as it is forsaken.

To the burdened heart longing to be rid of sin, tied down as it has been through false education, not only to the belief in the reality of sin but also to the fear of it, Christian Science comes with its glad offer of redemption and lifts one to an immediate sense of hope, which the schools have never given. It not only uncovers the undesirability of sin, but teaches how denial of such satisfaction from the standpoint of constant realization of the all-satisfaction of good, will result in an ever increasing power to resist and reject sin's every claim and thus bring the understanding of that forgiveness which neither knows nor remembers sin. For when a sin is really forsaken there can no longer be any necessity or temptation either to fear it or to contemplate it from any standpoint whatsoever.

Jesus taught us to pray, "Forgive us our debts, as we forgive our debtors. . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The joy and freedom which accrue to one from the scientific forgiveness—blotting out, annihilation of even the remembrance—of his own sins, can only be exceeded by the bliss which comes to him when through this same method he finds himself able to forgive and forget—prove unreal—his brother's trespass against him. Many a Christian, before Christian Science was revealed to him, had prayed earnestly and long to forgive an injury, and sometimes he had felt his prayer had been answered,—that it was really possible to love his brother in spite of his offenses; when, lo and behold, a second offense committed against him by the same brother, and there was the first offense presenting itself to be forgiven all over again! Then how impossible seemed the task of forgiving until the "seventy times seven" of Jesus' command!

How different it all is now, with the wonderful illumination which Christian Science gives us, showing how to understand and follow the teaching and example of our beloved Master. It indicates so plainly that the only reason one ever sins, or continues even to believe in sin either in himself or in others, is because he believes in some—oftentimes subtle—way that he can find pleasure in so doing. Then who would be so foolish as to continue this torment of evil thinking, when all one needs to do that he may find peace and comfort and joy is to turn away from sin to the love of God, good. What marvelous satisfaction must be found in loving good to the exclusion of every suppositional opposite until no belief in sin shall have power to deceive or hold us in its detestable thralldom! Then let us lift up this love of good in our hearts until all men shall see the power of God to bless in overflowing measure all those who forgive as they would be forgiven. ELLA W. HOAG.

Among the Churches

Current Notes

DAYTON, OHIO.—As indicating the growth of Christian Science in Dayton and the activity of the Scientists here, the congregation of First Church will hold its regular services in the Y. M. C. A. Auditorium beginning with the Wednesday evening testimony meeting, August 20, while its church edifice on South Robert Boulevard is being redecorated, modernized, and better adapted to the needs of the movement. While every effort is being made to refit the Boulevard property for the present use, the Scientists already see the need for large representative churches that will occupy the place in Dayton that is held by the Christian Science churches in other progressive cities of the country. Second Church of Dayton recently announced the purchase of a beautiful church site on Grand Avenue, Dayton View.

Dayton Journal.

DENVER, COLO.—Plans have been completed for the new church home of Fourth Church of Christ, Scientist, to be erected on the triangular plot of ground at West Thirty-first Avenue, Lake Place, and Grove Street, at a cost of nearly one hundred thousand dollars. The contract for the excavation and foundation is to be let at once [September], and it is expected that ground will be broken within the next two weeks. On the street floor will be located the Sunday school room, having a seating capacity of seven hundred. The seating capacity of the auditorium will be about eleven hundred.

Rocky Mountain News.

Lectures in Suburbs of Boston

The Mother Church announces the following lectures in the Boston suburbs to be delivered by John Randall Dunn:—

Roslindale and West Roxbury: Gorman's Theater, South and Washington Streets, Roslindale, 3 p.m., Nov. 16.

Everett: Olympia Theater, Chelsea Street, Everett Square, 8 p.m., Nov. 16.

Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Nov. 17 and 18.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 20.

Mattapan (Milton lecture): Oakland Hall, Oakland Street, Mattapan Square, 8 p.m., Nov. 21.

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 23.

Watertown: Masonic Hall, 23 Main Street, 8 p.m., Nov. 23.

Revere: Revere City Hall, Broadway, 8 p.m., Nov. 25.

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The Lectures

BOSTON, MASS. (The Mother Church).—Dr. John M. Tutt, lecturer; introduced by Bicknell Young, First Reader, who said:—

It is a special pleasure and privilege again to welcome an audience to a lecture on Christian Science here in The Mother Church. At these recurring seasons it is well perhaps for us to remember that the object of giving these lectures is not that of mere propaganda. We are not as a body of people primarily engaged in striving to add to our numbers. We are giving these lectures because we unselfishly desire to have mankind learn of the Science of Life and be at peace. Through the study of Christian Science we have

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come to recognize that the kingdom of heaven is man's natural state of existence. All the harmony which belongs to that kingdom exists now and here as an inevitable phenomenon of the divine Principle, Love, which Mary Baker Eddy, in her discovery of Christian Science, revealed to the world. To demonstrate this divine Principle we must have enlightenment. It follows, therefore, that enlightenment is the need of mankind. Pure spiritual enlightenment constituted the Mind "which was also in Christ Jesus." To find that God's universe is all right and that there is no other universe, and then to prove this fact step by step by demonstration, is the way of Christian Science.

Paul speaks of Luke as the beloved physician. We believe this term was particularly apt because the Bible indicates that Luke, when he became associated with Paul, had forsaken material methods of healing and had learned to heal by the infallible power of Spirit. Our friend who comes to speak to us this evening was a physician according to materia medica, but has learned through Christian Science to follow in the footsteps of Luke. He will tell us of the healing and saving power of Christian Science.

BARRINGTON, ILL. (Society).—The Rev. Andrew J. Graham, lecturer; introduced by Mrs. Grace E. Gleason, who said in part:—

It seems a fitting conclusion to the program for health promotion that has been carried out in our village during the past week that we should have an opportunity to hear this subject discussed from the point of view of Christian Science. Whatever preconception may exist in one's thought as to the nature of the teachings and curative mission of Christian Science, it will be found that this system is identical in practice with the method of healing used by Christ Jesus, our great Way-shower, throughout his ministry, and that its theology is the simple spiritual doctrine of primitive Christianity.

CORDOVA, ALASKA.—Charles I. Ohrenstein, lecturer; introduced by Mayor A. J. Adams, who said in part:—

To many people the term Christian Science is of no more significance than the name Baptist, Methodist, Presbyterian, or the name of any other of the many religious organizations; but to the person who has made a study of the teachings propounded by Mrs. Eddy and who has accepted the truth thereof, there is vastly more than the mere name. Christian Science deals largely with the problem of being, the nature and existence of God, and the nature and existence of man and his relation to God, and is calculated to affect our line of thought, and consequently our happiness.

After years of studious and careful research the Founder of Christian Science saw in the mathematics of the vast universe only order, beauty, and harmony, and she reasoned that equal order, beauty, and harmony extended to the relations existing between God and man, that divine law is eternal and unchanging, and is the same to-day as it was in the time of the Galilean Prophet nineteen hundred years ago. She accepted as true the statement contained in the last verse of the first chapter of Genesis and the first verse of the second chapter: "God saw every thing that he had made, and, behold, it was very good. . . . Thus the heavens and the earth were finished, and all the host of them;" that there was nothing further for God to do to add to our happiness either here or hereafter; that Principle is unchanging.

Mrs. Eddy reasoned that the same divine law that was demonstrated by Jesus and his disciples in destroying sin, healing the sick, and raising the dead, is just as effective to-day as it was nineteen hundred years ago. She did not promulgate a system of reformation; she attempted restoration. She did not attempt to patch up the old, worn-out garment of theology, but she discarded it for one that though ancient, was without rent, and as strong and beautiful as when first wrought out by the hand of God. She planted in the fertile soil of the nineteenth century the same seed as was sown by the Galilean Prophet in the first century. She proposed a return to the apostolic standards and rules of conduct.—*Cordova Times.*

FERGUS FALLS, MINN. (Society).—Judge Samuel W. Greene, lecturer; introduced by Roy G. Loomer, who said in part:—

Christian Science is a religious teaching that heals the sick as well as reforms the sinner. It takes its authority from the Bible. This method of healing is not new, nor was it new when Jesus was on earth. The prophets before Jesus' time healed the sick. However, Jesus the Christ was the most successful healer the world has ever known. He not only performed cures himself, but gave instructions to students or disciples, and they went from city to city and healed the sick and cast out devils, showing that it was not the person of Jesus that effected the healing, but the knowledge that he possessed, because by imparting that knowledge to others he enabled them to heal also. And why should not the teaching of Jesus heal the sick to-day as well as it did nineteen hundred years ago? The Bible says that "God is no respecter of persons."

HORNELL, N. Y. (First Church).—Dr. Walton Hubbard, lecturer; introduced by Mrs. A. C. Small, who said in part:—

Since the beginning of the Christian era it has been the highest aim of mankind to attain peace, health, happiness, and prosperity,—a betterment of human conditions. A close study and application of the truth as found in Christian Science enables one to obtain these results. Mrs. Eddy, a noble, unselfish Christian woman, through spiritualization of thought and an inspired study of the Bible found the truth of which Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." She demonstrated the Principle of this truth by casting out error and healing the sick.

NEW YORK, N. Y. (Fifth Church).—John C. Lathrop, lecturer; introduced by John Nelson Ross, who said in part:—

It is well known that most people become Christian Scientists because they have been restored to good health through Christian Science or have been redeemed from adversity of some sort, or because they have found nothing of permanent benefit in other forms of religion. Christian Scientists generally are those who have gone through deep waters and have come to Christian Science to find rest and peace. Mrs. Eddy, our beloved Leader, has given it as her understanding that divine Science is the Comforter promised in the Bible, and Christian Scientists firmly believe this and demonstrate and attest it in their lives daily.

HIGHLAND PARK, ILL. (First Church).—George Shaw Cook, lecturer; introduced by Robert P. Walker, who said in part:—

We will all agree that Christianity refers to the doctrines taught and practiced by Jesus. His doctrine or method was not based on mere faith or belief, but upon an understanding

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of divine Principle; therefore, it was strictly scientific. It gave him a true sense of God and of His reflection, the perfect man. He proved beyond question that his theory was correct, in the healing of sin and sickness, the raising of the dead, walking on the water, and in many other ways. We are therefore justified in speaking of his religion, as Mrs. Eddy terms it in Science and Health (p. 473), as "the Science of Christianity," or Christian Science.

Jesus' commands: "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give;" and his promise, "He that believeth on me, the works that I do shall he do also," were meant not only for that particular period but for all times. Those who are working and praying scientifically are worthy to be called true Christians, or Christian Scientists. Not until Mrs. Eddy, the Discoverer and Founder of Christian Science, published the textbook, "Science and Health with Key to the Scriptures," did the world have any knowledge of the method by which Jesus destroyed the many beliefs of mortal mind.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Alhambra: Alhambra Theater, 8 p.m., Nov. 18.
Oakland (First Church): Auditorium Theater, 8 p.m., Nov. 14.
Oxnard: Victory Theater, 3 p.m., Nov. 16.
South Pasadena: Colonial Theater, 8 p.m., Nov. 17.
Stockton (First Church): Auditorium, North Eldorado Street, 8 p.m., Nov. 13.

CANADA—Windsor, Ontario: Armouries, 8 p.m., Nov. 14.

ENGLAND—Blackpool, Lancashire: Grand Theater, Church Street, 3 p.m., Nov. 16.
Bromley, Kent: King's Hall, Lewisham, 3:30 p.m., Nov. 30.
Eastbourne, Sussex: Saffron's Rooms, 8 p.m., Dec. 9.
London (First Church): Chelsea Palace, Kings Road, S.W., 3 p.m., Dec. 7.
London (Fourth Church): Library Hall, Stoke Newington, N., 8 p.m., Dec. 2.
London (Seventh Church): Kensington Town Hall, W. 8, 8 p.m., Nov. 25.
Portsmouth, Hampshire: Church Building, Pembroke Road, 8 p.m., Dec. 8.

ILLINOIS—Centralia: Arcadia Hall, Pittenger Building (Note change), 8:30 p.m., Nov. 9.
Champaign (First Church): Park Theater, 3 p.m., Nov. 16.
Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Nov. 13 and 14.
Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., Nov. 17.
Chicago (Twelfth Church): Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 3:30 p.m., Nov. 16.
Fairbury: Central Opera House, 8 p.m., Nov. 10.
Maywood: Masonic Temple, Second Street and Fifth Avenue, 8 p.m., Nov. 13.

INDIANA—Elkhart: Church Edifice, Second Street and Lexington Avenue, 8:15 p.m., Nov. 18.
Indianapolis (joint lecture): Murat Theater, 3 p.m., Nov. 16.
LaFayette: The Fowler Hotel, 8 p.m., Nov. 13.

IOWA—Anita: Christian Church, 8 p.m., Nov. 18.
Burlington: Grand Opera House, 8 p.m., Nov. 13.
Des Moines (First Church): Auditorium, 516 Fourth Street, 8 p.m., Nov. 14.
Oskaloosa: Church Edifice, 406 East High Avenue, 8 p.m., Nov. 13.
Waterloo: Waterloo Theater, 8 p.m., Nov. 18.

KANSAS—Atchison: Church Edifice, Fourth Avenue at Santa Fe Street, 8 p.m., Nov. 18.
Kansas City: Church Edifice, Eighteenth Street and Tauromee Avenue, 3 p.m., Nov. 16.
Parsons: Best Theater, 3 p.m., Nov. 16.

LOUISIANA—New Orleans: Church Edifice, Nashville Avenue and Garfield Street, 8 p.m., Nov. 17.

MAINE—Bath: Universalist Church, 8 p.m., Nov. 18.

MASSACHUSETTS—Boston Suburbs (auspices The Mother Church):
Roslindale and West Roxbury: Gorman's Theater, South and Washington Streets, Roslindale, 3 p.m., Nov. 16.
Everett: Olympia Theater, Chelsea Street, Everett Square, 8 p.m., Nov. 16.
Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Nov. 17 and 18.
Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 20.
Mattapan (Milton lecture): Oakland Hall, Oakland Street, Mattapan Square, 8 p.m., Nov. 21.
Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 23.
Watertown: Masonic Hall, 23 Main Street, 8 p.m., Nov. 23.
Revere: Revere City Hall, Broadway, 8 p.m., Nov. 25.
Lawrence: City Hall, 7:45 p.m., Nov. 16.
Lowell (First Church): Colonial Hall, Palmer Street, 8 p.m., Nov. 17.

MICHIGAN—Adrian: Carnegie Library, 8:15 p.m., Nov. 17.
Detroit (joint lecture): Arcadia Hall, 4 p.m., Nov. 16.
Kalamazoo: Masonic Temple, 8 p.m., Nov. 20.

MINNESOTA—Red Wing: T. B. Sheldon Memorial Auditorium, 3:30 p.m., Nov. 16.

MISSOURI—Kansas City (joint lectures): Second Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Nov. 18; First Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Nov. 20.

MONTANA—Lewiston: Carpenter's Hall, 8 p.m., Nov. 13.

NEBRASKA—Minden: Gem Theater, 8 p.m., Nov. 13.
Omaha (Third Church): Druid Hall, 2414 Ames Avenue, 8 p.m., Nov. 13 and 14.

NEW HAMPSHIRE—Nashua: Park Theater, 3:30 p.m., Nov. 16.

NEW JERSEY—Elizabeth: Jr. O. U. A. M. Auditorium, 1132 East Grand Street, at Jefferson Avenue, 8 p.m., Nov. 16.
Rutherford: Masonic Hall, Park Avenue, 8:15 p.m., Nov. 21.

NEW YORK—Brooklyn (Fourth Church): Music Hall, Brooklyn Academy of Music, 3:30 p.m., Nov. 16.
New York (Third Church): Church Edifice, 125th Street, between Fifth and Madison Avenues, 8 p.m., Nov. 20.
New York (Tenth Church): Hotel Commodore, 3 p.m., Nov. 15.
Peekskill: Church Edifice, Washington Street and Hudson Avenue, 8 p.m., Nov. 14.

OHIO—Coshocton: High School Auditorium, Seventh and Walnut Streets, 8 p.m., Nov. 13.
Lima: Memorial Hall, 3 p.m., Nov. 16.
Painesville: Church Edifice, Park Place and Richmond Street, 8:15 p.m., Nov. 16.
Sandusky: High School Auditorium, 8 p.m., Nov. 17.
Springfield: High School Auditorium, 8:15 p.m., Nov. 18.
Wooster: City Opera House, East Liberty Street, 3 p.m., Nov. 9.

OREGON—Eugene: Church Edifice, Oak Street and Twelfth Avenue East, 8 p.m., Nov. 21.
Portland (First Church): Church Edifice, Eighteenth and Everett Streets, 3 p.m., Nov. 16, and 8 p.m., Nov. 17 and 18.

PENNSYLVANIA—Altoona: Jaffa Temple, 8:15 p.m., Nov. 14.
Butler: Court House, 8:15 p.m., Nov. 17.
Harrisburg: Technical High School Auditorium, 8:15 p.m., Nov. 18.
Philadelphia (First Church): Academy of Music, Broad and Locust Streets, 3:30 p.m., Nov. 16.
Swarthmore: The Woman's Club, 8:15 p.m., Nov. 15.

SOUTH DAKOTA—Aberdeen: Church Edifice, 307 Sixth Avenue, S.E., 8 p.m., Nov. 13.

TEXAS—San Antonio: Beethoven Hall, 8 p.m., Nov. 14.

WASHINGTON—Hoquiam: Church Edifice, Seventh and L Streets, 8 p.m., Nov. 13.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

I am very grateful for Christian Science. For years I had been a great sufferer from different complaints and had been having medical treatment nearly all the time. During the last few years I kept getting worse and was in and out of the hospital. Finally the doctors told me I was suffering from chronic Bright's disease and discharged me from the hospital as incurable. They told me I would have to give up work, live on a low diet, and have two or three hot packs every week, as that was all the hope for me. I went to another specialist, and he said the same thing. I continued the treatment for twelve months but kept getting worse and gave up hope. Then my prayer for health was answered. Through a friend I heard of Christian Science. I went to a practitioner for help and was healed of all my complaints in two treatments. I have taken no medicine since; I eat what I like, enjoy perfect health, and do my work with no trouble.

I am very grateful to Mrs. Eddy, and for the assistance received from some of the members of the church who have helped me to understand this great truth. All I want to do now is to help others to receive the benefits of Christian Science.—Mrs. M. Nielsen, Brisbane, Australia.

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My healing of almost unbearable nervousness and pain came through the mental change brought about by the study of the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had always found the human mind a most perplexing study and was one of those who having mourned, was comforted by Mrs. Eddy's wonderful book. This book taught me how to understand the Mind "which was also in Christ Jesus," and when I began to discriminate and to forsake the mind of mortals, according to the passage from Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts. . . . For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," I felt a change in my condition, and was quiet.

It was my experience that my former education was of little if any value to me in acquiring the understanding I have gained of Mrs. Eddy's book, for only through humility and a great desire to know the truth that Jesus said would make us free, could I glean any knowledge from my study. Being so willing and anxious to see what Mrs. Eddy had labored to have us see, I was soon able to discard glasses, which had been worn for some years, and my eyes were healed. All the old troubles and ills have been put off, and I am much healthier and happier than in those dark years, so full of uncertainty and fear, before Christian Science came into my life.

(Mrs.) Beryl Umstot White, Denver, Colo.

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Christian Science was of such immeasurable value to me during my military service that I would like to submit a testimony for publication. In civilian life Christian Science was my religion and my only remedy in case of illness for a good many years, but I was inclined, whenever any physical trouble assailed me, to depend a great deal on help from others. Just previous to the beginning of my service in the Army I began to realize that the help which had been so easily obtained would cease to be so close at hand when I became a soldier; and I had not a little apprehension as to how I would fare in the Army with its system of doctors, hospitals, hygiene, and physical regulations. Upon entering the service the Bible and Science and Health were taken with me and study was continued. Gradually came a confidence that my needs would be met, in whatever circumstance I might be placed. That confidence became conviction after a few months through being able by my own understanding of the truth to overcome different ailments in their first stages.

A little over a month after joining the Army my unit was sent to France, and after that I was deprived almost entirely of association with other Christian Scientists; but by depending wholly on God I was fully protected from the different ailments to which the soldiers seemed to be subject. I was overseas over thirteen months, and during that time, and also while in the camps in the United States, I had no medical treatment except the compulsory serum inoculations and vaccination administered when I first went to camp. Although there were minor complaints, I was absent from my duties only one day on account of illness and that was occasioned by the effects of one of the aforesaid inoculations. Our company served in some of the greatest battles of the war, and Christian Science was always a wonderful aid and comfort whenever my duties took me near the front lines. The reassurance which it gave me through the correct understanding of Life was very effective in allaying fear whenever I was exposed to danger. Promises of protection contained in the Scriptures were often brought to mind and proved. I was also enabled to see more clearly what my country and her allies were fighting for, and thus experienced a greater satisfaction in being privileged to serve in so great a cause.

There are many hardships attending the soldier's life in foreign service, especially for those occupying the devastated regions, and one of the greatest of these is lonesomeness. Owing to separation from loved ones at home, lack of diversions, the rigid discipline of the Army, the great difference between the old country and our own, and other causes, army life is apt to become very depressing at times. Christian Science was a great help in overcoming this form of discord and in preventing me from feeling despondent. There is nothing for which I am more thankful than my vest pocket copy of "Science and Health with Key to the Scriptures," which was sent to me by a friend after I had arrived in France. Having the textbook in such a small form is a great advantage to a soldier in active service, for the amount of his material belongings is necessarily very limited.

I am indeed thankful for all these blessings, and must acknowledge that Christian Science was indispensable to me throughout the war. I am also still more grateful to God for the glorious outcome of the conflict which was a complete victory for the forces representing justice and right.

Remi E. Nadeau, Los Angeles, Calif.

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When I first started the study of Christian Science, I received so much help and encouragement from the testimonies published in the *Journal* and *Sentinel*, also those given at the Wednesday evening meetings, that I send mine with the hope that it may help some one as I was helped. In 1914 I was healed of sciatic rheumatism in a few treatments from a Christian Science practitioner. Then I eagerly began the study of the Bible in the light of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through this study and attending the services regularly I was healed, in less than a year, of chronic sick headaches from which I had suffered for over twenty-five years, of kidney disease and nervous exhaustion, utter weariness of both mind and body, sleeplessness, defective circulation, chronic stomach trouble, ptomaine poisoning, and many

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other ills. As I have progressed in the understanding of God and His spiritual laws, I have been healed of sprained ankle twice. The first time the healing was accomplished in two treatments from a practitioner fifty miles distant; the second time, eighteen months later, the healing came instantaneously through my own declaration and realization of the omnipotence and omnipresence of God and His laws. I was afterwards healed of a broken wrist by the patient work of the same practitioner.

I can never be grateful enough to Mrs. Eddy for all the wonderful avenues which she so wisely and lovingly provided through which one can learn of this blessed truth. I am also grateful to the practitioners for their helpful and healing words of counsel. Christian Science has healed me of the fear of poverty in old age, of a sense of lack of many things, and has brought peace, and happiness, and strength in the place of worry, sorrow, and weakness. For all these blessings I am deeply grateful, but I can find no words to express my gratitude for the overcoming of my bitter hatred of God and man; I can only pray daily and hourly for more understanding.

(Mrs.) MILDRED O. TARLTON, Houston, Texas.

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It is nearly eight years since I came to Christian Science for healing. I was a traveling salesman, and for two years before leaving the road had been subject to periods of intense agony. The first diagnosis was intestinal indigestion. The attacks increased in frequency and severity, and I again sought a diagnosis and was told that my trouble was gallstones. An operation was recommended, with the cheering information that I might receive permanent benefit, but that probably future operations would be necessary. Another physician confirmed this diagnosis.

Shortly afterwards I left the road and was depending, for temporary relief, on medicine which was being taken daily. At this time Christian Science was brought to my notice by a man who had just been employed by the concern with which I had been connected for many years. He gave me a copy of the *Journal*, and on looking over the list of practitioners we selected the one that was nearest. I applied for and began to receive treatment at once. As I now know, my healing must have been immediate, but in a condition of great fear I continued treatment for twenty-one days, when I was lovingly told that further help was not needed. On the advice of the practitioner I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy as soon as treatment was begun, also began attending the Sunday services and Wednesday evening meetings. Since that time I have missed very few services and it is my daily practice to read the Bible together with Science and Health or other authorized literature. A few days after turning to Christian Science I threw away all material remedies and from that time all my needs have been met by this healing truth.

Not only was the condition for the healing of which I first came to Christian Science, with its various complications, healed, but other physical discords were eliminated and the whole tenor of my life was changed. I had always lived the life of the worldly and indulged the appetites for ease and pleasure. I used tobacco to excess, and liquor, while it never obtained sufficient hold to become a habit, was indulged in on the grounds of business advantage and conviviality. I soon found the tobacco habit slipping away rather against my will. I had held on to it as somewhat of a personal privilege that could not injure anyone, but the statement of our Leader in Science and Health (p. 407), "Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting," had done its work and the habit disappeared. The need for a stand on the liquor question soon came and, needless to say, it was taken. Every seeming sacrifice has been rewarded with an enlarged blessing.

As a result of my healing, my wife became interested and took up the study of Christian Science and is now active in the work. I am indeed thankful to God, and grateful to Mrs. Eddy for Christian Science and for the inestimable privilege of active church work. I am especially grateful for our periodicals, which bring to us daily, weekly, and monthly the truth that helps us in the solution of all our problems. *The Christian Science Monitor*, with its illuminating analysis of world conditions, is filling a need the recognition of which must grow with the realization of its fruitage.—ERNEST W. ALLEN, Detroit, Mich.

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Christian Science has freed both my husband and myself from many discordant conditions, leading us, though slowly, to gain some understanding of the love expressed in the Christ, which enabled our Master to lift mankind mentally and physically above the clamorings of mortal wrong thinking. Soon after my first steps in Christian Science I was healed of so-called drying cartilage. This trouble had so far developed as to make kneeling impossible. The knees were becoming deformed and the joints grated audibly, causing sharp pain, especially when I tried to quicken my pace. I well remember the first two communion services which I attended at a Christian Science church, for when the congregation were invited to kneel in silent prayer and I was unable to get down on my knees with the rest, a painful sense of self-consciousness caused me great discomfort. It was not then realized that self-consciousness is a disease in itself. Since my healing I have knelt whenever the desire or necessity has occurred. My husband and I have made cycling tours during summer holidays, and the ascent and descent of some of the stiffest hills in this country have been accomplished without pain. Nearly all my joints were affected, and a specialist said there was no cure for me. All this trouble has yielded to the truth, and the fear of heredity has likewise gone.

Error has tried in other ways to make me afraid, manifesting itself as fluid and causing the knee to swell so much that the leg was drawn up backward until the point of the shoe rested on the ground. Christian Science treatment was asked for and in a very few hours the condition began to disappear, leaving the leg free to act in the natural way. This trouble came again when I was engaged in literature distribution work for the church. I was a few miles from home and my district not half visited. Mental work was, however, done, and remembering the needs of others I was enabled to overcome the sense of fear and finish my church work. Since that time, over three years ago, there has been no more trouble.

It had been a source of grief to me that gratitude for all these blessings was not consciously so deeply felt as was the case with many who expressed gratitude at the Wednesday evening meetings, but, as time passed, a quiet sense of ever deepening gladness and thankfulness found its way into my consciousness for all the good that Christian Science reveals to me. It protects our thought and our home, it brings us true friendship, it opens our understanding, and broadens our vision; above all, it makes us loving and more

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tolerant. For a member of my family Christian Science has completely overcome hemorrhoids and has reduced varicose veins to almost nonexistence, this, too, when the sufferer had not for many years put a foot to the ground before bandaging the legs. Bandages are never thought of now; gratitude has taken their place, while an ever growing desire to learn more of this regenerating truth is being constantly fed by this "bread from heaven."

For our dear Leader's unselfish life, her loving counsel and true womanhood, it seems impossible to express one's gratitude adequately. She has taught and lived the love our Master demonstrated, and her example is helping us to try at least in some measure to follow in his footsteps. The time has come when I do know and feel the gratitude I have longed to express.

(Mrs.) Martha Noot, London, England.

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I wish to tell briefly of a healing, in the hope that it may help some one and that God may be glorified. In the beginning of the epidemic of Spanish influenza in this city I was attacked one afternoon while teaching in the public schools. The next day I was so ill as to be almost unable to talk. A Christian Science practitioner was called. Almost at once I felt so much better that I wanted to get up and go out of doors. Upon my expressing that desire the practitioner lovingly said, "Arise and rejoice," and I did. Especially was I grateful for Christian Science healing when I saw the trouble and fears of those about me who were trying to combat the same disease with material means.

Every day I am becoming more grateful for the life of Jesus the Christ, and feel deeper gratitude to Mrs. Eddy for her unselfish, loving work for humanity. The practical good of Christian Science in my life every day is inexpressible.—(Mrs.) Marion B. Will, Denver, Colo.

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For several years I have received many benefits from reading the testimonies in our periodicals; likewise, from hearing them at the Wednesday evening meetings. Four years ago our family physician told us my wife could not live six months unless she submitted to an operation. We consulted a specialist who told us the same thing. After consulting another specialist, who gave us no hope, we turned to Christian Science, and in one treatment my wife was healed. Our daughter had an ugly growth on her cheek which the physician removed twice with a knife and three times with the electric needle treatment, but it came back again. Just at this point came my wife's healing and quite naturally we asked the practitioner to help our daughter. The same night the growth disappeared, not even leaving a scar.

Strange to say, after seeing these marvelous healings in my family, when I was taken ill with pneumonia I called in a physician and took his medicine. My wife and daughter did not remonstrate, but lovingly nursed me till I was declared out of danger. Then a cough asserted itself so persistently that for weeks I could not sleep. The physician said it would require several months' treatment to cure it. I had four kinds of medicine to take at various times besides sprays for the throat. Finally the light came. Then I hastened to the Christian Science practitioner, who advised me and gave me one treatment. I went home, threw out every drop of medicine, and studied the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, as I had never done before, and suffice it to say the cough left me that very day and never returned. A short time ago an attack of rheumatism prevented me from even lifting my hand to my mouth, but with the aid of a practitioner, who showed me how to rid my consciousness of resentment, I was able in two days to go about my duties.

For these and other healings, and the understanding of the Bible gained by reading it in connection with Science and Health, I am most profoundly grateful.

Harry Flicker, Washington, D. C.

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I wish to express my gratitude for the many blessings that have come to me through Christian Science. Three years ago last winter my feet were frozen, and afterwards I suffered intense pain from chilblains. I called upon a practitioner for help, which was received quickly, the trouble being overcome in a few treatments. I have also been healed of severe colds, tonsillitis, inflamed eyelids, and many other discordant conditions, and through these proofs of the power of Truth others in the home have become students of Christian Science.

For all the physical healings I am grateful, but more so for the spiritual understanding that has come to me through the study of Christian Science, and for the peace and joy it has brought into my life in place of the former discontent. I am so glad to know God as Love, and that He guides and protects us always. I am indeed truly grateful to Mrs. Eddy for giving us this beautiful teaching and for all the authorized literature.

(Mrs.) Inez L. Wishard, Spokane, Wash.

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I feel it a privilege and a duty to tell of a healing I received through Christian Science in the winter of 1918. On my way to work one morning when there was a bad snowstorm, my horse became stuck in a drift, and as I stepped from the sleigh, the horse jumped, throwing me so that all my weight came on the left hand, bending back the third and fourth fingers. I put them back into place with the other hand, but when I got to the stone shed, for I am a granite cutter, the hand was swollen. By using my understanding of Christian Science I was enabled to work all day, but on reaching home at night the pain was so severe I telephoned to a practitioner and asked for treatment. In two hours the pain had ceased. Next morning the hand was an enormous size, but during the afternoon the swelling began to disappear. After it had all gone I found that the bone of the third finger had been splintered. On the fourth day I was able to go to work again.

I am indeed grateful for this healing, and also for the understanding of Truth that I am gaining each day from a study of the Bible, and of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Elmer E. Weeks, Conway, N. H.

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It has been eight years since I became interested in Christian Science, and I feel that I should acknowledge my many blessings. After two years of constant doctoring and drugging, I was told by the several physicians who treated me that I would never be a well woman again. I was suffering from rheumatism, heart disease, stomach trouble for which I was on a diet, and defective eyesight for which I had worn glasses eleven years; and I was told that as soon as I was able I would have to be operated on for ovarian abscesses. As a result of all this suffering and of worry over financial reverses, I was on the verge of a mental breakdown. It was at this time my attention was turned to Christian Science. After a few treatments I was able to lay aside

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glasses, and they have never been needed since. The healing of the other conditions mentioned seemed to me slow, and many times I became discouraged, but the practitioner by her love and encouragement helped me. I have not needed much help for the past two years for physical discords, but when I have called for it have had results. About three years ago I was stricken with congestion of the lungs and double pleurisy. The suffering seemed great to mortal sense, but although I had an attack of hemorrhage of the lungs this too was overcome with the healing power of Truth. In the past year I have asked for help several times to overcome worry and anxiety and have been wonderfully uplifted. For this I have been very grateful.

To say that I am grateful for all these blessings is to express my feeling mildly. I am grateful for the understanding gained from the daily study of the Bible with our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am thankful to God for all good, and grateful to our dear Leader for this wonderful truth, also for the Christian Science periodicals.

(Mrs.) JENNIE BURNS, Indianapolis, Ind.

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For several years I have read the testimonies and articles in the *Christian Science Sentinel*, and so much help has been received from them that with gratitude I send my testimony. For about nine years I suffered terribly from several diseases, although I had secured the very best medical advice. All material help failed, and several of the diseases were pronounced incurable. I was soon compelled to leave my usual employment on account of nervousness and lack of physical strength, so took up traveling in the hope of finding a climate where I could regain health and happiness. I continued to fail daily, however, and before long became completely disabled. The only relief from pain was secured from hypodermic injections, but these caused me to have severe trouble with my heart. At this point I consented to try Christian Science, and had studied but a very short time when I was able to lay aside glasses, which had been worn continually for seven years. I had lost all faith in material remedies, but belief in the healing power of God had to grow into faith and faith into spiritual understanding before complete healing from the other troubles was experienced.

In Science and Health Mrs. Eddy has given to the world a "pearl of great price," a "key" with which we can unlock the Scriptures.—EDWARD C. KOPS, Waukesha, Wis.

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A few years ago when first I heard of Christian Science, I had occasion to go to a surgeon regarding my foot, a portion of which had been amputated because of an accident some years previous. The old wound used to break out at times, giving pain and considerable discomfort. On the occasion to which I refer, the condition was rather worse than in other years, and the surgeon after trying every material remedy for over two months without success, told me he was afraid that he could do no more for me and advised me to have that part amputated. I left him with a feeling of extreme disappointment. I had only recently taken up Christian Science and did not then realize what wonderful results could be attained through its study. As material remedies had failed, however, I decided to turn entirely from them and depend solely on Christian Science for my healing. This I did, and the week following my visit to the surgeon I went to see a practitioner and asked for treatment. After visiting him on two consecutive days I felt completely uplifted, my outlook with regard to my foot immediately changed, and on the third day the wound was entirely healed.

This I call my greatest healing, as it was my turning point from the material to the spiritual. Since then I have studied and understood, and now know that nothing is impossible in Christian Science; for as we study and know, so we are able to demonstrate. After five years of this study I can prove that divine Love does meet every human need; and as we understand more about God we also understand what Jesus meant when he said, "He that believeth on me, the works that I do shall he do also."

FRANK B. DAVIES, Thornton Heath, Surrey, England.

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For three years and a half I had not been without a nurse for even a day. Then in the fall of 1917, through the ministrations of Christian Science, I was healed of the fears which held me in bondage. As the result of a nervous shock I had become so full of fear that for months I was afraid to stay alone in a room even for a moment, and was never without certain medicines. If I crossed the room without taking my medicine bottles with me, I felt as if I were miles from all help. After a time this condition had abated to a certain extent, but I continued to live in extreme fear, and became a burden to all those about me as well as to myself. Later a specialist ascribed this condition to intestinal trouble, and various diets were tried with little success.

Finally, after I had been for nine weeks in a sanitarium, my mother, who had been studying Christian Science for some months, took me and the nurse who attended me into her home. She tried to interest me in Science, but I was afraid to give up my medicines. At this time I was taking tonic hypodermic injections every day, bromide quite frequently, besides remedies for bowel trouble. Through dread of after effects my diet had become limited to almost nothing, and even that little I ate in such fear that I often lay awake half the night as a result. One despairing day I picked up "Miscellaneous Writings" and began to read the testimonies. At once I was filled with hope. About ten days later I abandoned all material remedies and had my first Christian Science treatment. Immediately I began to sleep better and eat more normally. In three weeks I returned home to my husband and children, and in five weeks let the trained nurse go. The first two months I had treatment almost every day, but the intervals between treatments grew as, through study, the truth began to unfold to me and I learned to help myself to some extent. The healing has been permanent and has been followed by added blessings.

With perseverance I hope I shall some day be able to help others and carry to them this superlative blessing. I feel that a great debt of gratitude is due all those who helped to lead me to this beautiful truth, and especially to Mrs. Eddy for her message of salvation to mankind. Above all I am thankful to God, the source of all good.

(Mrs.) ROSALIE S. JACOBY, Los Angeles, Calif.

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In gratitude for Christian Science and the many blessings it has brought to me, I should like to write some words of thanks as to my healing of a disease having a discharge which was very offensive. I called on a Christian Science practitioner for help and am happy to say I was healed in one treatment. I was also helped during a time of financial stress. Since then all of my problems have been solved through this means. My comfort and daily desire is to study "Science and Health with Key to the Scriptures" by Mrs. Eddy.—(Mrs.) ELAINE PIERUCCI, St. Petersburg, Fla.

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Signs of the Times

[*Outlook Bulletin*, Ocean Park, Santa Monica, Calif.]

Anyone who has returned sound and whole from a vacation in the woods will tremble to think what he escaped, when he buys the new pamphlet issued by the United States Public Health Service, gruesomely entitled "The Safe Vacation." "Sanitary conditions are more important than golf links or ball rooms," warns the little counselor. It also gives a list of bandages, drugs, and other contents of the bathroom medicine cabinet which should be taken along. It even insists that a clinical thermometer and a hot water bottle are the only safe and sane companions to life in the woods.

If you camp out, you must make a trench around your tent, build a wooden floor, screen your cook tent, and then, being exhausted, lie down to pleasant dreams of what a good time you might have had if you were not upon the safe vacation. Upon the safe vacation you carry remedies for bullet wounds, for drowning, for poison ivy, and for chigger bites, and on any and all occasions you send for the doctor. This last is the refrain, the golden thread of harmony, which holds the composition together.

Perhaps it is just as well that the book did not come out until most people had had their vacations. If they get it now and read it promptly it will be possible to forget most of it by the time vacation time comes round once more, and the vacationists can start off unsafe as always, but happy.

[*Anaconda* (Mont.) *Standard*]

As was to be expected, the doctors don't agree as to the likelihood of a return of the "flu." Some of them shake their heads in ominous fashion and warn us that the worst is yet to come—arriving probably in late fall or early winter. But now comes an army surgeon who says that's all bosh. "There's no more likelihood of a return of influenza than there is of a return of smallpox, plagues, or diphtheria scourges that have come over our country at times in the past," says the captain. "These fogy ideas about a big, healthy nation like this falling prey to the ravages of any disease are absurd."

In the Army it is one of the duties of the company officers to address the men frequently on subjects concerning their general health, personal hygiene, sanitation, and how to avoid illness. The captain quoted says he would like very much to be able to call out the people of the United States in some fashion and to lecture to them against the fear of a return of the "flu."

[Commissioner Sells, Office of Indian Affairs, in a circular to Superintendents and School Workers]

I would urge the thought that the Indian School must build character; that there must be no neglect of the pupil's moral nature; that the highest success of every one is conditioned upon a discrimination between right and wrong, and that there is nothing more essential to true education than the "ought" and the "ought not" in mental growth. Although comprehensive outlines on manners and right conduct were not given in the tentative course of study, definite time is set apart for such instruction and should be faithfully used.

Every school library has, or should have, reference books for teachers on moral training, and every conscientious teacher will be true to the moral element in personal example and in class room methods. Moreover, all superintendents should see that the broadly tolerant spirit of the General Regulations for Religious Worship is fully sustained. There should be no curtailment of the impartial privileges therein extended to all Christian denominations whose missionary efforts have become so helpful to our work. The influence of the Sunday school, the facilities to pupils for church attendance, and the moral features of the general assembly must not be overlooked. In our preparation of the Indians for citizenship, we should hold firmly to the prime truth that good men and good women are the safety of society; that in no form of government is civic righteousness so essential as in a democracy where the rulers are the people whose individual rectitude must determine the collective morality of the state and the standards of public ethics.

Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

IT is to be regretted that there are not more newspapers like THE CHRISTIAN SCIENCE MONITOR,—papers that are clean in every respect and which do not consider it necessary to fill their own columns with crime and scandal to hold their readers. THE CHRISTIAN SCIENCE MONITOR sets an example for the American press to follow. It might not only adopt its moral tone, but its typographical dress as well. It is a relief to pick up a journal whose pages are not a Chinese puzzle of heads and a bewildering maze of broken columns, with black-faced matter absent and every line easy to read. Regardless of what you may think of the religious belief behind THE CHRISTIAN SCIENCE MONITOR it is a complete newspaper. Like hundreds of other newspaper men I look forward to the day when the American press raises itself to the tone of the Boston paper.

ALLOW me to express my sincere gratitude for all the good literature I get. I don't know how I could get along without it. I am so thankful for THE CHRISTIAN SCIENCE MONITOR. I am being educated all over again through reading it. I think the Children's Page is wonderful. I get a good laugh at "King Arthur and the Round Table" and am looking for more of it. Whoever writes these articles surely knows boys.

I SHOULD like to express my gratitude for THE CHRISTIAN SCIENCE MONITOR. It is indeed a wonderful paper and is fulfilling its mission here. My paper has been delivered to the theater here and almost every evening someone in the office reads it and expresses his gratitude for the wonderful good contained therein. They especially speak of the editorials and the theatrical news of the world as being superior to that of any other paper.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus

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Boston, November 15, 1919

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII NOVEMBER 15, 1919 NUMBER 11

The League of Nations

GUY H. DEMPSTER

IN reading in the English newspapers the many sincere and well meant efforts of the editors to promote friendship among the nations, especially between England and America, the writer has frequently been struck with the wonderful truth and simplicity of that statement written by Mrs. Eddy in "Science and Health with Key to the Scriptures," beginning on page 469, "With one Father, even God, the whole family of man would be brethren." To the theorist, the above quotation appears to be logically self-evident; yet the "man in the street," while believing possibly that it states a truth, fails to understand it as practically applicable to human affairs. Whatever the human efforts to realize unity among the nations may do, they demonstrate that mankind is crying out consciously or unconsciously for the living God, the animating Truth. Students of Christian Science know that harmony apart from God is impossible, for harmony is "the reign of Spirit; government by divine Principle; . . . the atmosphere of Soul" (Science and Health, p. 587). Humanity has yet to admit this truth and to welcome a practical understanding of God, good. It has many steps to take toward realizing this understanding, but fortunately, as Mrs. Eddy says in Science and Health (p. 327), "reason is the most active human faculty." Let us appeal to that faculty so that we and those we meet may be induced to think intelligently. The following train of thought may be found useful in helping mankind to think constructively on world unity.

Friendship, to be genuine and consequently permanent, must be based on the common participation of a true ideal. The counterfeit friendship, stimulated by an appeal to emotionalism or to any phase of erroneous sense, is ephemeral and evanescent. The intrinsic worth of the common ideal is therefore of the utmost importance in determining the value of the friendship which is founded on it. Now every individual has an ideal, but every ideal is not worthy. As humanity believes in minds many, instead of acknowledging one Mind, there are in human experience many ideals, and thus no constant ideal; consequently, no constant friendship between individuals or nations can be found on a materialistic basis of thought. The true and permanent ideal is good, or God. This ideal has one basis, because there is one God. The endeavor of any two or more persons or nations to seek such an ideal must bring those parties naturally together in a common friendship. That this process is taking place among the more enlightened nations is evident in present day history, but perhaps the vital importance of a true idealism has not been generally grasped.

The essential element in developing this true idealism is the love of God, good. Were our present day Utopians to recognize this great verity, they would set about directing thought toward desiring an improvement in some mutual interest, whether it be connected with an educational, a social, or a political problem; toward urging in thinking, and consequently in living, a higher standard based on Principle, rather than toward appealing to the emotions through rhetorical speeches or flag-waving pageants. All activities exercising a direct control on public thought, especially perhaps the newspapers and public educational institutions, have an immense duty imposed on them with a wonderful scope of real usefulness; and in this connection it is gratifying to note that our Christian Science periodicals are well in the van of progressive thought. The way out of all human problems has been shown by the master Christian to lie in obedience to the two commandments, to love God and to love one's neighbor, as cited in the twenty-second chapter of Matthew. Progress may appear to be slow and require much patient work; for it must be "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;" but the way leads to the one ideal understanding, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"A highway for our God"

AMANDA COLBATH

NOW that the construction of public highways is occupying so large a place in the world regard, it is an opportune time to ponder the question of highways and consider some of its aspects from a metaphysical point of view. If one's mental work is to be effective, it must be based on what the work represents and includes. Material road building abounds in illustrations which are applicable to the incidents of human experience. Some realization of what it means came to the writer recently while motoring over one of the scenic highways of the Northwest. She was impressed with the grandeur of the scenery, and her thought went out to the motive which had prompted the building of this road over deep ravines and around rugged cliffs of solid rock. There were more accessible routes which could have been taken; but these would not have passed by a broad expanse of water which a river afforded below, and had the cliffs been avoided the numerous waterfalls flowing over them would not have been brought to view. It was obvious that the route had been taken which would give the traveler the best outlook on the surrounding country, regardless of the difficulties which would be encountered in building the road. The engineer evidently did not hesitate to select the most beautiful locations when laying out the work, because he understood the fundamentals of engineering which would enable him to accomplish the task.

The individual who maps out his way through the wilderness of human belief in accordance with divine Science, giving no reality to the difficulties he may encounter in reaching the high goal of spiritual understanding, inevitably gains entrance to an understanding of infinite power. The student of Christian Science has chosen the most scenic way; for the instant the truth begins to dawn in thought, a view of human experience is obtained that proves its unreality.

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Having once learned the unreality of material existence, mortals begin to rise above the clouds of material sense, and from the heights of exalted thought catch glorious glimpses of the grand realities of the spiritual universe. Then they can no longer be deceived by any material outlook, but can pass through the experiences of material belief and retain the vision which transcends mortal view. Before the Bible passages were illumined through the discovery of Christian Science by Mrs. Eddy, mortals did not know how to value the lessons which human experience should teach. Not having sufficient demonstrable understanding of the Bible to prove the existence and practicability of divine law, they lost sight of the desired destination in time of trial and became engulfed in the evidence of the senses. On page 597 of "Science and Health with Key to the Scriptures" Mrs. Eddy defines wilderness as "loneliness; doubt; darkness;" and also as "spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

One of the noteworthy features of material road building is the fact that it is always accompanied by the necessity to go forward and remove everything which will impede progress. The mental or spiritual journey out of material sense is no exception to this rule. Because man is subject to every right demand of God, he is liable at any time to be called upon to express a higher sense of Truth. As he encounters the obstacles which the overcoming of materialism brings, the temptation may come to turn back, or at least stand still,—that is, to rest in a present understanding of Truth. It is impossible, however, for an individual to rest in contentment and peace with an unsolved problem before him for which he is seeking a right solution. Truth has much to reveal to us, and nothing less than the vision of Truth that progress brings to view will satisfy the traveler journeying out of material sense.

The question is: How shall one progress mentally in the face of difficulties? One important thing to be considered is the reliability of the passport on which we are traveling. The passport has been granted by infinite wisdom, and the law of God provides for a safe journey. If the way at times seems new and strange, it is well to remember that every step of this road has been trod by Christ Jesus, and he left a record of his victory over material sense, as a guide to all who follow in his mental footsteps. Sorrow, sickness, sin, whatever phase of error may challenge the rights of man to a journey out of material sense, are false contestants and can never form a chasm so wide, between mortals and spiritual progress, that divine Love cannot fill it and make a safe passage for the man journeying heavenward.

During the recent world war the need for conserving in labor and materials resulted in certain restrictions. The demands of the times would not permit of products being used for the manufacture of beverages which appealed only to depraved appetite. While it is true that nations are no longer at war, we are still in the midst of the warfare between matter and Spirit; would it not therefore be unwise to burden ourselves with useless habits which have so recently been laid down as extra baggage? The inroads which the truth has made into the darkest and remotest places of the human consciousness, may seem to have been untimely and rudely made, but they cannot be abandoned. Mankind has paid a dear price for the sudden awakening to the possibility of beginning now to overcome these evils, and we must continue to clear out the débris which the light of divine Truth has uncovered.

How encouragingly these words of Isaiah fall on the ears of mortals as they begin to realize the unreality of things material: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The word desert, as used by the prophet, so well portrays the hopelessness of the human mind when based on materiality. It suggests the lack of everything which is necessary to the continuity of human happiness and progress; but right at this point man has the ability to demonstrate his birthright as a child of God. Purity of thought is the living water that will transform the life of any individual. When thought is kept open to the truth, the free and beautiful expression of divine Principle appears. No one, be he high or low, rich or poor, is exempt from building "a highway for our God." It is a work every one must eventually perform in his mental transition from a material sense of existence to the spiritual.

The way of the Lord is not prepared until thought has been cleared of all that prevents the inflowing of divine light. The gates of pearl, figuratively referred to in the Scripture by the Revelator, surely typify the pure and receptive thought through which divine Love is expressed. It is only through clarified consciousness that the "King of glory" enters, thereby enabling us to know, to do, and to enjoy whatever is true, beautiful, lovely, and good,—"and the gates of it shall not be shut at all by day: for there shall be no night there."

Children of Israel

CHARLES C. SANDELIN

WHEN Moses returned to the Israelites in Egypt, for the purpose of leading them out of bondage, it is doubtful whether he was at first hospitably received by those whom he desired to uplift. No doubt there were some who immediately turned to him and had faith in his words, but we cannot believe that the whole Hebrew people did so. This people had for many generations been in slavery to the Egyptians, and to break the fetters of that bondage may have seemed to them a hopeless task. Necessarily, a power superior to that of the Egyptians was requisite to free them, and in the mental darkness of that slavery they had forgotten the power of God. Moses' first task, therefore, was to renew their understanding of God's omnipotence and omnipresence, to teach them that the power of God is greater than any so-called material power, and that, guided, protected, and sustained by the divine power, they had only to leave their tasks and go with him to the promised land. Many were the obstacles to block his purpose, but finally, when the thought of the people was awakened to a measure of faith in God, the Israelites successfully took their departure from Egypt.

Moses' work did not stop with the Exodus from Egypt. The mental purification which was to destroy material yearnings and enthrone faith in Spirit then began. Many were the trials which beset them upon their journey, but in none of them was the divine aid found wanting; for every obstacle was overcome, every need was met. As trials multiplied, however, the people murmured at Moses, and we read that they longed for the fleshpots of Egypt: for there, even in slavery, their material needs were supplied. Yet, notwithstanding the ingratitude and lack of faith which they displayed, Moses did not cease to care for them, teaching them the divine law and patiently guiding them.

To a world in bondage to materiality, Mrs. Eddy, after several decades of earnest seeking for divine guidance, sounded the call to come out from the Egypt of materiality.

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Did the world heed the call as it should? On page 330 of "Science and Health with Key to the Scriptures" she says: "Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance." Many were indeed willing to leave the bondage of error—to escape from their taskmasters of sin and sickness, but they were not so willing to tread with her the narrow path of righteousness. Was Mrs. Eddy discouraged? Nay! Like Moses, she did not cease her efforts, but lovingly, patiently, trustingly counseled and guided these new children of Israel, turning their thoughts to God as able to meet their every need.

On page 2 of "Rudimental Divine Science" we read: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." The Red Sea having been crossed, there still remains the mental journey in the wilderness of mortal mind, filled with beliefs of materiality, sin, sickness, sorrow, death, all of which are to be overcome through the understanding of Truth. It is important to consider how we meet the difficulties and dangers which beset us in this journey. Do we, like the Israelites, again long for the fleshpots of Egypt,—satisfaction in materiality, with its resulting bondage,—or do we have faith and such understanding of God as enabled Moses to overcome all difficulties? On the one hand there is the belief in the reality of matter, hence the reality of evil; on the other hand there is the understanding of Spirit, and the consequent understanding of the nothingness of matter, hence the unreality of evil. To the former there is naught but defeat; to the latter, although there may be trials, everywhere and at every moment there are opportunities to prove God's presence and protection.

Leaning upon the unfailing support of divine Love, Mrs. Eddy was sustained through trials that were in many ways equal to those of Moses, and her loyal followers rejoice in the knowledge that the divine presence will also unerringly support and guide them in the true path leading through the wilderness of error, "into the land of Christian Science, where," as we read in Science and Health (p. 227), "fetters fall and the rights of man are fully known and acknowledged."

The Act of Obedience

HELEN K. BROCK

IN the ninth chapter of the gospel of John, we find a detailed account of the healing of a man blind from his birth. It is there recorded that in answer to the inquiry of the neighbors and those "which before had seen him that he was blind," as to what had been done for him, he said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." The Pharisees, however, when he was brought to them, were not satisfied with this reply. It is noted that they asked him twice practically the same question, and that finally he answered them, "I have told you already, and ye did not hear: wherefore would ye hear it again?" The darkness of the Pharisees was so dense that they could not see that the pith of the whole testimony lay in the simple statement, "I went and washed;" that is to say, that he had rendered willing and instant obedience to the instructions of Jesus, neither stopping to argue nor seeking to evade compliance with the simple demand, "Go, wash in the pool of Siloam." There was no healing virtue in the waters of the pool of Siloam any more than in any other pool of water. It was not a material cleansing that was needed; it was a purging from the belief in imperfection, and this was accomplished by simple obedience to the requirements of Truth as voiced by the man Jesus, himself the highest human exponent of the truth.

With what overwhelming joy and gratitude, then, could the erstwhile blind man say to his questioners, "I went and washed, and I received sight." By the act of obedience he had destroyed the opposition of error to truth in his own consciousness, and thereby had opened the way for the cleansing flood of pure thoughts to wash away the claims of evil that would blind him to the glorious realization of the truth of being. He had not only washed in water to remove the clay from his eyes; his thought had been flooded with a new light, a conviction that he could see, and a new concept of himself as the image and likeness of God. The old misery and darkness had dropped away from him even as the clay had been washed away from his eyes by the waters of the pool.

In the words of John, "He went his way therefore, and washed, and came seeing." How very, very simple, and yet how reluctant the human mind is to obey! If we will all put aside the tangled web of belief which we have woven for ourselves, and seek Truth with the simplicity of the blind man whose singleness of purpose enabled him to obey without questioning, we too can go and wash,—rid ourselves of all material theories, cleanse ourselves of false beliefs, wrong desires, self-will, and all the kindred host of evils that throng the human mind, and like him, receive sight.

Minute by Minute

HILDA WILLOUGHBY WOLF

A LESSON recently learned in the practical application of the truth, as revealed in Christian Science, of the present reality of Life and its manifestation as perfect health, and the consequent unreality of anything unlike that manifestation, has been of such value to me that I feel this experience should be shared, perchance to bring a ray of light to some other pilgrim.

After an instantaneous healing of a condition considered incurable by the medical men, followed by freedom from chronic tonsillitis, like a cloud out of a clear sky a severe and most disfiguring skin disease quite suddenly appeared. With confidence, however, I applied to a Christian Science practitioner for help. Work was lovingly and faithfully done, but to my astonishment and dismay there was only very slight relief. In desperation I dropped my household duties and read Science and Health eight hours a day. Still there was no change for the better. As the months passed by, many unkind remarks as to the apparent failure of Christian Science to heal this case were by one means and another brought to my notice, so that I finally found, added to the burden of physical suffering, a sense of personal responsibility, feeling that it was my duty to prove that the power of Truth is indeed adequate to replace all blemishes with a manifestation of purity and beauty. And so day after day I made my declarations of truth, but the physical appearance remained unchanged and the extreme itching seemed to increase.

One day, however, my eyes were suddenly opened, as a friend bluntly remarked, "I don't see how you can expect to

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be healed when you keep applying a material remedy." I rather indignantly replied: "I use nothing of the sort. How can you say such a thing?" The answer was, "Every time you touch your face, either to rub it or scratch it, you are applying a material remedy, you are acting on the basis of the reality of this disease." I pondered the situation, and then the warfare with error was on in earnest. The first erroneous argument presented was that it would be impossible for me not to rub or scratch my face because the act had become largely an unconscious one. Truth's answer was immediate: Thought precedes action; therefore in reality there is no unconscious act or habit. The next attack came swiftly: You may be able to see the truth clearly now, but you will soon fall into your old ways again. Quietly and confidently the answer was given: I know the truth now; this present minute is all I have; and I will live and act from the basis of truth only, each minute as it comes. And so, minute by minute, all through the day, knowing that there was no irritation in Love, I left my face untouched. I acted that truth, not merely repeated it. And the next day, one minute at a time, the work went patiently on. In forty-eight hours there was a marked improvement. In two weeks I was healed. After two years of struggle the valuable lesson was brought home to me that not only must we think the truth and speak the truth, but we must also act from that basis only. On page 264 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "We must look where we would walk, and we must act as possessing all power from Him in whom we have our being."

Success

LAWRENCE THOMPSON

THERE are very few matters in connection with which one can safely say that practically the whole of humanity is agreed. This state of affairs is no doubt due to the fact that there is no unity in a mind believing in both good and evil, for as Jesus said, "Every city or house divided against itself shall not stand." All normal human beings, however, desire to attain success in life, and this desire may be right and legitimate in itself; but on looking carefully into the matter, it is found that the word success is usually construed by the human mind as meaning the attainment of material possession or power. It is impossible to avoid the conclusion that any seeming unity among mortals in connection with this question is largely due to selfishness. When it is understood that "substance is that which is eternal and incapable of discord and decay," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 468), it is clearly seen how false and misleading the ordinary view of success is; for the winning of it may produce nothing but discord, hatred, war, and the like, and is often the direct cause of much of "man's inhumanity to man."

One method adopted by mortals to gain the "bubble reputation" is the employment of mere human cleverness. This practice has no reliable foundation, for it is based on the belief that one person can succeed at the expense of another; and to accomplish this purpose dishonesty, craftiness, and subtlety are frequently resorted to. The pernicious nature of this belief is revealed when it is remembered that very few persons naturally wish to do harm, or even to act uncharitably toward others. The method referred to, however, hardens the heart and silences the higher motives, unless the true understanding of reality and substance is attained through a knowledge of Christian Science; for there is no doubt that the major part of the trouble is due to a misunderstanding of these subjects. The prevailing systems encourage dishonesty by teaching the reality of matter, and the thief logically argues that if matter is real substance, then self-preservation, which we are told is the first law of nature, justifies his taking what he can lay hands on, especially if the owner appears to have more than his share of things. The same error lies at the root of much deception, trickery, and falsehood. In Christian Science we learn that "reality is spiritual, harmonious, immutable, immortal, divine, eternal" (Science and Health, p. 335). When this definition, together with the one already quoted regarding substance, is understood and practiced, evil purposes will be destroyed and the true sense of success will be demonstrated.

In the history of the world, selfishness, duplicity, and subtlety have been prominent in international relations, the result being wars and commotions. It is a matter for rejoicing, however, that there are now unmistakable signs that the futility of relying on anything but Principle is being more and more recognized. Principle demands an honest desire to observe the admonition of Jesus, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This admonition is regarded as impractical by the carnal mind, but the fact remains that it is the only safe method to adopt. On page 313 of Science and Health we are told that "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Being the most scientific, it follows as a matter of course that Jesus was also the most successful man, and this is appreciated when his achievements are reviewed. He overcame the three great enemies of mankind; namely, sin, disease, and death, and all real success lies along the same lines.

A man's success, therefore, is measured by the degree in which he approximates the achievements of Jesus the Christ. There are, of course, many points of divergence between the methods used to secure what is regarded as worldly success, and the means employed by Jesus to win true success; but perhaps the most prominent is the absolute reliance of Jesus on his Father, divine Principle. Even in the supreme hour of trial in the garden of Gethsemane he was able to say, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

One meaning of the word success is found to be, "That which comes after; hence consequence; issue, outcome, or result of an undertaking." This points to the scientific fact that to be really successful one's aims and motives must be in harmony with Truth, and it also emphasizes the Scriptural injunction, "Whatsoever a man soweth, that shall he also reap." Any standard of success which falls short of that introduced by Jesus the Christ is of no real value, for its achievements are short-lived, and permanence is an essential characteristic of all true success.

Liberation

MARGARET S. SAYRE

DURING the recent world-wide conflict, a great deal was said about freedom. An analysis of this thought by Christian Science shows the only real freedom to be the mental freedom which brings true liberation. One of the traits of error is to incline one to run away from an unpleasant situation, but as we progress in spiritual understanding, the realization comes of the impossibility of ever eluding evil of any sort by running away from it. When God commanded Moses to cast down his rod and it became a serpent, he fled

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before it; then God bade him go back and handle the serpent, or his concept of evil. His fear was overcome and this overcoming became a staff which supported him. So it is with us; when an error is met and conquered, the fear disappears and the experience thus gained becomes a help and an added inspiration to press on still farther. When we have reached this stage, we can say with our Leader, "Trials are proofs of God's care" (Science and Health, p. 66), and welcome each new problem presented, as an opportunity to further prove the truth of Principle in higher and better demonstration.

The writer remembers during her early experiences in Christian Science a tendency to ignore the so-called small errors, the daily little annoyances that arose, and these unarrested beliefs in evil were the source of much confusion and discord. As the understanding became clearer and clearer to her that all ideas of Mind are always in their rightful place and environment, doing their rightful work, the beauty, harmony, and perfection of God's creation made her realize more than ever before the importance of instantaneously rebuking any suggestion of evil which would dim this wonderful understanding of a perfect God and perfect universe. Gradually carelessness and apathy gave way to order and alertness; fear, resentment, and selfishness were crowded out by the Love which purifies and uplifts mankind. With this purification came a clearer vision of the Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error," as Mrs. Eddy tells us on page 583 of "Science and Health with Key to the Scriptures."

Each Christian Scientist has an individual share of working, watching, and praying to do in the reconstruction period now at hand. All ideas of God reflect the one Mind, which can neither be mesmerized nor manipulated by the false arguments of mortal mind, that would otherwise keep the world in its present seemingly chaotic condition; but as greed, fear, lust, malice, hate, and the desire to rule and dominate are cast out of each and every one of us by a complete surrender to God's law, then, and then only, can we know as individuals and nations the freedom which brings with it, as its inevitable concomitant, that perfect peace which is beyond all human understanding.

[Written for the *Sentinel*]

Confidence

GRACE A. BOUGHTON-LEIGH

ABOVE the storms of passion
And murmurs of self-will,
The voice of Truth still whispers
The message, Peace, be still;
And through the night of sorrow
Upon life's restless sea,
Love calms the waves of error,
In silent victory.

E'en in the drowning shadows
Truth's power still is nigh
To banish every darkness
And lift us up on high,
Until we reach in safety
The haven of our peace,
Where all earth's troubled anguish
Shall find a sure surcease.

The vision of the Christ is hid,
Through clouds of doubt and fear,
But understanding faith can grasp
That Love is always near.

Selected Articles

["Taking Thought for the Morrow"—*The Christian Science Monitor*, Boston, U.S.A., Aug. 16, 1919]

The habit of taking thought for the morrow in material ways grows out of two things; first, the dense materiality of the human mind, second, the intense belief of that mind in the power of evil. Ultimately, of course, these two things are the same thing, for the belief in the power of evil is itself a product of the materiality of the human mind. The moment, consequently, that a man begins to lose his materiality, that moment his belief in the power of evil begins to lessen, and he unconsciously begins to cease taking thought for the morrow—as well he may.

To the materialist, thought for the morrow is in the nature of a necessity. Believing that houses and fields, ships and warehouses, banks and churches, represent substance in themselves, he must, in common prudence, take thought to add house to house, and field to field. There are only so many fields, there is only so much gold in the world, and if he does not get his share, and more than his share, he must, as he sees it, take his place in the ranks of the world failures. No such excuse, of course, exists for the philosophic idealist, the man who insists that matter is a state of consciousness and has no objective reality. When you have once admitted that matter exists solely as a mental picture it is obvious that your whole reckoning must be with mind. But it is precisely here that the difficulty arises. *Post hoc propter hoc*, after which because of which, the mind which pictures matter must be itself material, and so again, after which because of which, the idealist of the philosophic school has gained wonderfully little over the rank materialist; for even if, as Mr. Balfour once said, he has explained matter away, he has explained it away in the terms of material-mindedness, and it matters extremely little whether his house or his field exists subjectively in his mind or objectively independently of it, if only he holds the title deeds. That is really why, as Huxley was wont to insist, the philosophic idealist is apt to become a mired logician.

The material mind, then, thinking in terms of matter, the philosophic idealist naturally takes thought for the morrow with the whole-hearted thoroughness of the convinced materialist. If he is faced by a difficulty in his business, he does not get very much further by declaring that houses or fields are not made out of clay or stone, but are mental pictures, for the simple reason that the sole origin of the material clay or the material brick is a material mind which, just because it is material, cannot express itself in anything but matter. As a consequence, such a business man is involved in a vicious circle of material thinking from which he can no more escape than the materialist who shrugs his shoulders resignedly before the ponderous mass of a mountain, and dryly insists that he has never seen the faith that will move even a little hill.

Now the faith of the materialist is in the reality of matter, the faith of the philosophic idealist in a material mind, and the difference is more apparent than real. This faith, bred in the material-mindedness which explains that mind is a phase of matter or matter a phase of mind, is itself grossly material. But there is another description of faith, the faith which the great Christian philosopher declared was "the substance of things hoped for," which exists as a purely spiritual conception. This faith is "the evidence of things not seen;" it is the testimony to the human consciousness that there is a power, spiritual, and so uncognizable by the material senses, which proves the unreality of the material

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mind, of material phenomena, and of all material laws, by demonstrating the fact of their nonexistence and powerlessness. Such faith expands quite naturally into spiritual understanding, and finds it possible to move mountains because it knows not only that the mountain is a mental picture, but that the mind producing it is as unreal as the picture, since it is nothing but a counterfeit of divine Mind, Principle, and is dependent for its very supposititious existence on a reality to counterfeit. This, surely, is what Mrs. Eddy means when she writes, on pages 9 and 10 of "Unity of Good": "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others."

The only teaching which Mrs. Eddy followed in pursuing the discovery of Christian Science was that of the Bible; and the scientific freedom to which she ultimately attained was that foretold by Jesus the Christ, when he declared, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This freedom is, of course, amongst other things, a freedom from taking thought for the morrow, for it is based upon an understanding of the unreality of material phenomena. This understanding made Christ Jesus the wisest, wealthiest, and most powerful man in the world, and yet endowed him with a wisdom, a wealth, and a power which rendered thought for the morrow not merely unnecessary but futile. The man who had grasped the unreality of matter so perfectly that he could raise the dead, walk on the water, and still the tempest, had discovered that the wisdom of this world was unutterable folly; the man who had fed the multitude, found the tribute money, and made the miraculous draft, had reduced the wealth of this world to poverty; the man who had conquered death on Calvary, and proved that Life is spiritual and not material, had shown that there was nothing left for him to conquer in the world; for death is the last enemy to be destroyed.

Christ Jesus is the way, and the victories he achieved those who follow in his footsteps must achieve in turn. It is mockery, professing to believe in him and then taking every conceivable material thought for the morrow. The thought every real Christian has to take is how to walk in the footsteps of the Christ to-day, and that and that only will assure the safety of to-morrow; for "sufficient unto the day is the evil thereof."

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[Peter V. Ross in *Emanu-El,* San Francisco, Calif.]

To assume that Christian Science "bears no relation to Judaism" would lead to the erroneous conclusion that Christian Science bears no relation to the Old Testament, for Judaism, while in part made up of tradition and ceremony, is in large measure and in vital respects based on the Old Testament. So far as it is so based, Judaism and Christian Science have a common foundation; it is only as Judaism is built up of rites and dogmas that Christian Science ceases to be in touch with it.

The fundamental teachings of the Old Testament are accepted by both Jew and Christian Scientist. Those fundamentals are simply that there is one God, the great I AM; that He is omnipresent and omniscient, that is, incorporeal Life, Truth, intelligence; and that obedience to Him brings life and happiness, while disobedience leads to distress and despair. These are basic teachings of the Old Testament, of Judaism, and of Christian Science alike. Christian Science departs from Judaism, chiefly, in giving these teachings a practical application. Thus, postulating that there is one creator, who is good, Christian Science successfully disputes the reality of evil; accepting God as the only Life, Christian Science attacks sickness, the principal enemy of life, as at most a mistaken human belief, and hence overcomes it where other health systems fail because they admit as real the very thing they hope to destroy. Recognizing God to be the only Mind, Christian Science looks for and is bringing about an end of the confusion and strife growing out of the false supposition that there are minds many.

This interpretation, instead of carrying "no appeal to the Jew," makes every appeal to him, as Christian Science takes hold of his thought, for it imparts a significance and vitality to the Scriptures which they never before possessed for him. It enables him, he believes, to separate the essential truths of the Old Testament from the nonessential forms and traditions of Judaism and thereby to see, contrary to the orthodox Jew's opinion, that the Old and New Testaments are "in accord with each other," and that, while the law was given by Moses, "grace and truth came by Jesus Christ."

Seeing, then, that the religion of the Jew and the religion of the Christian Scientist have, at least to a considerable extent, a common origin, it is not surprising that occasionally a man of the Hebrew race should indulge the sentiment that he is both a Jew and a Christian Scientist, or even that Christian Science has made him a better Jew. Whether such propositions are technically correct is, after all, of little consequence. The important question is, Has Christian Science made him a better man? . . . The attraction which Christian Science has for some Jews is due to the conviction that it does put in them a new heart and a new spirit, whereby they become not merely healthier but happier and holier.

It is true that the "Jew had a knowledge of God thousands of years before Mrs. Eddy proclaimed her spiritual interpretation of the Scriptures." It is equally true that that knowledge was, from time to time, either lost sight of or not lived up to. The whole history of the Jews from the time of their escape from Egypt to the captivity at Babylon alternates between periods of understanding of and obedience to God, attended by progress and success, and periods of ignorance of God and of doing evil in His sight, with consequent personal affliction and national disaster. This latter tendency finally prevailed to such an extent that they ceased to be a nation. . . .

Christianity believes that Jesus tried to impart the spiritual interpretation of the Scriptures to the Jews, but that they rejected it, preferring "for doctrines the commandments of men;" and that Paul, discouraged with his efforts among his own people, turned with better success to the Gentiles. Mrs. Eddy, Christian Science affirms, discovered the spiritual or real meaning of the Scriptures, which had long been lost alike to Jew and Christian, and made it applicable in our times to the destruction of all forms of evil, sickness and disease included.

Out of the literal interpretation of the Bible come all the contradictions and inconsistencies in which critics find satisfaction. The two accounts of the conquest of Canaan, taken literally, differ in important details, yet the spiritual significance, the truth intended to be conveyed, is identical in both cases. It is immaterial whether all the tribes acted together under a unified command as described in Joshua, or whether they operated separately or in groups as narrated in Judges. The essential thing, and the fact at the heart of each narrative is, that the experience in the wilderness, followed by the occupation of the promised land, is typical or allegorical of the steps taken by every human be-

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ing in his journey out of the material sense of existence into the spiritual, wherein obedience speeds his progress, while disobedience leads to suffering and ends in downfall. "Take away the spiritual signification of Scripture," Mrs. Eddy has well said on page 241 of "Science and Health with Key to the Scriptures," "and that compilation can do no more for mortals than can moonbeams to melt a river of ice."

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[George R. Lowe in *The Mail and Empire*, Toronto, Ontario]

A recent issue contains a review of Dr. A. H. Forster's book, "Four Modern Religious Movements," in which it is said that the author admits that many of the cases of healing by Christian Science are genuine, but says that "they might occur equally well in the Church if that body had not forgotten the truth which Mrs. Eddy has distorted." Surely the latter statement about Mrs. Eddy is prejudicial and illogical. Genuine healing must have genuine, real, good cause. Something genuine does not proceed from something distorted. A genuine phenomenon or effect must proceed from a true cause; that is, from Truth, "the great First Cause." God is the intelligible Principle of Science.

Christ Jesus explained his healing ministry by the statement that the knowledge of the truth gave freedom. This emancipation included healing of bodily diseases, and Doctor Forster declares that Christianity is "a gospel for the body" also. Then why does not "the Church" gain a knowledge of the real truth which heals bodily ills? In the Christian Science church bodily as well as moral ailments are healed scientifically. It is clear that the knowledge of the truth frees anyone from ignorance, falsity, illusion, or lie. Truth frees from the seeming opposite of the truth, that is, from an abnormal, diseased condition. It is thus that Christian Science interprets and demonstrates the teaching and practice of Christ Jesus.

Admitting the reality of the healing, as any fair investigator should, the conclusion follows that the cause made known in Christian Science as Truth, Principle, or God is the only real cause. In discovering this truth, Mrs. Eddy had not distorted it, but applied and taught the truth. She wrote in "Science and Health with Key to the Scriptures" (p. 418): "Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality." The unhealing negation is reversed by affirmation of the truth.

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[A. A. Freel in *Junction City* (Ore.) *Times*]

A recent issue is loud in its praises of medical inspection of school children through the medium of a county health nurse. No doubt this inspection of school children is highly desired by an interested class of persons, some of whom are innocently believing that such inspection will be productive of good results. But when we examine the records of cities and towns where thorough medical inspection has been in operation for some years, and find that the percentage of communicable diseases among school children has greatly increased since the system has been in use, and then go to other cities where after a trial it has been discontinued, and learn that since the discontinuance of medical inspection the percentage of communicable diseases has appreciably declined, we naturally question the results of medical inspection. The reason for this is not hard to find. The child is taught disease instead of health; he has it pictured to him; and the inspector by word or act continually suggests disease to him until through fear he imbibes it and thinks it, until it becomes manifest on his body. Fear, which is an accompanying agent with every school inspector, especially among the small children, is the most potent producer of disease. When we realize that about one half of the diagnoses made by the best trained men in the medical profession in the best equipped hospitals of the United States are acknowledged to be wrong, it does not stand to reason that even half the diagnoses made by school inspectors will be correct. If the diagnosis is wrong, how about the treatment which is expected to follow?

In the face of these facts parents are making an ever increasing protest against school inspection of any kind, and rightly so. There is no law in Oregon which authorizes medical inspection of school children. In our sister state of California those who believe that our public schools should be kept free from religious and medical control, have organized themselves into what is known as The Public School Protective League. This league is prosecuting every offender where the rights of school children are infringed. In this way they are impressing upon the public the fact that the "function of the public school is to educate—not to medicate." The time seems propitious for the people of Oregon not only to realize but to act upon the truth that the school is public, and not the child.

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[A. C. Cronk and "Freedom" in *Yorkshire Post*, Leeds, England]

I think the attention of every one of your readers should be drawn to the remarks of your Notes and Comments writer with regard to the vital tendency which is now taking place in Government matters, as illustrated in the proposed Ministry of Health bill. Although this bill professes to be only a coordination of the existing health departments, there is sufficient indication in the bill, and also in the speech of the introducer of the bill, to show that ultimately vigorous measures will be taken. The world is demanding democracy, and those who have bitter experiences with regard to Army regulations must not grumble later on if they find they are under the yoke of medical autocracy, and have to submit to many things that go completely against the grain, if this bill is permitted to pass.

["Freedom's" letter]

Mr. Cronk's letter regarding "the Ministry of Health" raises a point of which few people seem to be aware. The Ministry of Health bill, unless carefully watched, will give almost unlimited power to the medical profession, and, with all regard for the members of that profession, one would not like to see medical domination exercised in this country. In America, at any rate in certain states, the idea is carried to a ridiculous extreme. Most people would like to see hygienic principles carried much farther, but few of us would care, for instance, to be lined up periodically and ordered to strip for our monthly medical examination. This sort of thing has been suggested seriously, and if any plan of this sort is adopted, we shall find that Prussianism is not dead, but has only assumed another guise.

Those who have had Army experience, and have been demobilized, are congratulating themselves that their periodical medical examinations are a thing of the past. Are they? Not if some of the promoters of the Ministry of Health bill have their way. The public do not realize what is in store unless the measure is carefully watched and no loosely defined clauses are allowed to be adopted. In the meantime, people are not taking much, if any, interest in the subject, although, if they knew the kind of thing that is contemplated, they would resist to the uttermost. Let us have a Ministry of Health by all means, but not domination by the medical profession.

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Editorial

A League of Understanding Hearts

In the collection of religious poems attributed to King David is one psalm wherein he complains of those who reverence not the unchanging God. He shows how a man may with suave and deceitful talk cover over his malign intention. Of such a one he says: "He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords." Our Master revealed the residence of error when he said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Now if war and its train of evil is to cease it must be deprived of residence and retreat where in concealment it may crouch behind the screen of false and smooth words. Entertained in the heart it grows like the tiger cub kept as a plaything, which in its mature brutality may slay its host. From earliest times it has been said, "All they that take the sword shall perish with the sword." It is not by victories in war, but by victories over war that men will find themselves delivered. Mrs. Eddy has said (Miscellany, p. 281), "War will end when nations are ripe for progress."

It sometimes happens that the right-minded and good-humored people of the world are called upon to fight the others who believe in war. People occupied in the ways of peace will prosper; there will be fertile fields, flocks and herds, homes where art produces ornaments and treasures. The tribal chief who has war in his heart calls his men to observe that they can rob the granaries, drive off the herds, loot and destroy the homes, and enslave the people who through peace are prosperous and happy. Thus he denies the moral law and promulgates a devil's law, promising that they shall steal and kill and commit adultery, and lay hands on whatsoever they covet. It is necessary, then, if not for the protection of their property, yet for the protection of human beings, of women and children, that the workers in peace should sometimes take up arms and fight. They may do this not at all with war in their hearts, but with courage, resolution, and faith. But if all in the world who reverence the moral law, if all who love peace and orderly ways and the joy of constructive work, were united, they could proclaim a prohibitive No to all the proposers of war, and thus the prophecy would be naturally fulfilled which says of the nations: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

When there is in a man that same mind "which was also in Christ Jesus," from his life flow such influences and effects as characterized the lives of those whom the Master called his disciples. To have healing in the heart is just the reverse of war in the heart. Every century has its proud despot who would make earth tremble because of his shaken sword. By his ambitions he troubles mankind, sending his armies forth to conquer and destroy. He justifies cruelty and treachery if it will subserve his purposes, and so upon the earth come confusion, famine, plague, ruin, sorrow, death. Century by century it has been so, but surely it is time for the world's ignorance to have an end. Let us remember that only a small minority in the world believe in war. How could they by mesmerism drag others into conformity with their plans if these others were clear in their thinking? A few forgers and account manipulators and dishonest speculators do not mislead those who think mathematically and honestly. Suppose, then, that there be an agreement among men to think Christianly and scientifically; that is, to accept God as Principle and Christ Jesus as example; would men not then understand the working of divine Principle, and say as the psalmist said, "He maketh wars to cease unto the end of the earth"?

Christian Scientists throughout the world are united in a noble purpose. They are striving to be themselves healed, and to prove to others the goodness of our God who says, "I am the Lord that healeth thee." They foresee that as Christianity becomes practical and men cease to war over doctrinal opinions and political advantages there will come international unity because there will be obedience to the moral law, and illustration in the lives of men of the teachings of the Sermon on the Mount. Naturally they aid and further every honest effort to establish righteousness in the world, be it a leaguing of nations or the uniting of sundered family ties. In fact, all who obey Principle are in league and amity for this purpose, that the kingdom of God come. This unity of those who have understanding hearts is essential, for the opponents of the Prince of peace are in alliance and confederate. Mrs. Eddy has said (Miscellaneous Writings, p. 177), "The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science." Then she asks: "What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"

William P. McKenzie.

Right Motives

Nothing is of more importance to men in the working out of their salvation from all evil than the understanding of how to examine and purify motives. There is always a motive prompting every act, whether the act be great or small, whether it be of larger or lesser influence; it is therefore easy to see the immense significance of right motives. It is only from perfect motives that perfect acts can result, and correcting the motives, more correct living must follow as a necessary consequence.

Now this examination of motives is entirely a mental operation and it is only through the light which Christian Science throws upon all mental activity that proper discernment is made possible. In its revelation of absolute Truth, Christian Science has opened the way to an exact differentiation between the true and the false, between right and wrong, between good and evil, at all times and under all

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circumstances. It remains, however, for each individual to lay hold of this perfect method and to apply it to every thought in order that he may bring forth the fruit of right motives.

To begin with the motive that Truth must be the goal of all endeavor, that Truth must be loved supremely and held as the alone desirable, is to have taken a great step toward the ability to clarify and rectify the nature of all motives. No honest heart but longs to be guided rightly and no question assails the student in the demonstration of Christian Science more frequently than that which asks, "How can I know whether it is truth or error which is knocking at the door of my thought?" Right here is an opportunity to enter upon the work of the analyzing and purifying of motives, by applying the simple test, "Am I desiring and seeking self, or God?" For with the one insistent purpose to be true to Truth, all wavering mental vision will be done away.

Christian Science teaches that in all mental work, if one starts with the positive truth about any subject and clings steadfastly to that truth, it is certain to uncover all that is unlike itself, and thus an occasion is afforded to deny and reject the false until Truth shall hold sway. Suppose it is a correct thought or concept of motive that is desired; the first necessity is to see clearly that the only real motive there is or can be is the one which originates in God, divine Mind, which remains in that Mind, which is under the direct control of that Mind, and which partakes of the qualities of Mind. To cling to this truth about motive, letting divine Mind continually lead one forward into a larger comprehension of what comprises this divine concept, will uncover all that is false in one's own belief about motive. Thus there is furnished the opportunity to relinquish the false and rise into a purer, better understanding of motive.

It may quickly be seen that a God-ordained motive can never be less than the purpose that Truth shall prevail; and this simple fact accepted, the way is made plain for right demonstration of every problem. If one desires simply and honestly to have Truth control every situation, he will be glad to drop every selfish purpose which would limit or interfere with the operation and appearance of Truth. The motive to gain an ever increasing understanding of Truth in order that Truth may be proved, will always be open to receive criticism of any position taken or of any statement made. If one seeks only Truth and its establishment he will listen gladly to the views of others regarding his own acts and words; for does he not know that Truth is unchangeable? If his deeds, words, and thoughts are according to Truth, the further examination of them will only bring out more clearly their rightness. A true mental attitude will also render one only too happy to have greater light thrown upon a mistake in order that it may thereby be corrected.

To measure one's every motive by the divine,—so to work that Truth alone shall be manifest,—this will keep one ever alert to the laying down of all selfishness. It will purge one of personal aims, jealousies, sensitiveness, until each will rejoice as heartily in his brother's proofs of Truth and its all-power, as he does in his own. Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 490), "Christian Science reveals Truth and Love as the motive-powers of man." This simple statement held to, prayed, demonstrated, will analyze and purify every human belief of motive. As every Christian Scientist strives for this simplicity of motive, which has no desire outside of loyalty to Truth itself, he will find in his own experience the truth of the further statement in Science and Health (p. 454), that "right motives give pinions to thought, and strength and freedom to speech and action."

ELLA W. HOAG.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Judge Samuel W. Greene, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Monday evening, November 24, 1919, at eight o'clock. The public is cordially invited.

Lectures in Suburbs of Boston

The Mother Church announces the following lectures in the Boston suburbs to be delivered by John Randall Dunn:—

Roslindale and West Roxbury: Gorman's Theater, South and Washington Streets, Roslindale, 3 p.m., Nov. 16.

Everett: Olympia Theater, Chelsea Street, Everett Square, 8 p.m., Nov. 16.

Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Nov. 17 and 18.

Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 20.

Mattapan (Milton lecture): Oakland Hall, Oakland Street, Mattapan Square, 8 p.m., Nov. 21.

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 23.

Watertown: Masonic Hall, 23 Main Street, 8 p.m., Nov. 23.

Revere: Revere City Hall, Broadway, 8 p.m., Nov. 25.

Among the Churches

Current Notes

MADISON, WIS.—Second Church of Christ, Scientist, is planning the erection of a new home, which will be the first Christian Science church to be built in Madison. A deal for the old Hiram Johnson property on Langdon Street, near Frances, has been closed, according to real estate dealers. The church is now holding meetings in the Knights of Pythias Hall.—*The Capital Times.*

CHARLOTTE, N. C.—First Church of Christ, Scientist, has purchased a house and lot at West Trade and Cedar Streets for twelve thousand dollars; the brick building occupying the lot will be converted into a temporary church for the use of Christian Scientists in this city. The Christian Scientists have been conducting services for the last five years in Baird's Hall, at Poplar and Seventh Streets. They moved into this hall from a smaller one in the first block of West Fifth Street. The new and larger quarters will be occupied as soon as remodeling is completed. The members of the church plan to build an edifice on the new lot at some future date.—*Charlotte News.*

WORCESTER, MASS.—It is with deep gratitude that the literature distribution committee of First Church of Christ, Scientist, makes this report. For the past eight years it has had a reading tent at the New England fair held during the first week of September. This year 3249 pieces of literature were given away, nearly three times as much as in any former year.

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The Lectures

Bellingham, Wash. (First Church).—Dr. Walton Hubbard, lecturer; introduced by F. D. Yale, who said in part:—

There comes a time in the life of every one when a desire arises to know the truth about religious matters,—about God and man's relation to Him. The greatest teacher on this subject whom the world has ever known was Christ Jesus. Several hundred churches have been founded upon widely differing interpretations of his teachings, and on account of a lack of understanding, nearly all of them have ignored a very important part there relating to healing the sick. In 1866 Mrs. Eddy, peering beyond material forms and merely human opinions, discovered the truth which Jesus sought to convey, by interpreting his teachings spiritually, and proved the truth of her discovery by actually healing the sick, as Jesus did. She gave her discovery to the world under the name of Christian Science, resulting in countless benefits and blessings to humanity.—*The Journal.*

Canton, Ohio (First Church).—Judge Samuel W. Greene, lecturer; introduced by Frank Engle, who said in part:—

Undoubtedly there is no word in the English language that has been more frequently used in the past few years than the word peace. During the recent conflict the world has been crying for peace, and has never before realized more clearly the need of a righteous peace, one that has no partnership with greed, hatred, injustice, or any other form of evil. The world is somewhat ready to consider the prophecy found in Isaiah: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." On page 188 of "Science and Health with Key to the Scriptures," the Christian Science textbook, our revered Leader, Mary Baker Eddy, writes, "Passion, depraved appetites, dishonesty, envy, hatred, revenge ripen into action, only to pass from shame and woe to their final punishment." Christian Science reveals to us the remedy for every manifestation of sin that would rob us of the peace "which passeth all understanding."

Butte, Mont. (First Church).—John C. Lathrop, lecturer; introduced by F. C. Jaccard, who said in part:—

Christian Science is a new-old religion based on the teachings of Christ Jesus as explained and interpreted by Mrs. Eddy. It is indeed a return to primitive Christianity. It is a religion of life, not of death; of truth, not of error; of love, not of hate. It teaches the truth about God and man's relation to God, and this truth properly understood will enable one to heal the sick and to destroy sin. It is an important fact in Christian Science that this truth must be practiced, must be lived, before one can advance very far in the understanding and partake fully of its benefits.

Seattle, Wash. (Fourth Church).—Paul Stark Seeley, lecturer; introduced by William K. Sheldon, who said in part:—

Last Friday [September 12], recognizing that now as heretofore nations rely upon material preparedness for the protection of their governments, our hearts thrilled with patriotic pride at the imposing naval spectacle spread before our eyes, because we regard a navy at the present time as a preventive of war and an effective means of maintaining peace. On Saturday night many of us had the privilege of listening to the President of the United States, a man who has been called "a practical idealist," one who not only has visions of right and justice, but who strives to enact those visions into law, and who believes that the time has come when the aroused conscience of mankind, the moral sense of humanity, operating as law, can maintain peace and make war forever impossible. We who are assembled here this evening are to be told of a higher law, higher than material preparedness or moral sense, the law of spiritual supremacy, omnipotent and omnipresent, made available through the right understanding of what God is and what man is; an understanding which when discerned, apprehended, comprehended, and demonstrated, will bring peace on earth, good will to men, a law of righteousness, right-thinkingness, as sung by the psalmist, "Thy righteousness is an everlasting righteousness, and thy law is the truth."

Fairbanks, Alaska (Society).—Charles I. Ohrenstein, lecturer; introduced by Guy B. Erwin, who said in part:—

It is my privilege to introduce one who has journeyed far, even within the shadow of the arctic circle, to bring to us the message of Christian Science, a religion which for over half a century has done so much for mankind in regenerating, inspiring, healing, and saving humanity; breaking down superstition, dogma, and fear; comforting the sorrowing, and reforming and restoring the sinner to a life of usefulness.

As our spiritual education or religion has largely been along material lines, it is hard to accept the truth of this Science without considerable resistance; but every one, I am sure, is willing to admit that if such inharmonies can be overcome through the understanding of spiritual power, it must be good, and not evil, that accomplishes the work. Now if Christian Science will do these things, and thousands of people are testifying to it daily, then the most important thing that can engage the attention of thinking men and women to-day is to gain that understanding.

The Alaska Citizen.

Mountain Lakes, N. J. (Society).—The Rev. Andrew J. Graham, lecturer; introduced by Cuthbert K. Cooper, who said in part:—

We are living in a world of belief. Our beliefs are the products of our training, our education, our environments, our association, and our personal interests. We are controlled by our beliefs, whether they be right or wrong, until Truth comes to our rescue; even then we struggle until Principle forces the issue, and we are compelled at length to throw down the gauntlet and follow the leadings of Truth. The question, "What is truth?" is answered in Christian Science, and the answer is confirmed by demonstration. When demonstration enters the arena of conflicting thought, the tempest is stilled and there is a great calm. Having reached through demonstration the climax of our search, no other conclusion can be reached. I invite your attention to an exposition of Christian Science,—the most marvelous, the most dynamic system of therapeutics the world has ever known. Its therapeutics is not confined to physical disease only, but includes the entire phenomena of mortal existence.

Chicago, Ill. (Eleventh Church).—Dr. John M. Tutt, lecturer; introduced by Jacob Netter, who said in part:—

In the midst of the fear and the subtle clinging to self-love and self-will, which are the cause of the seeming unrest in governments, organizations, and business, and keep many of us from the full realization of the health, harmony, and joy that belong to all of God's children, Christian Science

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comes as the still, small voice of Truth crying in the wilderness, bidding us to stand still and know that there is no other power or presence than God. As this scientific fact is realized, all the mental conflicts arising from the belief in two powers will cease, as did the storm when Christ Jesus gave the command, "Peace, be still."

CHARLEVOIX, MICH. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Dr. F. H. Wilkinson, who said in part:—

Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Christian Science has brought into the world the truth about God and man and has proved that the so-called material law which seems to make men subject to sickness and sin, sorrow and suffering, is no law at all, but merely a false conception of law. When the truth is made known, this false law is seen to disappear. That this is the truth which makes men free from all these forms of error is being demonstrated by Christian Scientists in every corner of the globe.

The Charlevoix Sentinel.

SALMON, IDAHO (Society).—John C. Lathrop, lecturer; introduced by Mrs. Florence McCormick, who said in part:—

In this our period of reconstruction the most crying need of the times is for a universal religion of love, a religion free from ritualistic doctrines and dogmas, a religion which recognizes the omnipotence of God and follows the teachings of Christ Jesus. Such a religion is Christian Science, and we who have experienced its blessings know that it is an ever present help in time of trouble.

NEWPORT, R. I. (First Church).—John Randall Dunn, lecturer; introduced by George B. Austin, who said in part:—

Christian Science during the early years of its growth has been repeatedly before the tribunals of human opinion, being charged with being impractical, unorthodox, and without divine authority; but, as of old, there have been those who have counseled a spirit of charity and toleration toward it, and neither they nor the ones who have accepted its teaching have been disappointed. To-day it stands as the Science of religion, understood and demonstrated in all parts of the world, and has brought to its adherents health and newness of life, which is the rightful and true status of every individual who is willing to conform his life to the laws of divine Principle.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Birmingham (joint lecture): Lyric Theater, 3:30 p.m., Nov. 23.

ARKANSAS—Fort Smith: New Theater, 3 p.m., Nov. 23.

CALIFORNIA—Eureka: Rialto Theater, 4:15 p.m., Nov. 23.
Mill Valley: Outdoor Art Club Clubhouse, 8 p.m., Nov. 25.
Napa: Native Sons Hall, 8 p.m., Nov. 24.
Oakland (Fourth Church): Theater, Municipal Auditorium, 8 p.m., Nov. 21.
Riverside: Church Edifice, Sixth and Lemon Streets, 8 p.m., Nov. 21.
San Francisco (Second Church): Dreamland Rink, 1725 Steiner Street, 3 p.m., Nov. 23.
Santa Ana: Clunes Theater, 8 p.m., Nov. 24.
Whittier: Woman's Club House, Bailey Street and Friends Avenue, 8 p.m., Nov. 20.

CANADA—Hamilton, Ontario: Temple Theater, 3 p.m., Nov. 23.

COLORADO—Fort Collins: Empress Theater, 8 p.m., Nov. 16.

CONNECTICUT—Hartford (First Church): Parsons Theater, 3:30 p.m., Nov. 23.

ENGLAND—London (Second Church): Church Edifice, Palace Gardens Terrace, W.8, 3 p.m., Dec. 6.

GEORGIA—Atlanta: Church Edifice, Peachtree and Fifteenth Streets, 8 p.m., Nov. 24.

ILLINOIS—Chicago (Eighth Church): Church Edifice, Forty-fourth Street and Michigan Avenue, 8 p.m., Nov. 18.
Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., Nov. 21.
Hinsdale (auspices Downers Grove and La Grange): Hinsdale Club House, 3:15 p.m., Nov. 23.

IOWA—Grinnell: Church rooms, Stewart Library (north entrance), 8 p.m., Nov. 21.
Mason City: New High School Auditorium, 7:45 p.m., Nov. 17.
McGregor: Strand Theater, 3 p.m., Nov. 23.
Sioux City (Second Church): Auditorium, 8:15 p.m., Nov. 21.

KANSAS—Burlington: Newks Theater, 8 p.m., Nov. 28.
Clifton: Electric Theater, 8 p.m., Nov. 24.
Topeka: Grand Opera House, 3 p.m., Nov. 23.

KENTUCKY—Paducah: Church Auditorium, Guthrie Building, 8 p.m., Nov. 27.
Winchester: Winchester Opera House, 3 p.m., Nov. 23.

MASSACHUSETTS—Boston Suburbs (auspices The Mother Church):
Roslindale and West Roxbury: Gorman's Theater, South and Washington Streets, Roslindale, 3 p.m., Nov. 16.
Everett: Olympia Theater, Chelsea Street, Everett Square, 8 p.m., Nov. 16.
Brookline: Beacon Universalist Church, Harvard Street, near Coolidge Corner, 8 p.m., Nov. 17 and 18.
Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 20.
Mattapan (Milton lecture): Oakland Hall, Oakland Street, Mattapan Square, 8 p.m., Nov. 21.
Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 23.
Watertown: Masonic Hall, 23 Main Street, 8 p.m., Nov. 23.
Revere: Revere City Hall, Broadway, 8 p.m., Nov. 25.
Newton: Players' Hall, West Newton, 8 p.m., Nov. 17.
Stoneham (auspices Reading): Armory Hall, Main Street, 8 p.m., Nov. 18.

MICHIGAN—Mount Pleasant: Presbyterian Church, 8 p.m., Nov. 24.

MISSOURI—Chillicothe: Elks Hall, 8 p.m., Nov. 21.
Montgomery City: Opera House, 8 p.m., Nov. 25.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., Nov. 27.
St. Louis (Fifth Church): Tower Grove Turnverein Hall, Grand and Juniata Avenues, 8 p.m., Nov. 20.

NEW JERSEY—Camden: Towers Theater, Broadway and Pine Street, 3:30 p.m., Nov. 23.
Nutley: Masonic Hall, Franklin Avenue, 8:15 p.m., Nov. 22.

NEW YORK—Bronxville: Village Hall, 8 p.m., Nov. 23.
Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., Nov. 24 and 25.
Corning: Odd Fellows Hall, Erie Avenue, 8:15 p.m., Nov. 24.
Ithaca: Lyceum Theater, 8:15 p.m., Nov. 20.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Nov. 21.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Nov. 21.
New York (Columbia University): Auditorium of Earl Hall, Columbia Campus, 8 p.m., Nov. 21. (Present and former members of the University invited.)
Ossining: Victoria Theater, 8 p.m., Nov. 23.
Pleasantville: Library Hall, 8:30 p.m., Nov. 24.
Troy: Griswold Opera House, 3:30 p.m., Nov. 23.

NEW MEXICO—Roswell: Masonic Temple, Fourth and Pennsylvania Streets, 3 p.m., Nov. 23.

OHIO—Ashtabula: Dome Theater, Center Street, 3 p.m., Nov. 16.
Cincinnati (Second Church): Music Hall, 8 p.m., Nov. 21.

OREGON—Marshfield: Orpheum Theater, 8 p.m., Nov. 20.

PENNSYLVANIA—Bradford: Women's Club, 5 Chautauqua Place, 8 p.m., Nov. 18.
Butler: Masonic Temple (note change), 8:15 p.m., Nov. 17.
Pittsburgh (joint lecture): Syria Mosque, 3:15 p.m., Nov. 23.
Scranton: Church Auditorium, 520 Vine Street, 8:15 p.m., Nov. 20.
Williamsport: Y. M. C. A. Auditorium, 8 p.m., Nov. 25.

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Testimonies of Healing

A year ago this last spring, on a Friday evening, a Christian Science lecture was delivered at our church edifice and I was one of the ushers to report at quarter of seven. An hour before that, while cranking an automobile prior to putting it in the garage, I broke my wrist. At once I declared the truth of being, finished cranking the machine and put it away. Then I had dinner, dressed, and was in my place as usher on time, able to use both hands freely in showing visitors to their seats. The next morning an X-ray photograph was taken to see if there was a break or only a sprain. The plate, which I still retain, shows a break quite plainly. More mental work was done, and through the realization of God's ever presence I resumed operating my car the following Tuesday, and testified to this wonderful healing on Wednesday evening, much to the surprise of those who were present at the lecture.

From that day to this I have had free use of my wrist, proving Mrs. Eddy's statement in "Miscellaneous Writings" (p. 175), "But remember God in all thy ways, and thou shalt find the truth that breaks the dream of sense, letting the harmony of Science that declares *Him,* come in with healing, and peace, and perfect love," for all of which I am indeed grateful.—S. Haines, Cleveland, Ohio.

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It is more than five years since I turned to Christian Science for help, after spending over ten years in a search for health. Existence from childhood had been a condition of weakness and pain for the most part. No sooner would one ailment abate in severity than something else discordant and painful would come. Finally a stroke of paralysis seemed to be the beginning of the end. After baths, massage, electric and medical treatments, had proved of no avail, despairingly I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Within a week paralysis, heart trouble, and a ruptured condition, said to be due to an operation, disappeared. I started reading the chapter on Prayer and did not leave a sentence till the meaning was clear. The years since then have been wonderfully free from physical trouble, but the struggle to "clean house" mentally has been severe.

I am very grateful for Mrs. Eddy's example and our textbook, through which the Bible is illumined; also for the *Journal, Sentinel,* and *Monitor,* which is the only daily newspaper in our home. My thankfulness goes out in full measure to God, the giver of every good and perfect gift.

(Mrs.) Grace Martin Degnan, Chenoa, Ill.

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Jesus said, "Freely ye have received, freely give." In order to abide by this injunction I realize that a written testimony in regard to what Christian Science has done for me is necessary, and it is with deep gratitude that I send the following.

When Christian Science was first presented to me I recognized it to be just what I needed to overcome the sense of depression, apathy, melancholy, and nervousness under which I was laboring. I recognized instantly that my transformation had to come by the renewing of the mind; therefore I accepted Christian Science and set about to overcome these seeming blights within my life. Whenever and wherever the truth has been intelligently applied benefits have been received.

Our Leader says, "Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration" (Science and Health, p. 274). This truth sustained me in going through two trials when loved ones passed on through accidents. I realized that nothing can disturb the harmony of God's universe and that Life is eternal. The uplift that came with this realization was wonderful and meant spiritual growth for me. During the influenza epidemic I was the only Christian Scientist in a household of seven. Every one else had either a slight or a heavy attack, but I was absolutely free from any suggestion of it. I clung to the understanding that "in atmosphere of love divine, we live, and move, and breathe." This experience proved to me that Christian Science is preventive as well as curative, and I am very, very grateful for this proof.

I am happy to be a member of The Mother Church and am striving to live according to the Manual. I am grateful for the experience of class instruction, grateful for our Leader and for all the activities of this movement which she founded for us.—(Mrs.) Edith Bradford Balke-Haines, Portland, Conn.

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With a deep sense of love and gratitude for this wonderful truth as given to the world by our revered Leader, Mrs. Eddy, and in hope of encouraging others in their study and application of Christian Science, I send my testimony. It was through the letters of one who loves this religion that the truth was brought to my attention about fourteen years ago. She knew my need and sent me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through reading the book I was healed of catarrh and bronchitis, also hemorrhages. It would take many pages to tell all the healings I have had, of both sin and sickness. I had an abscess on my gum for many years. Five years after I began the study of Christian Science, fear began to creep into my thought; so my husband said I should ask for help. I therefore went to a Christian Science practitioner, and was healed. From that time on, my love for God and all mankind has grown broader, and my gratitude deeper for the authorized literature.

(Mrs.) Jessie C. Salman, Seattle, Wash.

I can verify my wife's healing, as before Christian Science came into our home I did not know what health and harmony meant. I myself have had many healings in Christian Science in the last fourteen years.

✧ Charles A. Salman.

A little over four years ago, a neighbor in Chicago handed me a copy of the *Sentinel* to read. I knew very little of Christian Science at that time, but read the articles and thought them very beautiful and inspiring, so asked for more literature. A short time after this I was taken with a seemingly severe case of tonsillitis and became quite ill. Members of my family insisted upon calling a physician, but I desired Christian Science treatment above all else. Having read the splendid testimonies of healing in the periodicals, I knew that I too could be healed, and so a practitioner was called. In two treatments I was entirely healed, and was about my household duties the second day just as strong and well as before. After this I wanted to learn more of this truth, so purchased "Science and Health with Key to the Scriptures" by Mrs. Eddy. The study of this book in connection with the Bible has gained for me a better understanding of Truth, for which I am very grateful.

My husband was healed in a few treatments of a growth on his neck, which had, previous to his coming into Science,

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caused him considerable trouble. Our little girl has been healed of whooping cough and bronchitis. While very grateful for the physical healings, I am more grateful for the spiritual uplift, and my earnest desire is to learn more of this saving truth. The study and application of Christian Science truly brings the peace of mind that passes all understanding. My heart overflows with gratitude for this beautiful religion of Love, and my daily prayer is that I may reflect more love.

(Mrs.) O. C. REICHERT, Los Angeles, Calif.

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In 1902 I attended my first Christian Science service, and seeing so many happy faces and being so warmly welcomed led me to further investigation. From boyhood I had been troubled with bad hearing. At the age of sixteen years an operation was performed by one of the best specialists of this city, with temporary relief, but gradually the ears closed up again. After being interested in Christian Science about a year, I began taking treatments for this trouble and in about six months was able to hear as well as anyone. My hearing has been good ever since. I have also been healed of smallpox, spinal trouble, rheumatism, and many minor ailments. All desire for smoking has left me, whereas I used to be a heavy smoker. I enjoy the Sunday services and the Wednesday evening testimony meetings. My daily desire and prayer is to become a better man, and to reflect love to every one I come in contact with. I can only express my thanks to Christian Science by living closer to its teachings, as taught by Mrs. Eddy.

WILLIAM F. JENS, Milwaukee, Wis.

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Remembering how eagerly at one time I searched our periodicals for testimonies of protection and healing in confinement cases, I am sending an account of my own experience in the hope that it will help some one. During the months previous to the birth of my little girl, I spent nearly every waking hour in the effort to understand and apply to each daily task the rules of Christian Science as set forth in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I cannot say, as some people have testified, that the birth was painless, which is probably accounted for by the fact that I unconsciously retained the recollection of two previous experiences under medical treatment; but I can truthfully say that all the so-called laws of mortal mind concerning rest, quiet, and diet thereafter were trampled underfoot, with no ill effects. A short time after the nurse left, the baby manifested some trouble with her eyes, generally supposed to be due to infection. The practitioner gave treatment for this condition, which seemed to be quite serious, and the healing took place about ten days later.

At another time I was instantaneously brought out of a condition which in many cases is fatal under materia medica treatment. I am firmly convinced that for a few moments I was actually passing through the stage of mortal experience called dying; but the practitioner's understanding of Truth cleared away this false sense, and my condition became normal.

We have depended on Christian Science to supply our every need for the past eight years and have had many other wonderful healings in our family of six. Abscesses, measles, chicken-pox, colds, fevers, earache, toothache, cuts, bruises, bowel trouble, biliousness, burns, sprains, poisoning, and pneumonia have been overcome. Through the study of the textbook the Bible has become my much loved daily companion, whereas before using the "Key to the Scriptures" it was not off its shelf for years at a time. The story of Jesus' life is now an everyday help instead of a bit of far-away and well-nigh incredible history. One of the things for which I am thankful is the privilege of having received class teaching from one of Mrs. Eddy's loyal students. We also rejoice that we can know that God supplies our every need every moment, as we trust Him; that we are learning to look away from the material sense of things into the spiritual and eternal, wherein "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). Is it to be wondered at that having received such manifold blessings through Christian Science as given to the world in a demonstrable form by our beloved Leader, I should wish to express my gratitude by telling others of the good that is in store for every one who faithfully studies and endeavors to apply its rules? So to live that my light may shine before men and I may thereby glorify my Father which is in heaven, is my heartfelt prayer.—(Mrs.) GERTRUDE GOODING MCCLOUD, Reading, Mass.

✧

Christian Science has been everything to me since I first heard of it about eight years ago. Four years before that a great sorrow and loss had come into my life, in the passing on of my father and the selling of my home. During those years I was a very depressed person with no desire to live. Friends told me I should try to be resigned and that I would outlive my sorrows; that the unhappiness and misery in the world was sent by God for some wise purpose; but I felt that the light of my life had gone out forever. It was suggested that it might be good for me to go abroad for a time, so I visited Holland and stayed in different places there for six months, then went to Germany for a few weeks and finally returned to England. After spending a few weeks in London I went back to Holland, and it was during my second visit there that I nearly decided to end my mortal existence.

At this time an English girl who came to see me told me about Christian Science. She said very little, but enough to make me want to know more of the men and women who lived near by and who did not believe God sent illness and sorrow, for all my life I had been taught that He did. I told her I would go with her to the Christian Science service on Sunday, and that day, July 16, 1911, will always be remembered. I was so impressed with the service that after it was over I made four attempts to get enough courage to ask the First Reader if I might buy the book she had been reading from, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was not announced that the book was for sale, as there was only a small meeting of Scientists.

Error was saying to me all the time that these people would not let me read the book, as it was much too beautiful for strangers. It was a strange feeling I had, that these people certainly had something other churches did not have and they would surely guard it and keep it from the world. However, to my great surprise and joy the lady said she would be very pleased to sell me a copy, and in less than two days the book came. Five months later I was the Christmas guest of this lady, and she it was who guided my first steps in Christian Science. I was healed of a great deal of depression but not all at once. I have had seeming trials and difficulties since then, but have overcome them, sometimes with the help of a practitioner and at other times by my own mental work. When I left the meeting referred to, I cried so much I had to take a walk before returning to the boarding house, but from that morning I have never experienced such hopeless misery as always seemed part of me

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before. In due time I left Holland to stay with some Scientists in Neuchâtel and returned to England in 1913 to visit with joy all the Christian Science churches in London. My first demonstration was made in Switzerland a few weeks after buying my first *Quarterly,* in December, 1911. Since then I have had many demonstrations and it would take pages to write them all.

I am grateful for the privilege of having had class instruction in 1914, and also for membership in a Christian Science church. I am indeed very grateful for this teaching and know I could not live without it. The authorized literature is a great joy to me, and my daily prayer is that I may help others as I was first helped, and when I see strangers coming into our churches looking unhappy, I think of my own experience and want to help them all I can. My love and gratitude go out to Mrs. Eddy for telling us about Christian Science. The last three months Christian Science has been a great help to me, and that is why I now send this testimony to express my gratitude. God has done so much for me, the least I can do is to be very thankful. I hope my experience may help others who are sorrowful.—(Miss) Emily Amelia Jonas, Stamford Hill, London, England.

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How blessed are those of us that have touched the hem of Christian Science. Two days after I had been given an X-ray examination by two surgeons, who said I must be taken to a hospital and there undergo three operations, owing to a bad case of hip disease and many other physical ailments, Christian Science was brought to my attention and without any hesitation or mental reservation I accepted it. I began to live in conformity with its teaching, in patient obedience to God's infinite law of Love, and through the help of a practitioner was healed physically and morally. As yet I have caught only a beautiful glimpse of God's allness, but it is the light of my life.

I can truly say that the lame walk and the deaf hear, because this has been proved in my own experience. After I had been in Christian Science about six months my first testing time came. To mortal sense I became deaf but I did my mental work unceasingly, and with treatment from a practitioner the healing came ten weeks later. I attended the church during all this time, and finally one Wednesday evening at the beginning of the meeting my ears were unstopped and I could hear as well as ever. This most beautiful healing gave me much spiritual food for thought. The overcoming of the hip disease and lameness was very slow, but I thereby learned to be calm and steadfast each day in my adherence to God's law. To-day I am in perfect health. I lean on divine Love for all my daily needs, and in so doing have no care, no doubt, no fear.

I am very grateful for membership in our local branch church and in The Mother Church, and at this writing am having class instruction. I am indeed thankful to God, and grateful to our beloved Leader, Mrs. Eddy. My daily prayer is to hear and obey, and live only for God and our fellow man. There is no other way.

Barney Johnson, Denver, Colo.

✧

My attention was first called to Christian Science when as a trained nurse I cared for a practitioner's mother. We carried the case along all summer but finally the patient collapsed and did not respond to medicine; accordingly, the daughter was called home. Two days after her arrival the night nurse was discharged, as two nurses were no longer required, and three days later the doctor discharged himself, saying his services were no longer needed. At the end of the week the patient was well. A friend who had been operated upon many times for an abnormal growth only to have it recur each time, was healed by one treatment in Christian Science. These healings led me to buy "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I found in it just what I had needed all my life. I wanted to give up my profession at once and take up the study of Christian Science, but could not see my way sufficiently clear to do so.

I worked along in medical nursing four years more; but was not happy in the work. At the end of that time my health broke down so completely that the physician told me I would not be able to take up my work again. I therefore gave up my room and went to stay with relatives. Strange to say, I did not at this time think of Christian Science and the book that had been such a help to me. I went along six months, taking medicine that I knew would not relieve me, the pain becoming more excruciating every day. Then I thought of my copy of Science and Health, and began to read. This, however, was not sufficient, so I asked for absent treatment and from the first received so much help that I was encouraged to go on. I was under treatment two years before the healing was complete. I have been healed of many physical ills; but the physical healing is little compared with the spiritual uplift. Instead of sorrow I now reflect joy; instead of sickness, health; instead of poverty, an abundant supply of all good.

I am very thankful to God for our dear Leader, Mrs. Eddy, who gave the world this great truth, grateful to practitioners and nurses, who so lovingly helped me, grateful for the reading rooms and the Christian Science literature and for all the other activities of The Mother Church, through which I have received so much help. My only desire is to make my life an expression of gratitude and appreciation of the good.—(Miss) Hannah M. Wright, Bangor, Maine.

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On page 420 of "Science and Health with Key to the Scriptures" by Mrs. Eddy is found this advice: "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them." This was a great help to me at one time. While on my way to the depot to take the train to a neighboring town, where I was teaching painting, I slipped on a wet sidewalk, spraining my ankle. It did not hurt much, so I went to my class as usual, but during the afternoon it swelled and gave me considerable pain. By the time the class closed I could not step on that foot. I had no opportunity to help myself much until I reached home again about eight o'clock in the evening. Then I took Science and Health and read a while and treated myself to the best of my understanding. In the morning the foot was black and blue, but there was no pain, and I could walk with ease, providing I did not spring onto my toes; I had to walk rather flat-footed.

For two months I tried to overcome this condition but made no headway. I felt rather ashamed to ask for help, having done so well at first, and then grew a determination to make the healing complete, which I now know was self-will. Then one day while reading Science and Health I came across the reference quoted. I immediately wrote to a friend in a distant city who was a practitioner, asking for treatment, and within three days the healing was complete. I was grateful for the physical freedom, but much more so for the mental healing which took place.

Christian Science has worked wonders in our home, and I do not see how people manage a house, a home, or a busi-

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ness without it. Many unpleasant traits have been overcome,—a tendency to criticize, covetousness, self-will, and pride. I did not think I was entertaining any of these alien thoughts until the searchlight of Truth was turned on self. I am thankful to God for the experiences which have made these self-examinations necessary, and more than grateful to Mrs. Eddy for showing us the way to apply the truth to our everyday life. It is the correction of seemingly little faults that fits us to overcome those that take on larger proportions. I am grateful indeed for the Christian Science literature, and more so than I can tell for the illumination Christian Science brings to the Scriptures.

(Mrs.) MAUD H. DAVIS, Tilden, Neb.

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The testimonies in our periodicals have been such a help to me that I am grateful for the privilege of giving mine. I took up the study of Christian Science almost four years ago with one desire,—to see if I could find a God in whom I could believe. Before reading very far I found God, and it was indeed the new birth to me. It brought me more joy and happiness than I ever experienced before, and also a love for all mankind. By that first reading my little boy, a year old, was healed of bowel trouble, which he had had from the day he was born. I have continued my study daily and since that time the truth has been our only physician. A baby was born a year and four months after I turned to Christian Science. The birth was painless and was a beautiful proof to me that God is All-in-all. I had a practitioner and a Christian Science nurse. Our two children have been helped many times. Colds, croup, burns, fevers, and a bad cut have been healed instantaneously. I have been freed to a great extent from fear, worry, anxiety, selfishness, resentment, sorrow, and discouragement. Other members of our family have taken up the study. We have been living in small towns the last year where there are no churches, but we rejoice that we cannot be separated from the true church, which Mrs. Eddy explains in Science and Health (p. 583) as "the structure of Truth and Love."

I am grateful to Mrs. Eddy for living such a pure life that this truth was revealed to her to give to the world. I am also grateful for the Lesson-Sermons and all the authorized literature.

(Mrs.) ANNA B. OHNESORGE, Othello, Wash.

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About five years ago while visiting a relative who is a Christian Scientist, I was lovingly asked if I would have treatment for my eyes, which were causing me trouble. After thinking it over I decided that although I felt sure it could not help me, it would at least not harm, so I consented to remove my glasses, which had been worn constantly for fourteen years. I had been assured by doctors that I would have to wear them all my life, but have never had to use them again. My eyes gradually became stronger until they were normal and I have never had a return of the severe headaches from which I formerly suffered. Since then I have had many physical healings. Rose fever, from which I had suffered each spring for a number of years, disappeared the first summer I was in Science, and severe burns and bad colds have been overcome. I have experienced the protecting care of God during a fire, and when struck by an automobile with such force that I slid on my face six or eight yards, I had such a sense of God's presence that no pain was experienced and there was only a slight stiffness for a couple of hours.

Two years ago, on a return trip from a tropical country, I was waked up in the night with great pain in my foot and leg. After declaring the truth for some time the pain ceased, and I did not think of it again until two days later when it returned, and I was not able to get rid of it, except at intervals, for the next few weeks. Upon examining my foot I found a small black spot and immediately realized that an insect of which I had heard while in the tropics had got into the foot; also that I had been filled with fear of this during my whole visit. One evening, after experiencing much pain I asked for help from a practitioner and the next day a round, hard substance the size of a pea, with the black spot embedded in it, dropped out of my foot. I told one who had lived in this place about my experience and was informed that usually the insect had to be cut out.

While very grateful for these physical healings, I cannot find words with which to express my thankfulness to God, and my gratitude to our beloved Leader, Mrs. Eddy, for the spiritual uplift which has come to me through this study.

(Miss) MARION N. BANDMAN, New York, N. Y.

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The truth as taught in Christian Science first dawned on my consciousness some six years ago, at a time when it was most needed. I had been attending an orthodox Sunday school but had become dissatisfied there, as I had not gained a religion that satisfied my longing for the true God. Immediately after taking up the study of Christian Science I realized that I had at last found God, and this realization brought with it many healings. I was freed from sick headaches and acute stomach trouble, both of which had caused me much suffering. I soon entered the Christian Science Sunday school and began to put into practice the healing truth taught there. I can never express my gratitude for what this teaching has meant and now means to me as a college student. I have proved in my studies that *"God is Mind, and God is infinite; hence all is Mind"* (Science and Health, p. 492). My membership in the Christian Science Society here has meant everything to me. I have had the privilege of serving on the distribution committee and have noted, with rejoicing, the changing attitude of the campus toward Christian Science.

I am sincerely grateful for all that Christian Science has done for me and mine,—grateful to God, the tender Father-Mother of all, and to Christ Jesus, the Way-shower, also grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science. My daily prayer is that I may become worthy to be called a Christian Scientist by living a life of consecration and love for all mankind.

LEWIS BURT LESLEY, Stanford University, Calif.

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I wish to express my gratitude through the *Sentinel* for the many blessings that have been bestowed on me and mine. While visiting my parents some years ago I became interested in Christian Science. "Science and Health with Key to the Scriptures" by Mrs. Eddy was brought into the home by a friend, and it brought peace, comfort, and harmony. I read the book for hours and found it to be what I had been searching for from childhood. I have been healed of burns, headache, toothache, also of a severely sprained ankle. I slipped on the porch steps and with difficulty limped into the house. The thought that was uppermost in my mind was the "scientific statement of being," which is found on page 468 of Science and Health. In half an hour I could walk without inconvenience and the next morning there was no pain or swelling. With the loving help of a practitioner I was healed of influenza with all the

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symptoms of pneumonia in less than twenty-four hours. My husband has been freed from severe ear trouble, and tonsillitis was overcome in one treatment.

I am indeed grateful for the physical and mental healing, but especially for the spiritual uplift that came when one very dear to me passed on. God was a very present help and comforter. My prayer each day is that I may know more of the truth.—(Mrs.) GERTRUDE COMSTOCK, El Paso, Texas.

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Signs of the Times

[From a declaration by the Federal Council of the Churches of Christ in America]

Fortunately the church itself has undergone, within the last decade and especially during the war, an enlargement of scope which amounts to a transformation. The churches to-day recognize, as they did not a generation ago, that the kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that . . . the ethical principles of the gospels are to be applied to industry and to the relations of nations; that the church is to devote itself henceforth to these purposes, along with the individual ministries of religion.

[*San Francisco* (Calif.) *Bulletin*]

Many parents are emphatic on the point that their children go to school to be educated and not to be medically inspected, and resent the idea that their young should begin life with the thought that health is impossible apart from the aid of a physician and a near-by drugstore.

[Rev. Clarence A. Barbour in *Rochester* (N. Y.) *Democrat and Chronicle*]

Religion finds that the words of Jesus are words of truth, as tested by any analysis we can give them. We conclude that they have always been true; that they are not true because Jesus said them, but that Jesus said them because they were true.

[*Champaign* (Ill.) *Gazette*]

That was splendid advice given by Secretary of State Robert Lansing, in an address before the new era conference of the Presbyterian Church, at Lake Geneva, Wisconsin. Mr. Lansing took the position that what was the matter with the world was materialism. It may be asked: What is meant by materialism?

Materialism, according to the best thought in modern philosophy, is a belief, with action following the belief, that life and power are in matter. The position is taken that the material alone is tangible and real and is the only thing with which to reckon, except in the poetic dreams of the incompetent and impractical. The position of religion has always been diametrically opposed to this idea, though institutional religion has frequently compromised with it. That is, religion emphasizes the truth that life and power are spiritual, and that the spiritual alone is real and permanent. The position is taken that matter is temporal, ephemeral, and tributary, and therefore undependable and misleading.

Now comes Secretary Lansing, a man of culture, familiar not only with philosophic but also with religious thought, and insists that the need of the world is spiritualization. That is, to have a faith and understanding that the spiritual, or idealistic, is alone dependable, permanent, and worth while. And he insists that the church shall assume the obligation of teaching this attitude toward life to the people. Glad as many people will be to hear Mr. Lansing's insistence that it is the business of the church to apply truth, or spiritual methods, to the solution of the human problem, there are many to whom it will be no new thing.

To one but slightly familiar with the Bible and church history it will be remembered that this was the heart of the message of Moses, David, Isaiah, Jesus, Paul, Savonarola, Luther, Wesley, and every other prophetic mind that ever gave thought to meeting the needs of troubled humanity. As for those who sneer at it, either from unfaith or an intellectual priggishness, this may be said: Conduct based on the thought of material philosophy has made a sad mess of the world. What is left is here because men had a modicum of faith in something else than things. It would also be interesting, to say the least, to see the whole church take Mr. Lansing at his word.

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Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

HAVING been an eager reader of history, politics, travel, biography, standard novels,—in fact every subject I knew about and thought worth while in both prose and poetry,—THE CHRISTIAN SCIENCE MONITOR has been a continual surprise and delight in satisfying my hunger in each of those directions and in cleansing any desire for other things. To have two hours to spend in reading one copy is an uplifting treat and also a treatment. From the first to the last pages, its news purifies and strengthens, encourages and instructs, whether talking about politics, books, art, or business. Not having been able to finish my college course it is proving to be my daily instructor; not having time for much so-called entertainment it is my entertainer in music, theater, art, and books as well as other "news of the day." Whether traveling or stopping long in one place—but it so happens we are always away from our old home and friends—it is my friend and companion. Always finishing the reading of each copy with the article especially on Christian Science on the Home Forum page, I feel ever nearer realizing true intelligence and joy, spiritual consciousness and an ever increasing desire to live as our Leader, Mary Baker Eddy, has shown us how to live and to express more gratitude for the gifts which Principle, Love, has given to us through her and which her followers are faithfully carrying on after this reading. The editorials have healed me many times. We are so glad that we can send this gift to others in various parts of this country and in Canada, and that it is the gift they choose always.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

Published by
The Christian Science Publishing Society, Boston, U.S.A.
Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume. 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Boston, November 22, 1919

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII NOVEMBER 22, 1919 NUMBER 12

Thanksgiving Proclamation

THE season of the year has again arrived when the people of the United States are accustomed to unite in giving thanks to Almighty God for the blessings which He has conferred upon our country during the twelve months that have passed. A year ago our people poured out their hearts in praise and thanksgiving that through the divine aid the right was victorious and peace had come to the nations which had so courageously struggled in defense of human liberty and justice. Now that the stern task is ended and the fruit of achievement is ours we look forward with confidence to the dawn of an era where the sacrifices of the nations will find recompense in a world at peace.

But to attain the consummation of the great work to which the American people devoted their manhood and the vast resources of their country, they should, as they give thanks to God, reconsecrate themselves to those principles of right which triumphed through His merciful goodness. Our gratitude can find no more perfect expression than to bulwark with loyalty and patriotism those principles for which the free peoples of the earth fought and died.

During the past year we have had much to make us grateful. In spite of the confusion in our economic life resulting from the war, we have prospered. Our harvests have been plentiful and of our abundance we have been able to render succor to less favored nations. Our democracy remains unshaken in a world torn with political and social unrest. Our traditional ideals are still our guides in the path of progress and civilization.

These great blessings, vouchsafed to us, for which we devoutly give thanks, should arouse us to a fuller sense of our duty to ourselves and to mankind to see to it that nothing we may do shall mar the completeness of the victory which we helped to win. No selfish purpose animated us in becoming participants in the world war, and with a like spirit of unselfishness we should strive to aid by our example and by our cooperation in realizing the enduring welfare of all peoples and in bringing into being a world ruled by friendship and good will.

Wherefore, I, Woodrow Wilson, President of the United States of America, hereby designate Thursday, the twenty-seventh day of November next, for observance as a day of thanksgiving and prayer by my fellow countrymen, inviting them to cease on that day from their ordinary tasks and to unite in their homes and in their several places of worship in ascribing praise and thanksgiving to God, the author of all blessings and the Master of our destinies.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia, this fifth day of November, in the year of Our Lord one thousand nine hundred and nineteen, and of the independence of the United States the one hundred and forty-fourth.

(Seal) WOODROW WILSON.

By the President:

Robert Lansing, Secretary of State.

Spiritual Activity

EDWARD EVERETT NORWOOD

JESUS spoke as one having authority because he was one with Principle or the source of authority, the ever divine, infinite God, good. He never accepted mortal mind's valuation of a single incident or situation. "The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being," says Mrs. Eddy in "Unity of Good" (p. 46). Thus did our Master, and in doing so he proved man to be the intelligent reflection of divine Mind, possessing and exercising dominion over all.

As we understand that God is supreme, eternal good, we are thrilled by the transcendental importance of what this means; and as we put this knowledge into practical activity, our joy and gratitude become unbounded. When we really understand Christian Science we can demonstrate it, and in the same proportion are we grateful for its blessings, because we know the basis thereof. The joy that comes when we are enabled to help others is unspeakable; it must be experienced to be comprehended. And a blessed thing about it is, we learn to be honest with ourselves as well as with our patients. We are showing the latter how foolish it is to imagine they can stand at parade rest and be healed, as one orders a pair of shoes made. There is a work to be done by each and every one, by both patient and practitioner, in order that harmony may be established. We are learning and imparting the great truth that salvation is from sin, not from mere penalty of sin, and that we are just as good to-day as we really want to be. This stirs thought to honesty of purpose, with desire and energy to fulfill it; and health and wholeness are gained. How firm a foundation have the saints of the Lord! All that is based on anything less is mere theory and speculation, and a journey into that realm is unprofitable, without even one's traveling expenses paid. "Great peace have they which love thy [God's] law: and nothing shall offend them," says the psalmist.

We see the great need of the world for right mental activity; that thinkers and thinking—reflecting the Mind of Christ—can alone save it. A Christian Science treatment is knowing what is true about any situation that can arise, and the truth of it always has dominion over the material belief about it. We never settle any subject until we refer it to Mind, and consider it from a correct basis. Now good is one, primitive. We understand it, reflect, express it. On the other hand, evil is vague, negative, illusive. The carnal mind is not subject to the law of God, because there is nothing in evil to respond to law. Good does not regulate evil, but destroys it, even as light dispels darkness. Then what is analyzed? It is a situation,—a suppositional mixture of good and evil; and as Truth is applied to the problem, the evil comes to the surface and passes off; the good remains, and the problem is solved. A great necessity is to get the problem correctly stated—to reduce it to its common denominator. Error would have us add pennies and pints and

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inches, and it cannot be done; hence there is no answer. The Master's simple rule—all that is secret shall be uncovered, all that is hidden be brought to light—is followed, and the answer is clearly seen, because the one Mind has revealed it.

The tendency to personalize both good and evil, to limit one and resent the other, is a common trait in human thinking, and only the grace of God and a clear, definite understanding of the Science of being enable one to escape it. Mortal mind is an idolater, having other gods of every name and nature, because it misses the truth always, and is a sense of limitation and fear. One trick of error is to induce Christian Scientists to dwell upon and brood over higher attenuations of evil, subtle phases of sin, in the name of "handling them." Whenever error rises in any guise, we need to dismiss it summarily as illusion, having no history, no intelligence, no activity, because there is no such thing. To admit that it has any quality that belongs only to reality is supremely foolish and fatal to spiritual growth. Jesus wasted no time on it, and he was at once the wisest and most practical man on earth.

We are grateful there is a way out of error, that we have found it and are walking in it. It is a great thing to know that as we unfold spiritually, we are becoming more consciously real all the time. Then will be experienced a steady, intelligent growth in grace and goodness; the understanding of our divine sonship and all that it includes will be clearly perceived. As we are saved, our universe is saved with us, for it is included in the one universal reflection. What a joy to know this! All that exists, all true substance, reality, expression, and volition, always did exist right here.

Man has unlimited capacity to unfold, to reflect good, and to express conscious and intelligent activity. To give a Christian Science treatment one must think rightly about a specific subject. Such treatment is the individualization of the eternal power and love of divine Mind. It helps and blesses because the errors of sense are dethroned, and each participant who is willing and ready to loosen his hold on evil is benefited by this spiritual activity, or the truth which is active in the treatment. God, infinite Mind, operating through spiritual law, heals the sick. Can Mind be limited? No; for it is infinite, supreme, and eternal. It is divine Principle, the origin, source, substance, from which there is no appeal, in which all things are perfect, harmonious, all-inclusive, and eternal. It is the real man's privilege to know instinctively that which is true. His intuition and discernment are perfect, and human sense cannot blind him to the complete utilization of any faculty.

We must be conscious at all times, however, of our identity in Mind, of our unity with the source of our being, and maintain it, notwithstanding sense testimony. One who is not active in knowing and declaring the truth may become darkened and confused, hence not a clear reflection for healing the sick. On page 4 of "Pulpit and Press" our wise Leader says, "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this." Love is the only thing that liberates, for it is constructive and healing.

We must remember we are standing as sons of God, as reflections of divine Mind, not beliefs of mortal mind, and "from everlasting, from the beginning, or ever the earth was," man is upright and holy. So let us be God's children, forever about the Father's business, as regular as the precession of the equinoxes in our daily mental work, the blest spiritual activity, and unfolding every hour to a clearer and fuller understanding of good.

Alertness

LILLIAN P. EDWARDS

A CAREFUL study of the life of Christ Jesus shows him to have been ever alert to the still, small voice of Truth. This same alertness to the spiritual vision is necessary for the Christian Scientist's progress. "Watchfulness" and "vigilance" are synonyms for alertness; so then, the Christian Scientist needs to watch his thought to see that when any problem presents itself the material is quickly subordinated to the spiritual, that he is giving power only to that which proceeds from God. In the early experiences of the writer, in working out the demonstration of supply, she found that when obedient to the demands of Truth and first seeking the spiritual idea rather than planning material ways and means, abundance was always realized. When error would argue that the plainness of material ways would bring quicker results, thought was awakened to the fact that since all substance is spiritual it must be gained only through spiritual ideas. By holding to this thought, limitation was eliminated and harmony experienced.

A soldier would not expect to have his rebuke modified because of his excuse that he did not hear the bugle call. It is his business to be listening for commands constantly and to be ever ready to obey. "The Christian Scientist has enlisted to lessen evil, disease, and death," says Mrs. Eddy on page 450 of "Science and Health with Key to the Scriptures," and in order to be a good soldier he, too, must ever be alert to hear the voice of Truth, not having ears for error and its various claims. We are never without a thought of some kind, and the question for each one is: What am I thinking? Is thought dwelling on the spiritual, the real and the eternal, or is it wandering off into the bypaths of sense testimony? When human thought is dwelling in the realization of the power and presence of God, it is alert to the ideas of God and is able to rise instantly to the demands of the moment. "A Christian Scientist never mentally or audibly takes the side of sin, disease, or death. . . . He lays his whole weight of thought, tongue, and pen in the divine scale of being—for health and holiness" (Miscellany, p. 146). What a bugle call to alertness! This demand of Principle must be obeyed if we would reach the height of spiritual vision.

The practitioner should ever be alert and on guard against idle words, self-condemnation, pride, material pleasures, self-justification, self-will, and all worldliness; for these would rob him of the glorious realization of the truth by which he is able to heal the sick. The Christian Science nurse feels especial need of alertness in being ever on guard against mental interference, fear, and lethargy. Watching ever, he never voices anything but the truth, whatever the material evidences may seem to be. Surrounded by such alertness, the patient experiences strength, health, and perfect freedom, and he walks forth a new man.

There is a call for alertness, too, coming to the church member through the Manual of The Mother Church, and his duty is plainly specified in Article VIII, Sections 1, 4, and 6. These, adhered to honestly and faithfully, will bring a wonderfully sweet sense of brotherhood and make the church member truly active in the service of God. The business man can obey the demand for alertness by guarding his thought from anxiety, personal influence, competition, all of the so-called cunning of human thinking. As he opens his thought to the spiritual ideas of honesty, sincerity, kindness, justice, and brotherly love, his consciousness will be flooded with light and a rich understanding that will open to him in-

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finite resources for real service to mankind. The housewife, the farmer, the scholar, the office boy,—in short, the student of Christian Science in every walk of life, watching and praying without ceasing,—will find himself living above the clouds of worry and discouragement, finding no time for envy, jealousy, discontent, or idle amusements.

The soldier is faithful, steadfast, and alert to every command of his superior, and equally alert against every subtle advance of the enemy, and progress and victory are his reward. The Christian Scientist must never for an instant desert his post of spiritual observation, watching diligently lest the enemy—fear, selfishness, or hatred—break through the ranks and overthrow, for the time being, his happiness and joy. This constant watching will enable him "to live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal," which, Mrs. Eddy says on page 160 of Miscellany, "is to individualize infinite power; and this is Christian Science."

The Heart of Man

REGINALD H. SCHENCK

THROUGHOUT the ages the heart of man has been conceived of as the seat of all emotions, the origin of joy and sorrow, love and hatred, good and evil. The poet Wordsworth sang of "a heart, the fountain of sweet tears; and love and thought and joy," while the Scripture declares, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." All of which Solomon in his wisdom succinctly expressed when he said of one who has "an evil eye," that "as he thinketh in his heart, so is he."

To a student of divine metaphysics, an evil heart can relate only to the sinning race of Adam. Now Adam is the false concept of man, and from this Adam-heart of false belief "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," but out of the heart of the real man proceed the things of the Father. Believing the Adam-man to be God's likeness, evil appears to come from the same source as good, and what is called man's heart would seem to measure out, beat by beat, from the cradle to the grave, his very life. To-day we are blessed through the light of Christian Science with the spiritual understanding of Mind as the source and primal cause, as Life, Truth, and Love, and may find the proof by demonstration that, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 207), "there is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause."

This great and only cause, divine Mind, is omniscient good; and spiritual man, God's image, exactly reflects all that Mind knows and sees. In his capacity to think, an individual is conscious of perfection in the degree that his thinking is in accordance with Principle or Mind. Thus it is the pure in heart who see good, God, and enjoy His blessings, while a double-minded man, believing evil to be as real as good, experiences his own false imaginings making a reality of the carnal or human mind, and the sin, sickness, and death which constitute materiality and mortality.

The poetry of the heart and the human sense of affection, loyalty, justice, and kindness partake of the divine nature, although more or less alloyed with the materialistic soil of selfishness and sensuality. The seeming hindrance in distinguishing the true from the false is due to self-deception, which would have us believe that what we love and cherish is matter in one form or another, be it called man, animal, possession, or thing, while the truth is that Love in all its expressions is purely spiritual. Love is defined through pure affection, and is misunderstood to the extent that we think materially. We can only know through spiritual unfoldment; and that love alone is real and true which is entirely free from temporal, material belief, and hence is above the certain destruction and annihilation which the Scriptures show is inherent in all things material.

Included in the human concept of the heart as the seat of love and affection is the belief that it is also the source of life in the form of a bodily organ, expressing ceaseless activity and vital function. Thus does mortal mind counterfeit the spiritual fact that Love is Life and the real heartbeat a spiritual effect of the one cause, divine Mind, and so in perfect accord with the creator of all. Nevertheless, disease and death bear constant witness that the human mind is convinced of the mortality of its own beliefs. Mortality or belief of life in body is nothing more than mortal thinking. Deity, divine Mind, alone outlines, but mortal belief claims to be objectified in what we think and feel materially. The heart of man is never diseased, and only as one thinks wrongly in his heart, is wrongly convinced, does it appear to be so; because, while matter cannot think, wrong thinking about matter as cause sows the seed that is liable to appear or be objectified after its kind. "Be not deceived," said Paul; "God is not mocked: for whatsoever a man soweth, that shall he also reap."

On page 50 of "Miscellaneous Writings" Mrs. Eddy has written with special reference to the heart of man: "We do believe, and understand—which is more—that there must be a change from human affections, desires, and aims, to the divine standard, 'Be ye therefore perfect;' also, that there must be a change from the belief that the heart is matter and sustains life, to the understanding that God is our Life, that we exist in Mind, live thereby, and have being. This change of heart would deliver man from heart-disease, and advance Christianity a hundredfold."

"In him we live, and move, and have our being" are the well-known words of Scripture, and Mrs. Eddy brings out clearly their meaning when she says, as quoted above, "that we exist in Mind, live thereby, and have being." Individuals are spoken of as human beings, but it is apparent that being human is not the "being" to which she refers. "Be ye therefore perfect" is the high command, and the individual endeavoring to obey this command must still the material sense of being. "Be still, and know that I am God" are the words of Scripture. "Being" is to live and know; to be conscious of what is scientifically true. To be pure in heart is to be one with divine Mind, to have one Ego or divine individuality, to be one in substance with the Father, complete and perfect, God manifest, Soul expressed. "I and my Father are one," were the momentous words of Christ Jesus when speaking of his true selfhood, and our Leader plainly taught (Miscellaneous Writings, p. 183) that "asserting a selfhood apart from God, is a denial of man's spiritual sonship."

Bringing forth the true idea of immortality for the practical use of all mankind is the great work of Christian Science. Being of one Mind, the pure in heart, through a clear perception of the truth, reflect the light that reveals an open door to immortality. The infinite idea correctly applied sets free the thought imprisoned in false material belief, destroys all ills and limitations, and by demonstrating life as eternal shuts the door on death. Christian Science

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is applied Science. It is the spiritual education which is replacing the false belief with the true idea about God, man, and the universe, and revealing the kingdom of heaven as present here and now. Treading the path the Master trod with unselfed love, the heart of God's man goes out to every creature, preaching the gospel which heals both the sick and the sinning. This healing heart of Love is "the fountain of life," and from its inexhaustible source and unfathomed depth of justice, kindness, and goodness, flow the waters that purify and satisfy, the living waters whereof we may drink to the full and thirst no more. In the words of one of our hymns (Hymnal, p. 236):—

For the love of God is broader
Than is seen by human mind,
And the heart of the Eternal
Is most wonderfully kind.

"He departed from him for a season"

ADELAIDE SINGLETON

THE reservation "for a season" is of metaphysical importance to the student in Christian Science. When first entering the study of this Science, the pouring forth of the truth to the unenlightened mind often brings the light so suddenly and clearly that instantaneous healing has resulted, and the student in this new stage of uplifted consciousness expects the same results all along the line of his endeavors. Then sometimes comes the surprise and seeming disappointment if other errors do not yield with the same rapidity; he has now to learn to prove his demonstration through spiritual understanding. In this testing time doubts and uncertainties may assail him and he may even question whether his first healing was demonstration or accident. It is only the lack of spiritual understanding which makes possible the misgivings and the questionings as to why such results as his first healing are not always repeated.

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 28), "The trials encountered by prophet, disciple, and apostle, 'of whom the world was not worthy,' await, in some form, every pioneer of truth." Paul writes that Jesus "was in all points tempted like as we are, yet without sin." "Yet without sin"—if the sinless Jesus was tempted, and often tempted, can we, the "lesser apostles of Truth" (Science and Health, p. 40), expect to escape his experiences? How many times he was tempted we know not, but if the devil left him "for a season" we know that evil suggestions must have appeared again in other forms of temptation—perhaps through the crowd which was always present in his healing ministry. We can easily picture this crowd, many among the number always on the alert to put a stumblingblock in the way of Truth, saying, for instance: "Here comes a blind man, a man blind from his birth. Surely he will not be made to see." Jesus, who so clearly "saw" every thought around him, must have seen this one; and may this not have been a form of temptation which he again gloriously overcame? And so through all his work we know the temptations must have still returned until the hour came when he could say, "The prince of this world cometh, and hath nothing in me."

Thus if we accept Jesus as the Way-shower, it must be without reservation and in every experience in life, and so we have to "glory in tribulations" by turning them into opportunities to follow the Way-shower, grateful that we, too, may be classed as followers of Truth. We have only to be honest and sincere in our desire to follow, and we shall be helped by the angels of His care, directing and encouraging us as we remember Jesus' words, "Be of good cheer; I have overcome the world." Can there be greater encouragement than that so beautifully expressed by Mrs. Eddy in "The First Church of Christ, Scientist, and Miscellany" on page 149, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee"? When our trials seem severe, we have to learn how to lean at all times and in all conditions upon divine Principle. The human mind with its finite sense of reasoning, constantly suggests, "So far and no farther;" that some problems are too great, some too unimportant to gain the help of Principle. It is the human concept of God which would limit the power of God in big things and deny its availability in lesser things. This is a common form of temptation and has to be recognized and destroyed by knowledge of divine omnipresence.

The omnipresent Mind is at hand at all times. He is not like some human potentate, so busy with great issues that he needs secretaries, deputies, and the like to deal with small claims; but He is accessible here and now to help and heal. When we learn to lean whole-heartedly upon Principle, and begin with meekness and humility to apply our own understanding of Principle, we gradually gain the exalted state of thought where we glimpse the vision of the Christ, and attaining some perception of the spiritual idea, we are led up to our at-one-ment with divine Principle, Love.

Proving God

MARY DYER LEMON

IT was in a high school room during her first year of teaching in a small town that the writer began to put into practice the truth she was learning in Christian Science. The physical trouble for which she had turned to Science for help had no doubt been aggravated by the great sense of responsibility and fear of failure which she was entertaining. This condition of thought was uncovered, and she began to see how her trouble was wholly a result of wrong thinking.

In spite of the new light that Christian Science was throwing upon everything, however, she could not help feeling, being fresh from college, that the many theories learned there—conflicting though they were—should be of some service to her, and she determined to try them out. Full of the mesmerism of false education, to her Christian Science seemed too simple. Surely it could not cover the vast amount of ground that psychology and pedagogy included in all their phases. She told the practitioner about her problems of discipline and teaching. He explained that God was the Teacher and His perfect child the pupil. But mortal mind argued, "What could a man like this, who before taking up the study of Christian Science had had no intellectual advantages, know about the difficulties of a schoolroom?" Then followed weeks of experimenting—only to end in failure and disappointment. There was an almost continual state of confusion and mutiny throughout the room. She had interviewed other teachers, and had applied their methods, one after another, but without avail. The spirit of the room became worse instead of better.

All this she told the kind practitioner with tears of discouragement rolling down her face. "Have you ever tried loving?" he asked, after patiently listening to her story. She admitted that she had not. "But how could one love unlovely girls and boys?" she thought as she looked over the schoolroom the next day. Many of them were from factory homes, with no manners or even cleanliness in some cases. To her unloving nature it did not seem necessary to

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love such as these. All day long the practitioner's words kept singing themselves in her heart, "Did you ever try loving?" But the same inharmonious conditions continued to reign.

During the last half hour in the afternoon, while trying to teach a senior class in English, the spirit of unrest, inattention, and noise became so augmented that in sheer desperation she closed her book and told the class to study a while. Everything else had failed. She would try God. She opened the Bible on her desk and turned to the ninety-first psalm. Whole-heartedly she turned the room over to God, and applied herself to trying to understand that the promises and assurance contained in that passage were for her then and there, if she would only be obedient to the still, small voice of Truth. Time and place were entirely forgotten, so absorbed was she in the new meaning that this much thumbed page had for her that moment. "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence," it read; and farther on was the assurance, "For he shall give his angels charge over thee, to keep thee in all thy ways." Then there was really nothing to fear, nothing to annoy or be annoyed. Closing the book, she was aware that a great sense of peace had come over her, and with great joy she looked up to find the room quiet and deep in study.

It was her first real demonstration—her first proof that the Word of God, understood ever so faintly, does heal, when we have put aside all material methods and turned unreservedly to God. She began to see that all the unrest, indifference, and disorder had been simply correspondent to her own state of mind. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 390), "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." Surely the little understanding that she had been willing to receive that afternoon had restored harmony, and given her a proof that was indeed a lamp to her feet from that time forward.

[Written for the *Sentinel*]

The Evening and the Morning

AGNES CHALMERS

FATHER, I thank Thee for these clearer rays
Of Truth, the evening radiance and morning glow.
I thank Thee for these nights and for these days
Of praising Love. I thank Thee that I know
That Thy creation is revealed. Yea, now
There still is light, although earth's solar beam
Has ceased to shine. This evening, Father, Thou
Hast been revealed anew. To-night there gleam
Across a world awakened from sin's war,
The myriad torches of the men who fell,
Writing with steady glow across the far
Horizon: Weep not, friends, since all is well.

Immensity is filled with grateful song
That flesh wars not with Spirit, and that Love
Conceives nor war nor punishment nor wrong.
Immensity is filled with joy, above
All earthly pleasures, that Mind's thankful throng
Of those who served in earth's last warring strife
Have proved that man is free, unfettered, strong.
Thus doth Love's torch record eternal life
And not eternal punishment. Mind's might
Gleams through the evening and the morning light
Recording Church and government at one,
While God commands His angel, Justice, Write:
In Church and government, God's will is done.

Selected Articles

["Health"—*The Christian Science Monitor*, Boston, U. S. A., Aug. 20, 1919]

It is probable that if a hundred persons were asked to explain what they believe health to be, ninety-nine at least would agree that it is a state of the body from which disease is absent. Possibly, though it seems doubtful, the hundredth might pause, dimly conscious that floating in the background of his mind there was an impression that somehow health includes a mental as well as a physical condition. However this may be, there is no doubt that how to preserve health, meaning by that, how to keep the body free from disease, forms a large part of the individual's daily cares, and is at the moment occupying a larger and larger share of the considerations of paternal governments.

The discovery made in different countries, through drafting millions of men into armies, that the general percentage of health is very low, has shocked governments into the realization that it is essential to find a remedy; but their aspirations do not appear to be able to rise higher than housing and wages—all very necessary, but to the Christian Scientist mere matters of effect and not fundamental at all. That the whole of this subject is regarded generally from a fatally mistaken point of view is indicated by a phrase occurring in a leading article in a widely known daily paper. The writer was dealing with various arrangements looking toward controlling public health, and stated that "disease is a correlative of health," thus practically binding the whole human race down to the plane of matter, from which they could not hope to escape. To the Christian Scientist, educated as he is by his study of the Bible and "Science and Health with Key to the Scriptures," a statement of this kind seems little short of blasphemy, for he has learned to associate health with the knowledge of God through Christ Jesus, and to regard disease as a correlative of error, of a negation, having neither Principle nor substance, and certainly no relation to God, whom he regards as the source of health.

On page 120 of Science and Health, Mrs. Eddy says: "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic." In other passages too numerous to quote or even to refer to, she insists not only that health and disease are opposite states of mind, having no relation to each other, but that the mere absence of disease is not necessarily a healthy state. The only healthy man is the one who, through spiritual desires and activities, has overcome the fears, passions, and evils inherent in the carnal mind, and, as a necessary consequence, finds his holy thoughts expressed in a healthy body; for health originally meant wholeness or holiness.

That this has been partially recognized is evident by phrases occurring here and there in old books; for instance, Wycliffe almost invariably translated the word we now call salvation, as "helthe," and the Edward the Sixth prayer book states in the confession that we are all miserable sinners, and "there is no health in us," obviously attaching the word health to a mental state. The gradual encroachments of materiality, however, separated mind and body to the extent of making health a condition of matter which could

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only be relieved from disease by the use of drugs, and relegating the state of mind to a discreet background. And now, apparently, nations are to be kept in health by acts of Parliament or of Congress. If such acts could control a nation's thinking and eliminate vice, hate, fear, and so on, from the public thought, there might be some hope of improvement through these methods, but that being impossible, it is more than probable that the fears engendered by the constant discussion and dissection of disease will increase the very evils this legislation desires to avert.

To quote from Science and Health again, on page 411 we read: "The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body." The only obvious deduction from this is that the way to obtain and maintain health is to have the perfect Love which casts out fear, the knowledge or understanding of God which corrects ignorance, and the appreciation of good as the only Principle which removes the desire for sin. It is the mission of Christian Science to give this panacea for all ills to humanity, and that it is accomplishing its mission is evident to anyone who will take the trouble to look into the facts.

The most striking of these facts is the steady increase in the numbers of those who adopt Christian Science as their guide in life. There is nothing in it of an emotional or sensational nature which could account for this attraction. The public services in its churches are of the very simplest kind, without ritual or ornament or the attraction of what is commonly known as good preaching. It tends to induce amongst its followers a certain austerity of life which does not generally appeal to the human mind, and it also demands a correctness of thought and speech which proves a somewhat strict discipline to the general habit of mind. There must therefore be something solid in it which holds those who come under its influence, and this something is unquestionably the demonstrable knowledge of God which it imparts, through which the honest student finds that peace "which passeth all understanding." To quote Whittier's familiar words:—

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

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[Willard J. Welch in *The Gate City*, Keokuk, Iowa]

Christian Science does not teach any use of the so-called human mind,—suggestion, mesmerism, hypnotism, occultism, spiritualism, or any degree or measure of so-called mental influence. Its statement to the human mind is the still, small voice of Truth, which reveals God as Spirit and His child as spiritual, and hence immune from all beliefs of evil.

It is a mistake to say that Christian Science teaches that "realization and affirmation" are effective "up to a certain point in creating or bringing into manifestation desirable conditions." Let us see. An affirmation may be either true or false. A liar intending to deceive may make an affirmation of falsehood. The ignorant may unwittingly affirm error as truth. Is it not evident that the sole potency of an affirmation lies in the truth of the affirmation?

Few persons will deny the truth of the affirmation, "God is good." This is a basic statement of Christian Science. All Christians admit that, as John says, "all things were made by him [God]; and without him was not any thing made that was made." It follows that God and His creation comprise all that exists. God is Spirit. He made man in His own image and likeness. Man therefore is not "spirit" but spiritual; that is, he possesses through reflection the qualities of Spirit, God, his creator and Father. Further, God must be perfect, and it likewise follows that man in His image is also perfect; that is, expresses perfection. Christian Science teaches the sick man the truth about God and about himself as the son of God. This enables him to see and to affirm the truth, which is potent to lift his thought out of his mistaken sense of life into reality,—into the desirable condition of health and right living, conditions not created by his affirmation but recognized by it.

The work of Christian Science is so to correct human thought as to unfold the understanding of the truth; namely, that God is, that He made all, and that all conditions for man and the universe are already perfect and have only to be seen and recognized as such. That what we call human existence is not the reality of being has for ages been perceived by great thinkers. Wordsworth calls it "a sleep and a forgetting." The truth about God and man is awakening many from the dream of suffering, drunkenness, discouragement, poverty, loneliness, self-depreciation, discontent, homelessness, uselessness, and oppression. This is why men turn to Christian Science.

The nothingness of matter as taught in Christian Science is the simple, direct deduction from the basic truth of Christian Science; namely, that God, Spirit, is all, and there is none beside Him. The writings of Mrs. Eddy clear up this much discussed and greatly misunderstood question. It is manifest that the healings of Jesus were entirely through spiritual methods. Those who came to him he healed through the truth. As the psalmist says, "He sent his word, and healed them, and delivered them from their destructions." The only mystery in spiritual healing lies in the darkness of doubt and materiality. Faith and spirituality always have recognized that "with God all things are possible." In all ages some lovers of God have healed the sick through the power of God.

It is true that "spiritual truth cannot be successfully trafficked in, bought and sold;" also that those who "commercialize" their healing powers "tend to lose them." To put it more directly, one who thinks he can "commercialize" or put on a money basis the healing of the sick through spiritual means shows that he has already lost to a large degree that love for God and man which made such healing possible. This does not mean that the words of Jesus, "The labourer is worthy of his hire," are not true, nor that the man or woman who devotes time to the study of the truth and its practice for the healing of the sick should not receive a just reward for this labor of love. Money is our modern medium of exchange and it is compatible with dignity and with decency that those who devote time to the practice of Christian healing should receive suitable and just remuneration.

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[A. E. Brandt in *Erie* (Pa.) *Dispatch*]

As Christian Science proves itself to be the most efficacious existing means of overcoming sin and its consequent sickness, disease, and so forth, and as it operates entirely through an understanding of the teaching of Christ Jesus, it should by no means be classed as a form of infidelity and denounced, as appears to have been done by a contributor in a recent issue. "By their fruits ye shall know them," Jesus declared.

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The teaching of Christian Science by no means denies, but definitely affirms, that Jesus sacrificed every human and mortal sense of life, thus proving "once and for all" that real life is immortal and that man is the immortal child of God. This understanding of the true meaning of Jesus' sacrifice on the cross, as gained in Christian Science, enables his followers to work out their salvation as directed by Paul. Jesus, as the Way-shower, declared and showed the necessity of overcoming all evil in order to inherit the salvation promised. And therefore we read thus in the second chapter of Revelation: "To him that overcometh will I give to eat of the tree of life," "He that overcometh shall not be hurt of the second death," "To him that overcometh will I give to eat of the hidden manna," "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations;" in the third chapter, "He that overcometh, the same shall be clothed in white raiment," "Him that overcometh will I make a pillar in the temple of my God," "To him that overcometh will I grant to sit with me in my throne;" and in the twenty-first, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

The emphasis here so repeatedly laid upon overcoming and within the space of a few chapters, shows its vital necessity in gaining the rewards promised; and the critic's quotation from Paul, "By grace are ye saved through faith," is pertinent in showing how overcoming is accomplished, namely, by the grace of and faith in God. Such meaning is clearly indicated by another passage from the selfsame apostle: "Work out your own salvation with fear and trembling. For it is God which worketh in you." Without such aid even Jesus could do nothing.

Encouraging people in the belief that they can go on in a sinful state expecting to be saved by the sacrificial death of Jesus, is not warranted by the Scriptures, nor by the critic's own experience. Jesus' so-called death occurred nearly two thousand years ago, but by the critic's own admission his death did not save the critic from sin, disease, crime, or drunkenness. It was overcoming that did it. "Faith without works is dead," said James, and so-called works which do not overcome are equally so; for that sin, and the suffering it occasions, will continue until overcome, is too plain for argument, and the supposition that a vicarious sacrifice will save without overcoming is one of the worst delusions that dogmatic theology ever visited upon a people. Therefore Mrs. Eddy, having an unbounded love for humanity, without fear or favor, revealed the truth and declared: "Do you ask wisdom to be merciful and not to punish sin? Then 'ye ask amiss.' Without punishment, sin would multiply. . . . Truth bestows no pardon upon error, but wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence for an individual's sin, but because sin brings inevitable suffering." "The so-called sinner is a suicide. Sin kills the sinner and will continue to kill him so long as he sins." (Science and Health, pp. 10, 203.) Hence Jesus' reference to the second death quoted above, signifying that death is by no means an end to the problem.

The critic's attack on another ground, namely, that Christian Science denies that Jesus is the Christ, is equally fruitless. Christian Scientists use the term Christ Jesus as frequently as others in referring to him, and do so with a definite understanding as to its meaning. But the words Jesus and Christ are not necessarily synonymous terms, and Mrs. Eddy in defining them draws a necessary distinction between what is human and temporal and what is divine and eternal—a distinction which the Bible makes from one end to the other, and without which it cannot be understood. As Jesus himself said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" "A spirit hath not flesh and bones, as ye see me have."

His fleshly body disappeared forever, as all human and temporal things finally will in the overcoming of the world material. And surely the critic in saying, "But Jesus came down in the gutter, put his loving hand under my soul, lifted me up and gave me back my health and the self-respect which I had lost," does not mean that Jesus' hand of flesh and bones was used in the saving process, but that his divine nature, the ever present Mind that was in Christ Jesus, did it; and so we have here an attempted distinction on the part of the critic without a real difference. On this subject Mrs. Eddy speaks with unmistakable clarity (Science and Health, pp. 332, 333), "The corporeal man Jesus was human." "On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature."

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[Miss Evelyn A. S. Bull in *Weekly Scotsman*, Edinburgh, Scotland]

In the *Weekly Scotsman* there appeared a short article by "Physician," entitled "Subconsciousness," which conveyed the impression that the practice of Christian Science is a process of suggestion. I would make the correction, that of course suggestion in any form is entirely contrary to the teaching and practice of Christian Science.

Christian Science is based on the Scriptures. It came to the Discoverer, Mary Baker Eddy, as a revelation through reading the Bible. She was instantaneously healed of a physical injury from which she was expected to die. Sickness and sin result from false, inaccurate thinking; in other words, from the carnal mind; but, as this mind is the source of evil, the remedy must be outside of itself.

Christian Scientists do not attempt to efface their troubles and difficulties by the action of the human will in any form of suggestion, but they recognize that the remedy lies in the fact there is but one Mind, Spirit, or God, omnipotent good. This Mind, "which was also in Christ Jesus," always and everywhere active, operates by spiritual law to liberate mankind from all evil thinking and its effects. This law was successfully applied by the early Christians, and its process was entirely spiritual. To get good either for one's self or for another, one must express good.

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Extracts from Letters

"I desire to express my gratitude to God for His many blessings to me during the past five years of military service, as I feel that I owe to Christian Science the fact that I am alive to-day. Whilst in the trenches I once experienced instantaneous healing by absent treatment. I was taken ill in the front line, got very weak, and could hardly sleep or eat anything. I at once wrote home to the practitioner who was patiently and lovingly helping me while on service. The same day that my letter reached London, I moved into reserve, feeling very ill indeed, lay down in a dugout, and dropped asleep. A few hours afterwards, I awoke perfectly well, ate a hearty meal, and spent half the next night in No Man's Land as strong and well as ever.

"The Christian Science literature has been a positive godsend to me on active service, and thanks to Mrs. Eddy's revelation of the truth, the ninety-first psalm is to me no longer an overoptimistic fable as heretofore. No testimony can adequately express my gratitude for Christian Science."

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Editorial

Kindly Affection Triumphant

How interesting is the tribute to the life and work of Jesus of Nazareth given by Mrs. Eddy when she says in "Science and Health with Key to the Scriptures" (p. 54): "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error." Here is brought to light not only healing to renew life but all the gospel message, the gladness of divine Love, and the comfort of justice.

Some one made a remark concerning well-known philosophical writings, that "all of Emerson will not cure a headache." One might likewise say that all of Carlyle might fail to reveal peace for the heart; also that one might know the laws of Solon and not understand self-government, and have acquaintance with the proverbs of Solomon and not know wisdom. It was the one known spiritually as "great David's greater son"—of the lineage of faithful Ruth the gleaner, as well as of David the king—who came to reveal healing and peace, to declare the joy of obedience to God and the blessedness of heavenly wisdom. To revive healing, to renew peace, making practical the Christianity which had become doctrinal, to establish demonstration according to Principle, and develop present understanding of heavenly things, instead of maintaining tradition and memory of the past, was and is the mission of Christian Science.

Memory in mortal mind works ill because it records and retains what it knows of evil. In a feud each side makes a record of wrongs whereby to revive hatred and fan the heat of resentment. A feudist on his gunstock will tally the number of the slain of the opposing clan and make occasion for self-magnification out of murder; but if one prays as a Christian to one Father he admits a bond of brotherhood with all mankind, and of every killing by secrecy and stealth it can be said:—

"It hath the primal eldest curse upon't,
A brother's murder."

Kindly affection keeps no tally of evil things done, nor casts up any account of slights, discrepancies, neglects, or failures. Christian love "suffereth long, and is kind; . . . thinketh no evil." This love is not glad when others go wrong, because it can only be glad in goodness. Consequently it keeps no *dossier* of the mistakes of others, not desiring to vaunt itself as having superior goodness, but simply desiring that goodness may bring blessing to all.

The recording of error, backed by hateful determination to make it real and to prevent reform by shackling a man to the error he would forsake, is just the opposite of the healing work of Christian Science. The true practitioner begins by recognition of good as reality and of man as the child of God. He is without envy, malice, or ill will, consequently has no ability to pervert judgment as the evil-minded do; therefore he judges righteously, and metaphysically sets free from his oppressors the man longing to be set free from the claims of evil. The Christian Scientist is the true liberator, and as the work goes on a larger and larger host of those benefited are giving thanks to God and enlarging the happiness of the worker because their gratitude impels them to engage in the work of healing.

There is a story that the children never weary of hearing, perhaps because it shows the triumph of brotherly affection. Joseph seems to have been singularly frank with his brothers, quite unsuspicious of their jealousy. They were ready to kill him, and did sell him into slavery, and yet when the divine purpose was revealed he became their savior from famine, and in returning good for evil put evil and hatred quite out of countenance; hence we have the definition in our textbook (p. 589): "Joseph. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies."

The workers in this great movement are more and more learning to make demonstrations after the manner of Joseph. When a man can meet another who has injured him beyond human ability to forget and forgive, and yet through divine inspiration and the comfort of the heavenly Father's love he can forgive and forget and love on, with sincere affection continuing kindly services and such attitude as will heal, an illustration is certainly given of Christlike affection. That such demonstration shall be made for the welfare of humanity by increasing numbers of workers is quite evidently expected by Mrs. Eddy, for in her letter to the Board of Lectureship (Miscellany, p. 248) she said: "You are not setting up to be great; you are here for the purpose of grasping and defining the demonstrable, the eternal. Spiritual heroes and prophets are they whose new-old birthright is to put an end to falsities in a wise way and to proclaim Truth so winningly that an honest, fervid affection for the race is found adequate for the emancipation of the race."

William P. McKenzie.

Thanksgiving

It is quite appropriate that the Thanksgiving season should be associated in human thought with the harvest time. With fruition there naturally comes a sense of thankfulness and rejoicing. No heart is so dull that it does not feel grateful when some victory has been won, some honest effort has achieved success, some patient endeavor has reached fulfillment. What is true of the individual becomes equally true of the multitude, and many a time happy songs of praise have ascended when triumphs have been recorded.

Paul, however, talks to us of thanksgiving under quite different circumstances. He says, "We glory in tribulation," and then he goes on to explain why; for, he says, "tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts." Now all this is exactly contrary to the human method of procedure, which starts out by saying: If I have the love of God in my heart I can have hope; if I can but hope I will be able to gain experience; with experience I can learn how to be patient; with patience, it would perhaps be possible to stand tribulation; and with such spiritual attainment I might be able to rejoice.

It is Christian Science and the individual demonstration of it which alone make it possible to lay hold of this demand and reap the glorious reward which results from obedience thereto. It is the revelation of Christian Science which unfolds the foundation of thanksgiving as based in so won-

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derful an understanding of Truth and its salutary action on the human consciousness that human belief is immediately reversed; and why? Because at the very outset Christian Science gives a vision of the reality of God, good, so that the falsity of a suppositional opposite is discerned in at least some slight degree. Then the necessary conclusion follows that the uncovering of evil by Truth must precede evil's rejection and destruction. To mortals this uncovering of evil may often seem like deepest tribulation, but to the student of Christian Science it is a proof of God's all-pervading care, since only thus can one ever hope to get rid of evil.

The Christian Scientist who clearly perceives that the operation of Truth always first uncovers, then rebukes, then eliminates what is unlike itself, will awaken to the joy of being thankful in tribulation. When it is understood that a truth discerned inevitably reveals the false nature of any supposititious opposite, one will no longer be disturbed at this uncovering of evil. If the rule of addition is understood, one is not troubled at whatever mistake may be presented for rectification; but rather rejoices in the possession of that intelligence which not only recognizes the wrong but knows enough to correct it and replace it with the right. With such a viewpoint,—a viewpoint which unfolds the possibility of making every least apparent tribulation an opportunity for proving the power of Truth to triumph over evil,—there can only be thanksgiving.

Christian Science teaches that it is Truth which shows evil to be evil, and if one sees evil thus he may always be assured that the same understanding of Truth which uncovers error is quite sufficient to prove the nothingness of the error. It is then easy to accept the truth of what Mrs. Eddy tells us in Science and Health (p. 66): "Trials teach mortals not to lean on a material staff,—a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter the kingdom. Trials are proofs of God's care."

The demonstration of the truth as taught in Christian Science is bound to uncover the evil beliefs of mortals which, as has already been said, must first be seen before they can be rejected and destroyed. As we constantly remember that this operation in the human consciousness is the proof of God's abiding care and of His presence with us,—since it shows us the error which must be eliminated before we can attain the understanding of our perfection as the sons of God,—we can surely rejoice with all our heart when tribulation seems to come. We are thus afforded the occasion and privilege of proving the tribulation unreal and without presence or power. For after all, each belief in evil is but a temptation to admit a reality in what God did not make, what He does not know, and which we have a God-given power to prove is as contrary to our real selfhood as it is to God Himself.

The true Thanksgiving then comes to those who can thank God for every opportunity to prove His presence and allness in spite of any and all the suppositional arguments which material sense may claim to present. To such as these there must come the bliss of proving the abiding protection of God, who, as Mrs. Eddy tells us in "Miscellaneous Writings" (p. 10), "has called His own, armed them, equipped them, and furnished them defenses impregnable. Their God will not let them be lost; and if they fall they shall rise again, stronger than before the stumble. The good cannot lose their God, their help in times of trouble. . . . The best lesson of their lives is gained by crossing swords with temptation, with fear and the besetments of evil; insomuch as they thereby have tried their strength and proven it; insomuch as they have found their strength made perfect in weakness, and their fear is self-immolated."

ELLA W. HOAG.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Judge Samuel W. Greene, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Monday evening, November 24, 1919, at eight o'clock. The public is cordially invited.

Lectures in Suburbs of Boston

The Mother Church announces the following lectures in the Boston suburbs to be delivered by John Randall Dunn:—

Mattapan (Milton lecture): Oakland Hall, Oakland Street, Mattapan Square, 8 p.m., Nov. 21.

Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 23.

Watertown: Masonic Hall, 23 Main Street, 8 p.m., Nov. 23.

Revere: Revere City Hall, Broadway, 8 p.m., Nov. 25.



Among the Churches

Current Notes

ALBERT LEA, MINN.—On Sunday, September 28, the members of First Church of Christ, Scientist, dedicated their church, on the corner of Clark Street and Adams Avenue. The building, with furnishings and lot, cost approximately fourteen thousand dollars. It is entirely free from debt, the last payments having been made from a substantial gift by the Trustees under the Will of Mary Baker Eddy, from a sum set aside by her for the purpose of helping branch churches.

About twenty-five years ago a class in Christian Science was taught in Albert Lea, after which Sunday services were held at the homes of students until the following year, when the Christian Science Dispensary Association was organized in the Masonic banquet room in the Hewitt Building, corner of Broadway and William Street. Two years later the church was incorporated with thirteen charter members. On October 24, 1900, this church was reorganized under a state charter. In 1914 the lot on which this church now stands was purchased and building operations were begun. The corner stone was laid Thursday morning, June 10, 1915. The structure was completed in December of the same year, and the first service was held in it Sunday morning, December 12, since which time Sunday services and Wednesday evening meetings have been held regularly. When the church was organized a Christian Science Sunday school was also established.—*The Tribune.*

CAPE TOWN, SOUTH AFRICA.—The foundation stone of the first portion of First Church of Christ, Scientist, was laid on June 5, 1919. This building will eventually be the Sunday school, but when completed, services will be held therein until the church edifice is erected, the Sunday school being conducted in the meantime in a house already occupying a portion of the ground, which was purchased for the sum of thirty-five hundred pounds. The plot, which is a corner one, has a frontage of about 185 feet on Grey's Pass,

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with a depth of 90 feet facing Orange Street. It is situated in the center of the residential and educational part of Cape Town, and commands a beautiful and unobstructed view of Table Mountain.

A Christian Science Society was formed in 1910, and in 1912 reorganized as First Church of Christ, Scientist. Since then services have been held in the Cape Times Buildings, with reading rooms on the same floor. The ever increasing attendance at the church services, and the inadequate accommodation for the rapid growth of the Sunday school during the last few years, indicated that the time had come for the church to have its own building.

PUNXSUTAWNEY, PA.—The property on the corner of Union and South Findley Streets, recently purchased by First Church of Christ, Scientist, has been remodeled and is now being occupied by the congregation. The entire interior of the house has been changed so that it is ideal for the purpose to which it is now devoted.

Punxsutawney Spirit.

BISMARCK, N. DAK.—The dedication of the edifice of the Christian Science Society took place August 3.

POTSDAM, N. Y.—The Christian Science Society of Potsdam has incorporated as a church organization and will be known as First Church of Christ, Scientist. A building has been acquired and will be used as a church until a new structure can be erected.—*Rome Sentinel.*

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The Lectures

NEW YORK, N. Y. (First Church).—William W. Porter, lecturer; introduced by Lieut. Richard J. Davis, Chaplain U. S. N., who said in part:—

Those of us who have had the opportunity and privilege of a part in that great experience "over there," who have been working hand in hand with men of every color, class, type, and race, bearing with them in the most intimate way their sin, sorrow, pain, and the dangers of war, have come back with one very clearly defined and settled conviction,—how much, oh, how much, poor, suffering humanity is in need of an available God, an understandable God! How great is the need of knowing better how to love and to be kind!

Over eighty per cent of the men in the Army and the Navy make no pretense or claim to religion or creed; and yet underneath there is a real hunger to know the truth. These men have come back with the old ideas of dogma and creed forever shattered; and they are not alone in that. To-night in this great congregation there are doubtless many who have arrived at the same state of mind,—those who, weighed down with disease, sorrow, poverty, or perhaps the impress of sin, are earnestly praying for light. My friends, in the words of Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

TORONTO, ONTARIO, CANADA (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by J. S. Mills, who said in part:—

Christian Science is to-day destroying the beliefs of sin, sickness, and death, and instead of these is bringing health and purity, peace and joy, into thousands of lives all over the world. Students of this Science soon find that the Bible, as explained by Science and Health, has become a new book to them. It assures them of physical healing; and this is very important, as it is the proof that this truth is scientific. It also gives a satisfying answer to all spiritual questioning, and when rightly applied, solves their every human problem, and enables them to live lives of purity, health, happiness, hope, and freedom from both sin and disease that before taking up this study they did not think possible in this world.

ANCHORAGE, ALASKA (Society).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Anne Shonbeck, who said in part:—

Christian Science is a practical and provable religion, available to all mankind through a right understanding of God. It is the same religion, based on the same Principle, as that which Jesus taught and exemplified when he preached the gospel to every creature and healed "all manner of sickness and all manner of disease among the people."

NEW BEDFORD, MASS. (First Church).—Frank Bell, lecturer; introduced by Mrs. Alice P. Valley, who said in part:—

Christian Science is the gospel of salvation. The world has tired of being told that God in His infinite wisdom afflicts His children, and of the promise of a future world salvation. When all material means have proved unavailing and the doctor has said, "I can do nothing more;" when all material safeguards have failed to avert poverty, loss, and sorrow, and so-called joys have left not a ray of real happiness, then we want to know of a God who can heal and save and bless us now; and Christian Science comes like the light shining in darkness promising complete salvation here and now from everything that is unlike good. The way in which God becomes a God of salvation, and is found to be "a very present help in trouble" is through scientific right thinking.—*Fairhaven Star.*

EAST ORANGE, N. J. (First Church).—John W. Doorly, lecturer; introduced by Clarence J. Goodman, who said in part:—

We do not hesitate to share with our fellow men that which we have found to be a source of blessedness to ourselves; and Christian Science has indeed been a blessing to mankind, bringing peace, health, and happiness to many thousands of people throughout the civilized world, in many instances after all material means had failed. Christian Science is a potent factor in the religious world to-day, and is exerting a powerful influence for good upon all religious orders, as well as upon the civic life of the people. It stands as an exponent of the revival of spiritual life.

LONG BEACH, CALIF. (First Church).—Dr. John M. Tutt, lecturer; introduced by Mrs. Mary Parker Bort, who said in part:—

In "Science and Health with Key to the Scriptures" Mrs. Eddy has issued this clarion call to the world: "The time for thinkers has come" (Pref., p. vii), and the events of the past few years and the present unrest show us, as never before, the necessity for right thinking. Christian Science is teaching us what right thinking is, and how to think rightly; and through this right thinking thousands to-day are being lifted out of invalidism into health, out of sin into righteousness, out of sorrow into joy, out of poverty into plenty, out of ignorance into the understanding of man's God-given birthright, dominion.

CHICAGO, ILLINOIS (Seventh Church).—Prof. Hermann S. Hering, lecturer; introduced by T. Fremont Hoyt, who said in part:—

From the beginning of time, humanity has been reaching out for something that would satisfy, searching for some-

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thing that would heal and save; but only in the degree that it has learned to think rightly, has it gained any measure of that dominion which the Scriptures declare belongs to man. For it is only through right thinking that perfect health, peace, and joy can be gained, and our revered Leader, Mrs. Eddy, in her textbook, "Science and Health with Key to the Scriptures," plainly tells us how this right mental state can be attained, and that here and now we can prove the Master's saying, "The kingdom of God is at hand."

CAMDEN, N. J. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Edith M. Bodine, who said in part:—

All through the ages, when the hungering and thirsting after better things has been sufficiently great, that which brings better things has appeared. So it was that Jesus came saying, "I am come that they might have life, and that they might have it more abundantly;" and this abundance of life was made manifest in the healing of the sick, the reforming of the sinner, the comforting of the sorrowing, and the raising of the dead. To the sick, the sinner, and the mourner of to-day the Christ-message is come with "signs following;" and this message is Christian Science, the revelation of Truth to Mrs. Eddy, and given to the world in the Christian Science textbook, "Science and Health with Key to the Scriptures."

BROOKLYN, N. Y. (First Church).—Frank H. Leonard, lecturer; introduced by Joseph M. Thomas, who said in part:—

In approaching the subject of Christian Science it is soon learned that whereas the healing of physical disease is indeed an important part of its teachings, yet it is but incidental to that more important healing which is so necessary for the salvation of the world; namely, the healing of sin. Now, the great sin that besets the world and is the cause of the ills of humanity, may be characterized as the universal ignorance of God; so that the healing of one's ignorance of God in Christian Science is found to be the primary healing, and necessarily includes the healing of whatever may seem to be discordant, whether it be disease of a mental, moral, or physical nature. In other words, it is a mental transformation, such as Paul referred to when he said, as recorded in the twelfth chapter of Romans, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Blythe (auspices Riverside): Masonic Hall, 3 p.m., Nov. 30.
Covina: Church Edifice, Third and Center Streets, 8 p.m., Dec. 1.
Marysville: Atkins Theater, 8 p.m., Dec. 5.
Redondo Beach: Church Edifice, 317 South Broadway, 8 p.m., Nov. 27.
Sacramento (Second Church): Club House, L Street, 8 p.m., Nov. 25.
San Diego (Second Church): First Church Edifice, Second and Laurel Streets, 8 p.m., Nov. 28.
CANADA—Montreal, Province of Quebec: Windsor Hall, Windsor Hotel, 3:15 p.m., Nov. 30.
COLORADO—Colorado Springs: Burns' Theater, 8 p.m., Dec. 1.
CONNECTICUT—Norwalk: Regent Theater, 3:30 p.m., Nov. 23.
FLORIDA—Jacksonville: Morocco Temple, 8 p.m., Nov. 28.
Tampa: Casino, 8 p.m., Nov. 27.
GEORGIA—Savannah: City Auditorium, 8:30 p.m., Nov. 25.
INDIANA—Evansville: Church Edifice, Mulberry Street, between Second and Third Streets, 8:15 p.m., Nov. 28.
Seymour: Shields High School, 8 p.m., Nov. 28.
KANSAS—Coffeyville: Tackett's Theater, 3 p.m., Nov. 30.
Iola: Elite Theater, Jefferson and East Streets, 8:15 p.m., Nov. 25.
LOUISIANA—Lake Charles: Court House, 8 p.m., Dec. 5.
Shreveport: City Hall, 8 p.m., Dec. 4.
MAINE—Camden: Church Edifice, Central Street, 8 p.m., Nov. 28.
MARYLAND—Baltimore (Third Church): Ford's Grand Opera House, Fayette Street, near Eutaw Street, 3:30 p.m., Nov. 30.
MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., Nov. 24.
Boston Suburbs (auspices The Mother Church):
Mattapan (Milton lecture): Oakland Hall, Oakland Street, Mattapan Square, 8 p.m., Nov. 21.
Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 23.
Watertown: Masonic Hall, 23 Main Street, 8 p.m., Nov. 23.
Revere: Revere City Hall, Broadway, 8 p.m., Nov. 25.
Greenfield: Grinnell Hall, 8 p.m., Dec. 1.
Holyoke: City Hall Auditorium, 8:15 p.m., Dec. 2.
Malden: Mystic Theater, 8 p.m., Nov. 30.
Needham: Town Hall, 8 p.m., Nov. 25.
North Adams: Drury High School Auditorium, 8:15 p.m., Nov. 28.
NEW HAMPSHIRE—Manchester: Palace Theater, 3:30 p.m., Nov. 30.
NEW JERSEY—Asbury Park (First Church): Church Edifice, Third Avenue and Emory Street, 8:15 p.m., Nov. 21.
Englewood: High School Auditorium, Engle Street near Palisade Avenue, 8:15 p.m., Nov. 28.
Plainfield (Society): Proctor's Theater, 216 West Front Street, 8:15 p.m., Nov. 30.
NEW YORK—Buffalo (First Church): Church Edifice, North Street and Elmwood Avenue, 8:15 p.m., Nov. 28.
Buffalo (Third Church): Elmwood Music Hall, 8:15 p.m., Dec. 2.
East Aurora: High School Auditorium, Main and Grove Streets, 3:30 p.m., Nov. 30.
Jamaica, Long Island: Masonic Temple, Union Avenue, 8 p.m., Nov. 30.
Johnstown: Court House, 8 p.m., Nov. 25.
Mount Vernon: Auditorium, Westchester Woman's Club, 110 Crary Avenue, 3:30 p.m., Nov. 30.
New York (Fourth Church): Church Edifice, Ft. Washington Avenue, at 178th Street, 3 p.m., Nov. 30, and 8 p.m., Dec. 1.
Poughkeepsie: Stratford Theater, 3 p.m., Nov. 30.
Staten Island: Church Edifice, Castleton and Oakland Avenues, 8 p.m., Dec. 1.
Utica: Church Edifice, Genesee Street and Avery Place, 8 p.m., Dec. 1.
OHIO—Cincinnati (First Church): Music Hall, 8:15 p.m., Dec. 2.
Cleveland and Lakewood (community lectures):
Cleveland: (First Church), Duchess Theater, 5708 Euclid Avenue, 3 p.m., Dec. 7; (Third Church), Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Dec. 1 and 6; (Fifth Church), Church Edifice, West Fifty-eighth Street and Franklin Avenue, 8 p.m., Dec. 4 and 5.
Lakewood: Church Auditorium, Detroit Avenue, at Arthur Avenue, 8 p.m., Dec. 2.
PENNSYLVANIA—Franklin: Church Edifice, South Park and Elk Streets, 8:15 p.m., Dec. 2.
Philadelphia (Third Church): Nixon's Grand Opera House, Broad Street and Montgomery Avenue, 3:30 p.m., Nov. 30.
Philadelphia (Fourth Church): Nixon Theater, Fifty-second Street, below Market Street, West Philadelphia, 3:30 p.m., Nov. 23.
TEXAS—Austin (First Church): University Y. M. C. A. Auditorium, 8 p.m., Nov. 28.
Dallas: Church Edifice, Browder and Cadiz Streets, 8 p.m., Nov. 27.
Houston (First Church): Majestic Theater, 12:15 p.m. (noonday lecture), Dec. 1.
Port Arthur: Elks Theater, 8 p.m., Dec. 2.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

It is four years since my testimony appeared in *The Christian Science Journal,* telling of the healing of chronic rheumatism which had rendered me a helpless cripple. That healing I am grateful to say has proved permanent, as the following experiences clearly show. Not only does Christian Science heal us of disease but it does this by making us better mentally and morally, giving us purer desires and an abiding trust and confidence in God and His protection which no so-called material remedy can supply.

As a reservist I was called to the colors in August, 1914, on the outbreak of hostilities, and in November of the same year I went to France as a private. The night of the second of November I was pushed right up to the firing line. So meager was the protection afforded by our cover from fire that we were compelled to retire some two hundred yards and drop into a ditch in which we remained up to our waists in water for more than an hour. Whilst we were in the water a doctor's warning as to the fatal results of such a position flashed through my mind, but I immediately corrected this and realized I was in God's care; and so it proved, for no fatal result followed as was prophesied.

We were twenty-eight days in the front line before we were relieved, and during this time we were subjected to countless attacks, had very little sleep, and were continually in wet things, the water at times spurting out of our boots as we walked. In this condition we were told off for rest and shelter to a flax mill a considerable distance to our rear, and very grateful we were to snatch a few hours for rest and sleep. I was not, however, allowed to sleep undisturbed, for I was awakened in the night by what seemed to me a voice warning me of the presence of danger; and this warning proved necessary, as I shortly discovered the mill was on fire. Instantly I gave the alarm, and my comrades gathered up their belongings and hastily left the burning building, thankful to escape unscathed and unharmed in what was to them such a miraculous way.

Whilst engaged on fatigue duties I have had the things I carried shot through by enemy bullets, but none even so much as scratched me; in fact I can testify that I never felt afraid from the moment I set foot in France. This lack of fear through realizing the ever presence of Love gave me protection and courage to fetch drinking water from a pump under the direct observation and fire of the enemy, and so to meet an urgent need of the moment. My friends could not understand such wonderful protection.

The *Christian Science Sentinels* sent to me from home I used to read eagerly whenever I had the opportunity. My comrade, who, by the way, was a slave to the use of bad language, although a good fellow at heart, once said to me that there must be something good in the paper as I was always reading it. I assured him that there was and offered to lend the paper to him. He gladly accepted it and soon became quite keen to read the *Sentinel.* After a time his thinking was completely changed and the habit of swearing left him. For this change in him I was very grateful, and it was a source of great joy and encouragement to me to have such a friend.

I was in many tight corners during my two years' service in France, but was brought safely out of them all without a scratch, a sore, or a day's sickness. As a member of The Mother Church my heart is full of gratitude for this wonderful deliverance and protection wrought by divine Love—the Rock upon which our dear Leader, Mrs. Eddy, stood, and upon which our church rests. My wife and I would like to take this opportunity of thanking all loyal members for the good work they did for the "boys" in the trenches,—work which made what would have been hell, a place where one could say and feel, "His arm encircles me, and mine, and all" (Poems, p. 4).

Michael J. Fahy, Beverly, Yorkshire, England.

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My favorite among musical instruments has always been the Italian harp, and for a number of years after marriage it had been my privilege to have the best teachers available wherever we were living. About eight years ago I went to Chicago for the purpose of having further instruction, and most of my time was devoted to practice and study, leaving little if any for recreation or other purposes. For some months all went well, then doubt and fear as to whether I was making the desired and expected progress began to manifest themselves. It was not long before I had worried myself into a mental and physical condition that plainly made it impossible to go on, and reluctantly I returned home, keenly feeling the failure I had made out of the opportunity from which I had hoped to accomplish so much.

A complete collapse followed, and the consultations of our family physician and specialists resulted in my being taken away for confinement in a hospital for the insane. During the months that followed not a word of encouragement was given by any physician or nurse connected with the institution. The next summer Christian Science was brought to the attention of my family, a practitioner was sought, and for the first time they heard words of hope and good cheer. After several months of treatment I was restored to my family, and then came to me a most vivid realization that now, as in Peter's time, the angels of God can unloose the chains and open the prison doors for those in bondage. Since then I have been an earnest student of the Bible and of Mrs. Eddy's writings, in a humble effort to pass on to others in need some realization of this truth and of God's healing power.

Words cannot express our deep gratitude for this healing and the many other blessings which have come to us through the study and living of this truth.

(Mrs.) Celia Mowrer, Columbus, Ohio.

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Fourteen years ago Christian Science healed me, in three treatments, of an ailment that physicians said only an operation could relieve. I had suffered intensely for years, but dreaded the serious nature of the proposed operation, so turned to Christian Science, as so many do, as a last resort. I knew nothing of its teachings, but the healing came at once and I have never had the least return of the trouble. Other blessings came to me as I took up the study of the Lesson-Sermons, but as I had a deep antagonism toward the Bible, believing it a mass of contradictions and impossible tales and not at all comprehensible, my progress was slow and there were many slips and stumbles on the way, until finally I gave up my study altogether. This may seem the deepest ingratitude, after my wonderful healing; though I never failed to give absolute credit to Christian Science. I had never given up my antagonism toward the Bible, and it was not until I became willing to become "as a little child," that real progress began.

During the years that I neglected the study of Christian Science, there was always the partly unacknowledged conviction that only within that study would I find the truth that would satisfy me. At last illness came, and suffering

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that made me long for help, and long for it enough to seek it earnestly. Of course when that time came I found relief, and then began the real effort of my life to gain what I dimly glimpsed was to be had if sincerely desired and sought. Some difficulties were overcome almost instantly and others it took more time to prove unreal, but each and every one overcome was a stepping-stone to a clearer understanding of the ever presence of divine Love. Many ills have yielded to the truth. My little son has been healed of serious attacks of poisoning from contact with so-called poison oak; I have been healed of broken arches, coughs, and periodical bilious attacks; and measles and what to mortal sense were alarming colds have been overcome for both of my children.

Christian Science has also helped me in my struggles to overcome what I was pleased to call "righteous indignation" over what I considered injustice to others or to myself. Gradually there came the understanding that there is no "righteous indignation," no matter what the seeming provocation; and though the lesson has not been all learned yet, progress has been made, and for this and many kindred steps in the direction of overcoming personal habits and faults, I am deeply grateful. Every good that has come to me I know has come from my understanding of the Father-Mother God and His laws, gained through the study of Christian Science, as taught by our beloved Leader, Mrs. Eddy. For these blessings and for my love and understanding of the Bible, a hitherto closed book to me, I can never cease to rejoice. The ninety-first psalm is my refuge when sense testimony seems to darken my way.

(Mrs.) JOSEPHINE C. LOVE, Washington, D. C.

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Until about three years ago I had taken medicine nearly all my life. When an attack of appendicitis set in our physician thought an operation would right everything, so I finally consented to one, thinking if I could only be well how happy I would be. For about a year after that I seemed to get along pretty well, but soon other troubles presented themselves, and in a short time I was suffering more than ever before from acute bladder trouble and neuritis. I had electric treatments, used plasters, and took medicine with no result.

At this time Christian Science was brought to my notice. A few days later I was taken with a severe toothache. I read all day in "Science and Health with Key to the Scriptures," but seemed to get worse. I went to bed, but could not sleep. About midnight the thought came to me to have Christian Science treatment, so I called a practitioner and told her about my tooth, and she said she would help me. I did not know what was expected of me, but took Science and Health and tried to read. The tooth, however, ached so hard I gave it up, and finally called again, telling the practitioner I had received no help. She said she would continue to work for me, and immediately after that I fell asleep. In the morning the pain was gone and during the day the soreness disappeared. This demonstration proved to me that Christian Science heals. Soon afterwards I went to the practitioner and was healed of all the other ailments. My only physician now is this wonderful truth.

When our baby was five months old we had treatments for her for stomach disorder. We had tried all kinds of baby foods, and also cow's milk with no success. Since she had treatment she has taken all the foods I had in the house that she could not take before. I am more than grateful for this healing. About a year ago our little boy had so much trouble with his eyes that his teacher advised us to have them examined. My husband, not being interested in Christian Science at the time, took him to a specialist who treated him and also fitted him with glasses, but after wearing these for a while he seemed so much worse and it seemed so hard for him to wear them, that my husband consented to having Science treatment for him. We had just one treatment and the trouble was overcome. His teacher says he is getting along nicely, and is doing much better work than before.

We have just experienced a demonstration of the guiding power of God. Both our children had whooping cough. A little fear crept in at first, so I asked for treatment. All fear left me and we got along beautifully. Our baby got through without whooping at all, and the work we did for them in Science has been a great help to us. I say "us" now, for my husband has been shown the way, and for this I am truly very grateful. We now work out our problems together, and know that God is omnipotent, supreme, and that divine Love does supply our every need. My daily prayer is that I may gain a better understanding of this wonderful truth, and so live as to be worthy to be called a Christian Scientist.

MRS. CHARLES LEE CRAIN, Kalamazoo, Mich.

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I have had many beautiful healings of sickness and sorrow during the few years that I have known of Christian Science. There is one, however, which stands out most clearly.

Some time ago I awoke one night not feeling well, and soon after getting up I fainted away. On regaining consciousness I found myself lying on the floor bleeding at the mouth and nose and with a deep gash on my head. As soon as I could, I declared the truth as taught in Christian Science, but the wonderful part is that a tide of helpful thoughts and passages from the Bible flooded in when I was not yet conscious of the body and did not know what had happened. This phase of the experience brought to me a glimpse of the reality of Life in God. It is not the brain which thinks, nor so-called mortal mind. "Mind controls body and brain," Mrs. Eddy says on page 79 of Science and Health; and I can understand now what she tells us on page 488 of the same book: "Mind alone possesses all faculties, perception, and comprehension." When I was entirely conscious again Truth had done the work so effectually that there was no room for either fear or doubt. Bleeding and pain stopped immediately, I got up in a few minutes, and in less than half an hour went back to sleep with a heart full of gratitude for God's healing power. Soon the wound knitted together and after a few days there was hardly a mark left.

Since "Love is impartial" (Science and Health, p. 13), the truth which healed me must be available to all those who face the onslaught of evil.

(Miss) MAGDALENA STRUB, Brooklyn, N. Y.

✧

In Isaiah we read, "And a little child shall lead them." This was our experience, for it was through the illness of our baby boy that we were led to Christian Science. Having enjoyed the blessings of this wonderful truth for several years, I desire to express publicly my gratitude for benefits received.

When a young girl I had a fall which was said to have injured the spine. This brought on a complication of diseases from which I never knew a well day for many years. Ten years ago our baby boy, who was seemingly injured at birth, was about to pass on after materia medica had ex-

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hausted all its resources. When the physician left, the thought came to pray, but error argued that I had prayed for years for health and my prayers had remained unanswered; however, I listened to the still, small voice which said to pray anyway. I knelt, praying as I never had before, repeatedly asking God to show me the way to Him and give me light! In less than an hour Christian Science was presented to me and a practitioner was called.

The healing came slowly, and I was often beset with discouragement, but I knew the teaching was true, and Jesus said, "He that shall endure unto the end, the same shall be saved." Severe headaches were the first to vanish, the nervousness and depression, and sense of great sorrow over the loss of a dear one yielding later. In about ten months I was permanently healed, and the baby about two months afterwards. I rejoice greatly that during those months I lost sight of the physical need in the wonderful transformation which was going on in my thought daily and hourly.

Through Christian Science I have found satisfying work, fuller and richer friendships, a higher sense of beauty, and many spiritual joys in place of the once alluring and seemingly desirable material pleasures. My entire family accepted Christian Science through these healings.

(Mrs.) Mary Sanburn Wallwork, El Paso, Texas.

It is with a heart filled with gratitude for the many blessings that I have received through the study of Christian Science, that I corroborate the testimony of my wife. I took up the study of Christian Science at the time she did, not for any physical trouble of my own, but to help her, as she had not been well for many years. The healing of my wife and little son was wonderful, but by anyone who has an understanding of "Science and Health with Key to the Scriptures" by Mrs. Eddy, it would be recognized as the natural working of divine Principle, God, who governs all.

Christian Science is the most wonderful thing that ever came into my life; it is a practical religion, which we can apply to our daily living, not only in our home life, but in the business world as well. It is to-day fulfilling the doctrine of the great Master in healing the sick and sorrowing and redeeming the sinner, and is giving us that peace "which passeth all understanding." I am grateful for our revered Leader, Mrs. Eddy, who has made possible the way of salvation to all who are willing to deny self, take up the cross, and follow the Way-shower, Jesus the Christ.

J. C. Wallwork.

✧

I was brought up by Christian parents and was quite satisfied with my religion, until a great sorrow entered my life. Both of my parents passed on in less than five months of each other. I turned for comfort to my religion, but found none. How could I love a God who had sent such bereavement? Having the care of sisters and brothers, I tried to follow the paths of duty my parents would have wished. At last physically ill, discouraged, full of fear, and tired of life, I went from one place to another seeking help. After six years doctors feared for my reason, and told me I had only six months to live; however, I slowly recovered. I tried again to follow the teachings of the church, but was never happy.

Then I removed into the country, where one day I met a young Christian Scientist who told me of the book, "Science and Health with Key to the Scriptures," and offered to send it to me. She made clear in a few hours many things which I had been longing to know for years, and before I had finished reading the chapter on Prayer, I had found the God whom I had been seeking. It gave surcease to my sorrow, lifted from me the burden of care, and life put on a nobler outlook. From that day Christian Science has been my only healer and teacher. Before I merely existed; now I revel in the sunshine of Truth.

Through reading Science and Health I have been healed of chronic stomach trouble, extreme nervousness, and pleurisy. Bilious attacks which used to last a week have been overcome in an hour. Severe headaches have also disappeared, and I am entirely free from many other ailments. One day at school I became very ill with severe pains across the chest and an obstruction in the throat which prevented my swallowing anything except a little water. When I arrived home a message was sent to a practitioner asking for help and then I tried to do a little mental work myself. I was at a loss how to do so, but as I lay perfectly still, these words came to me: "The eternal God is thy refuge, and underneath are the everlasting arms." I was very restless but finally fell asleep. Toward morning I awoke. Then I thought, "The prayer of faith shall save the sick when man is governed by God." Immediately the obstruction in the throat was removed and the other discordant conditions abated. I said to myself, "God has healed me." The healing was more wonderful when I called to mind that the conditions were similar to those of an illness which caused me great suffering, and for which I had medical treatment three years.

Christian Science is everything to me, and my only desire is to learn to reflect the light of Truth.—(Miss) Mary Hughes, Ramsgreane near Blackburn, England.

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Four years ago I first heard of Christian Science. This was in a grocery store where one lady said to another, "The lady on the opposite side of the street heals by Christian Science." After that, as she lived next door to me, I watched many people going to her, especially a man who at first came on crutches and could not walk, but finally came without crutch or cane. When one day my sister came home from work very ill, saying I should get a doctor at once, that she could not stand such suffering any longer, I asked her to go to our neighbor, for I knew she helped many people. While my sister was gone I walked the floor almost sick myself wondering what was going to be the trouble with her, but in a few minutes she returned smiling, bringing some *Sentinels* with her. These I began to read and in them found the truth which has made me free. I read both copies that evening and slept all night, which I had not done for years. In the morning I read them again and asked my sister to get me more of this beautiful reading. I at once told my little girl, then five years old, that I had found something better than doctors and medicine, for God could take care of us and heal all our sickness just as in Jesus' time. We at once gathered a big pan of medicines and threw them out.

A few months later I was visiting some friends when suddenly they said how sick my little girl looked and insisted that I had better get a doctor. I tried to apply the truth, but fear crept in and finally I took the child in my arms and carried her to my home. She was stiff and I could not hear a breath, and as I reached home I prayed to know what to do. Instantly the thought came to go to the lady next door, so crying and trembling I took the child to her and asked her to help me. She told me to be calm, that God is our Life, and instantly my little girl raised herself up in my arms, smiling. This at first frightened me very much,

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as I thought it was the end, but in a few minutes I was all right and we both walked out of that home rejoicing and knowing that God is the only power.

I too have had many healings. One day the practitioner asked me why I wore glasses, and on being told that my eyes were so weak I could not see without them, she answered that some day I would not need them. On reaching home I tried to read Science and Health without them but the words were in a blur. I kept on trying, however, and in a few days could read perfectly. The best specialists had said I would always need to have treatments and must wear glasses, and I had worn them for seventeen years, but I have perfect sight now and can read and sew at night, which I would never attempt before. Through reading Science and Health I have also been healed of catarrh of the nose and throat, supposed to have been inherited. Doctors had said there was no help for me. When I first went to church I was told to read the hymn on page 168 of the Hymnal, wherein are the words:—

> Bright skies will soon be o'er me,
> Where darkest clouds have been.

At the time I thought that Christian Science was wonderful if it could bring about such a change, but this is what it has done in my home. Where discordant conditions had full sway and sickness prevailed all around me, now we have health, peace, and happiness.

I am grateful for all our periodicals, and very grateful to Mrs. Eddy, who so faithfully has given this beautiful religion which teaches us to know God as a present help in every need. I thank God for leading me to this truth that does make free.

(Mrs.) EMELIE M. HANSON, Oakland, Calif.

✧

That Christian Science does heal, I have abundant proof. After several years of ill health a physician to whom I went for help informed me that I was suffering from an incurable disease and that I had but a few weeks to live. To satisfy myself and other members of the family I went to another physician, only to be told there was very little hope for my recovery. That was eleven years ago. Through the daily reading and application of Christian Science, together with some help from practitioners, I have become well and stronger than ever before. Many minor ailments have also been overcome for myself and others.

While very grateful for the physical healing that has been mine since I began learning the truth about God and His creation, I am more grateful for the spiritual understanding. *The Christian Science Monitor* is my daily companion, and I am very grateful for that as well as for all the other Christian Science publications.

(Miss) REBECCA SCHNEDERMAN, Citronelle, Ala.

✧

Christian Science came to me about seven years ago, from which time it has been part of my daily study. That its teaching is demonstrably true, I soon experienced. For more than ten years I had been an inveterate smoker. Through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was freed forever from that habit. Since then, in all the departments of life Christian Science has been to me a wonderful and sure help, and at this time I know that the law of God, the eternal Mind, is an ever present help and guide.

At first, applying Christian Science in times of temptation and trouble I would solve the problem before me in a rather impetuous way, but now it is clear to me that the more thought is allowed to rest in God, good, the more effectual will be the healing power, which comes from the realization of Him who was not in the great and strong wind, neither in the earthquake, nor in the fire, but whom Elijah recognized as a "still small voice" speaking to man. I have made mistakes, it is true, but have learned to profit even by them. Love has not left me alone. The most glorious thing of all that I have found through seeking God in the Christian Science way,—and that which is far above all other evidences,—is the spiritual uplift or the imperishable joy and peace which "passeth all understanding" and from whence come the power and strength whereby to overcome whatever has no part in God. Hope grows thereby and one's eye is purified to catch a glimpse of the real world.

Thanks be to God for the noble woman, Mrs. Eddy, who was found worthy to receive the revelation of the truth of being, which she sets forth in Christian Science. This Science is teaching us all things and is bringing all things which Jesus said to our remembrance. It is indeed the Comforter that the Father has sent as promised by the Master. Only in my daily walk and conversation can I express my gratitude, and to do this is my prayer.

JOSEPH A. LIENDEBORG, Stockholm, Sweden.

✧

Christian Science found me two years and a half ago. Since then I have been healed of one so-called incurable disease, also of blood poisoning, grippe, wearing glasses, of an almost ungovernable temper, and of fits of depression lasting for days. During these attacks suicide was my one and only thought. I was instantaneously healed of three bad habits of twenty years' standing. For all of these blessings and the spiritual uplift that is coming to me daily I wish to thank God and the Master, Christ Jesus, and to express my gratitude to Mrs. Eddy, and my friends in Science who have so frequently passed me the cup of cold water. I also wish to express my gratitude for the Christian Science literature. The *Monitor* has given and is giving me an education in world affairs that I never could have obtained in any other way.

(Mrs.) GERTRUDE WILBUR, New York, N. Y.

✧

I feel it my duty to write my testimony in gratitude for what Christian Science has done for me. In March, 1912, I came into Christian Science for the healing of a very bad nervous breakdown, heart disease in its worst form, and spinal trouble, also stomach and bowel disorder and hemorrhages of the lungs. The doctor said I had a very bad cavity in my right lung. The climax came when I had a shock of paralysis. I was a member of a church for about thirty years, and the elders anointed me with oil, laid hands on me and prayed that I might be healed, but I did not get any better; instead I continued to grow worse. I had a number of doctors but all failed to do me any good. A cousin who had been in Christian Science one month and had received great benefits from it came to see me one evening and said if I would turn to Christian Science I would be healed. She told me how it had benefited her and I listened to what she said and drank in the truth. As a result I gave up all material remedies, turned absolutely to God, and was healed through Christian Science treatment.

I cannot find words to express my gratitude for this great deliverance. Also much love and gratitude goes out to Mrs. Eddy for her faithfulness to the truth.

(Miss) SUSIE HURST, West Boone, Iowa.

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Signs of the Times

[*San Jose* (Calif.) *Mercury Herald*]

Nor will the efforts of the religion of the future be confined to preaching about God and His love; but regenerated and consecrated men and women who in every age have given religion its real strength and power, will in much larger numbers and in a more personal way be manifesting this love to His children by wisely and unselfishly ministering to their needs, temporal, moral, and spiritual, by striving to create for them a healthful, pure, and elevating environment, and, better than all, attracting them away from sin by the drawing powers of their examples and the influence of their pure, unselfish, and godly lives, full of love for God and men. This future religion will teach that unless religion produces such regenerated and consecrated men and women, it avails little or nothing in this world or the world to come.

In short, unless the whole world is to become agnostic, infidel, and materialistic—which God forbid—the religion of the future must more nearly approximate the religion of the Christ as outlined in the New Testament. That religion, although often misunderstood, misinterpreted, and distorted by the many creeds and dogmas alleged to be founded upon it, is still the hope of the world. It will outlive and rise above all these misunderstandings and distortions, and in the time to come it will again be vitalized and made a present reality to the world by those who live its truths as well as talk of them. The human race is not watching for, nor greatly needing, the promulgation of new creeds nor the formulation of new dogmas; but it is suffering, groaning, dying, for lack of love, the help, the power, and the spirit which the religion of Christ, manifesting itself in the lives of his followers, alone can supply. The religion of the future, no matter by what name or names it may be called, will be a larger and more perfect incarnation of his spirit and life in those who profess to be his followers.

[*Manufacturers Record*, Baltimore, Md.]

Labor strikes are threatened almost daily, but many labor men are showing keen appreciation of the conditions under which we are living and are opposed to the radical leaders—an extremely hopeful sign. In so far as labor men are willing to increase their efficiency and production they are fully entitled to high wages. Neither the laboring man nor the farmer nor the average salaried man has ever been adequately paid as a whole. The unrest of the hour is the inevitable struggle of the chrysalis as it seeks to throw off its old shell and become a butterfly. Eventually out of the struggle will come a larger, broader life, a closer friendship between all classes, and a more harmonious cooperation between employers and employees, between the rich and the poor, the educated and the uneducated. This will be founded not on so-called charity or philanthropy, but on a fair and honest recognition each of the rights of others.

[*The Muncie* (Ind.) *Star*]

In a thoughtful article contributed to the *Journal of Philosophy*, Professor Sheldon calls attention to the fact that today the greatest defect of democracy is oversocialization, or social cowardice. He asserts that this "can be overcome only by a gradual spiritual education which will restore our vanishing respect for the more valuable elements of society, independence, leaders." Our old-time physical fear has given way, he says, to a social cowardice which now is our obsession, and that oversocialization tends to kill the very brotherly love it was designed to foster. It kills the virtue of thrift, foresight, and individual initiative.

For many years the emphasis has been placed upon social welfare, social cooperation. In religion we have had an overinsistence upon social work and morality. What we unquestionably need to-day is more of the spirit of worship and prayer, more thoughts of Deity and a more intimate relationship to Him. Consequently, many persons have felt that much of the preaching of modern times dwells too much on economical and sociological themes, too little upon individual duty and morality. Even conscientious churchgoers complain that they go to church only to hear lectures on sociology rather than spiritual sermons, which bring cheer and hope to weary souls.

Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WOULD like to express my appreciation for the great help I receive from these periodicals, the CHRISTIAN SCIENCE SENTINEL and THE CHRISTIAN SCIENCE MONITOR. For a clear, farsighted, comprehensive grasp of current world events and their relation to one another there is no other daily newspaper which can compare with the MONITOR. The illustrations, too, are excellent and certainly a long step in advance of the usual newspaper illustrations. A small boy of my acquaintance came to me one day asking for some pictures of India and the Far East, as he could find nothing satisfactory in the magazines and he and his class were required to make illustrated booklets of each country they studied. In looking over some back copies of the Monitor we found just what he needed, and as each new country came up, there were always sure to be some illustrations in the MONITOR covering some phase of it. He was able to supply his classmates too, and he said they were always glad to get the pictures, as the particular kind they needed was hard to obtain.

ONE of the assistants in the department of Political Science referred definitely to THE CHRISTIAN SCIENCE MONITOR before the whole class in "Practical Problems of Democracy." Of course I cannot give his exact words, but I am certain about the ideas he meant to convey to us. He said that THE CHRISTIAN SCIENCE MONITOR was one of very few journals in the country to-day that was even as much as attempting to inform its readers on the various national and international problems confronting the nation at present, that its every statement was absolutely authoritative, and that it was unique because it presented the news in distinctly unbiased manner. He further cautioned his students against any prejudice they might have against Christian Science, because he said that he had found very little mention of religion at all in any part of the paper, and finally added that reading the MONITOR daily was the most practical plan he had found to keep himself well and correctly informed on all matters of public interest.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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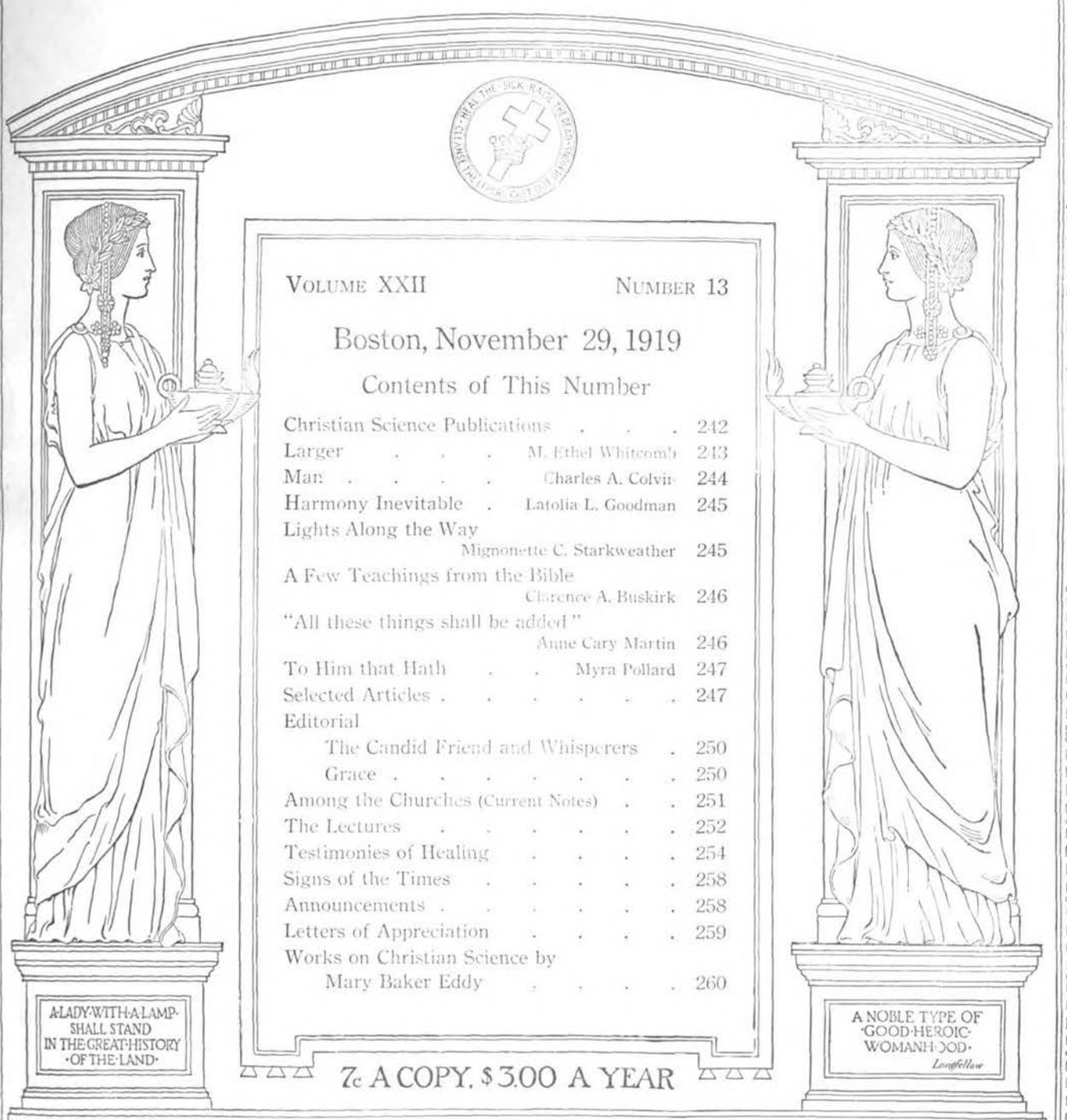
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Boston, November 29, 1919

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII NOVEMBER 29, 1919 NUMBER 13

Larger

M. ETHEL WHITCOMB

IT is related that at one time Michelangelo called at the studio of Raphael, and finding his friend absent, examined the canvasses that were in the room. An unfinished picture on an easel attracted his attention, and feeling that the subject was being handled in too small a way, he wrote on a paper, with significant meaning, the one word, "Larger," placed it beside the picture and went away.

Christian Science is awaking millions to realize for the first time that they are painting on life's canvas with strokes too small, and have been studying a model too limited. Because each thought paints after its kind, self-loving, discordant, flesh entwined thoughts must portray their warped and painful likenesses upon the body and its affairs. With its divine demand of "Larger," Christian Science turns men to the study of the Christ-model, the man of Mind's knowing, and teaches them how, with bold strokes of moral courage, alertness, diligence, and selflessness, to reproduce this perfect model in all its purity and sublimity upon the canvas of experience.

That individual does not merely exist, but lives, who questions his thought models to see if they are good enough to endure throughout eternity, and if not, discards them as unfit for to-day. He walks on the same earth with the small and commonplace thinker, but he lives in a wholly different mental world and sees entirely different views, for the thoughts of the one are self-centered and bound, while the thoughts of the other are God-centered and free; one gazes at the dismal, cramped objects of material sense, while the other perceives the limitless beauty and joy of spiritual sense.

The larger thinker is often asked what is the secret of his joy. Is it happy surroundings? Pleasant circumstances? Money? Friends? No. The larger thinker lives outside the narrow limits of human circumstances and environment. Moment by moment during his busy day, he turns his thought from the fleeting to the permanent, from the mutable to the immutable, from the personal to the impersonal, from the unillumined to the inspirational. By such thought-steps he rises from earth to heaven,—to that spiritually mental height from which the imprisoned John beheld the new heaven and the new earth; and all the combinations of suppositional error can never prevent his ascent nor blind his vision of the real. The old epigram rebukes the one

> "Who, born for the universe, narrow'd his mind,
> And to party gave up what was meant for mankind."

We are all born for the universe, because created by limitless Mind; and everything that we have belongs to Mind. The moment one becomes self-mesmerized by the belief that his house, his time, his talents, or in fact anything that he has belongs to himself, he becomes circumscribed and small, soon to grow as useless and unlovely as a parched desert. What a change, however, when he awakes from the stupor of self-bound interests and realizes that it is his duty, his privilege, his joy, to use his time, his talents, his income, his every thought, for others. At this moment he becomes one with the law of expansion, one with the law of opportunity, and a clearer thinker, a more efficient doer; one whom God can use appears; the one-time barren consciousness, now irrigated by the streams of sacred purpose and selfless love, yields abundantly the fruits of health, usefulness, and joy.

May the one who is looking to Christian Science for healing learn the deep necessity for a broader view of God, man, life, all things; for health and true largeness walk hand in hand. Sickness is made of matter-bound thinking, of impatience, disappointment, fear, self-will,—in short, the minutiæ of unillumined mentality. Health can never be found in pulse-taking, matter-watching, or self-loving, for man is not a flesh-dweller, but a limitless, free idea, living in glad activity in the infinitude of Mind. Both his interests and his desires are broad because they originate in God.

If one loses the true idea of himself in the compressed beliefs of human selfhood, the mists of dis-ease blind his eyes, and he must make his way to health by the illumination of enlarged thinking and loving, especially by loving. He must desire to overcome error for the whole world's sake. As he thus lives for humanity and prays for humanity, he will feel the vigor and glow of divine health pouring through every avenue of his being, for he is now in true relation to the boundless source of good. Who is not ready to turn from the useless trifles that moth and rust corrupt, to learn to think with the dominion and grandeur of that Mind "which was also in Christ Jesus;" where he sees, as Mrs. Eddy says (Pulpit and Press, p. 87), that "more effectual than the forum are our states of mind, to bless mankind."

There is nothing so joyous, so health giving, so important, or so imperative as to bless mankind, and to have for one's precious purpose to allow no thought to abide in his consciousness that will not bless and heal. The larger thinker rises to this holy task each morning, with newness of vigor and determined obedience. It is this sweet ideal treasured in his heart which enables him to lift his work and the thoughts of all who meet him into the bigness of good, away from the local to the universal. Patiently, constantly, the Leader of Christian Science endeavored to rouse in the hearts of all this largeness of living. Yearning for the members of The Mother Church to dwell in unceasing devotion to humanity, Mrs. Eddy included in the prayer which she declared it should be the duty of the members to pray daily, "May Thy Word enrich the affections of all mankind, and govern them!" (Manual, Art. VIII, Sect. 4). Humanity was never for a moment forgotten by this faithful servant of all. She kept her loving arms around the whole world, as tenderly praying for it as a mother for her child. May we, her followers, cast away from us each nonessential, each self-bound aim, each thought that does not manifest the largeness of infinite being, and drink, as she did, from the cup of universal love.

Through the mountains and valleys of human conscious-

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ness sounds the call of Christian Science: "Larger." And it will continue to call until each ear deafened by the clamor of materiality is unstopped. It is awakening the sleeper, idly dreaming of pleasure in matter and the indulgence of self, to the joy of overcoming the world for humanity's sake. It is arousing each hearer to shake off the moth-eaten robes of petty purposes, the warped beliefs of human disposition and temperament, with all its erratic likes and dislikes, the finite illusions of human history, with its myths of flesh inheritance, all the cramped and compressed sorrows and dreads of self-living, to perceive the immensity and glory of life in God. Here in the largeness of awakened being one finds man, whose home is the household of God, whose family includes all God's children, whose country is the presence of living Love,—man, born of the infinite, whose life is limitless and indestructible, whose intelligence is boundless and inexhaustible, whose purpose and destiny are divine.

Man

CHARLES A. COLVIN

MAN is the complete expression of God, or, as Mrs. Eddy so profoundly states on page 591 of "Science and Health with Key to the Scriptures" in her definition of man, "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." Down through the ages mortals have been taught that the real man is a human product and that man is subject to all the ills of the flesh; subject to sickness and death. It is appalling to think of the centuries of such erroneous thinking about man,—thinking of him only as a physical product with its attending ills and limitations,—and to declare that such a product is the image and likeness of God. We should blush with shame that we ever entertained such views and so dishonored God, or rather dishonored ourselves by such thinking.

The world can never fully repay the debt it owes to Mrs. Eddy for again bringing to light the truth that "man is not material; he is spiritual" (Science and Health, p. 468). In that wonderful and all-inclusive summary of the "scientific statement of being" as given on the page above mentioned, Mrs. Eddy has laid the axe at the root of all discord and human woe. By the understanding obtained through this most inspiring revelation, the world is shown what a lie the human concept is, and the light thus gained proves the fallacy of believing that man is subject to sickness, sin, and suffering. In place of such erroneous views there gradually dawns the conviction that all discord which, seemingly, has held mankind in bondage throughout the ages is only the result of wrong teaching and thinking; it is but the operation of so-called mortal mind, which claims that intelligence is resident in matter. Such erroneous thinking is in direct contravention of the First Commandment, "Thou shalt have no other gods before me."

If we closely examine the subject we will quickly discover that all sickness or discord of any nature is a false claim of power; it is a claim that inharmony and failure are just as real as harmony and success; that sin is just as real as holiness, thereby setting up the claim that there is a power, or powers, besides the one power,—God, good. And not only that, but the claims of mortal mind have gone farther, much farther, by declaring that the cause of these ills is greater in influence than God; therefore that God cannot heal them. This results in mortals appealing to a material agency, to human physicians and drugs, to relieve mankind of its suffering. And there are those who to-day, in this enlightened age, insist that God cannot do these mighty works, and they must, perforce, appeal to materia medica, expecting it to do that work which mortal mind claims God cannot do. Really, it is absurd that we ever were guilty of such reasoning. Surely such worldly thinking and teaching is setting up gods and recognizing a god of evil above and contrary to the one and only true God, the one only power.

Let those who still cling to materia medica and human agencies for help, ask themselves these questions: Am I true to the First Commandment? Am I obeying the Mosaic law and the teachings of Jesus and the apostles, to love and adore the one God? Am I recognizing Him as the one power and the only power, or am I believing in other gods, or other powers? Am I believing in a power of sickness and sin; believing it can rule me and shackle me to days of suffering and misery, to limitations and want and woe, or am I acknowledging, in all my ways, the one God who is Love? Am I believing in drugs as having power and relying on materia medica physicians to heal, or do I recognize in all my acts the God who John said is Love, who, as the psalmist says, "forgiveth all thine iniquities; who healeth all thy diseases"?

A clear and honest searching of our thought on these questions should result in our turning away with loathing from material remedies and drugs to the ever outstretched arms of divine Love. Such an honest endeavor will show us the utter uselessness of believing in such ghosts or phantoms of mortal mind's making, and instantly turn us to the one Father,—to God who is Love. When we arrive at that point in our glorious ascent out of material sense we get some concept of the real man, the only man there was or can ever be, the full image and likeness of God. We can then obtain a glimpse of the tremendous fact that man is spiritual and not material. Through this revelation we commence to measure man not by the human concept or through the five corporeal senses; we learn, in some degree, not to regard man as physical or material, but instead to see man only as he really is,—spiritual, the expression of God,—and by such reasoning to see man wherever and whenever good, God, is expressed.

In this process of constructive thinking we must, however, be very careful not to be misled by nor to confuse the human sense of good with the divine expression of good, which is the reflection of God. And then it gradually comes to us that man is not a material personality, but that he is higher and greater than the human belief of man. Human belief does not claim perfection for man; in fact, it specifically states and constantly declares that man has his limitations and is subject to discordant and death-dealing forces, whereas God made man "in his own image, in the image of God created he him."

Man being the expression of God, he can only express that which is of God, good. The ray of the sun cannot possibly express anything else than the sun. Man, or the idea of God, must and in fact does reflect God in every possible activity. Every activity, every idea, of Mind is perfect. All activities of Mind are the result of His law and always subject to His law. His law of supply, as an illustration, must be more than just the human sense of supplying a want or need.

When Jesus saw those who came to him for healing he looked beyond human physicality, beyond the material sense testimony to the real man. He beheld man as "idea" and instinctively knew that man, idea, the expression of God, is never absent, hence there is no place for anything expressing discord or any condition apart from God, good.

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"In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 477). In any so-called human activity, whether the problem is business, or physical or moral suffering, we can confidently deny the claims of mortal mind and see the real idea, man, made in God's image and likeness and forever in His keeping. We should be grateful, humbly grateful, that Mrs. Eddy has disclosed the fact that man is other than the human representation, far higher than the material concept; that man is always expressing the activity of Mind.

Harmony Inevitable

LATOLIA L. GOODMAN

WE are prone to think our own problems are harder to solve than the problems of others, and therefore we accept discordant conditions as facts, and the consequent suffering as unavoidable and as something to be borne with the best grace possible. This is a mistake and is caused by our listening to error's suggestions. These suggestions may be: that we have been singled out to meet greater temptations than anyone else; that because we have thus been set apart in a class by ourselves, we must be just a little superior to God's other children, and what applies to others does not touch our own case at all. Is it not a species of selfish egotism thus to allow self and self's little world to loom so large?

Our revered Leader says in "Science and Health with Key to the Scriptures" (p. 13), "Love is impartial and universal in its adaptation and bestowals." Instead of allowing the evil to lodge in our thought and intrench itself by constantly whispering to us that we are martyrs who deserve a great deal of credit for bearing so cheerfully what others do not have to meet, we should follow our Leader's command to "rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393). The article, "Rectifications," on page 20 of "Unity of Good" gives us our line of march, and by constantly reversing the testimony of the material senses, we shall see the "evidence of the spiritual senses" spoken of by Mrs. Eddy on page 288 of Science and Health. By holding fast to what we then see to be the true state of affairs, the right condition will be manifested.

A student of Christian Science found herself, through the mistake of another, placed in a very unpleasant position as to her home life, where there seemed to be no avenue of escape. There was also a great deal of opposition to her study of Christian Science, and she struggled continually with a sense of irritation over the seeming hopelessness of the situation. When the time came for her vacation, she determined to devote it to the solving of the problem. For a week almost her entire time was spent studying and seeking the understanding she seemed to need. At the end of the week several friends met her and all exclaimed at her changed appearance. She knew the work was finished, and she felt like a child who had given up trying to untangle a snarl in some yarn and had pushed the whole thing into its mother's hands, confident that she would shortly make it all straight.

When she went home, conditions had not changed for the better. On the contrary, they seemed to be worse than ever; but she knew God was governing and guiding, and she did not lose her new peace. When she found discord, the comforting thought came: None of this has even touched the real, and if you hold fast to what you know of true harmony, it will be manifested outwardly, sometime, in some way.

It was four months before any outward change took place, and another five months before she was entirely free; but those nine months were lived with an almost constant peace that the world cannot take away, and an unshakable confidence that God was caring for His children. At the end of the nine months, not only was she herself freed and placed in almost ideal surroundings, but good had come to all concerned, and a seemingly difficult business problem had been solved for one of the persons. The working out of this problem proved that God's plans for us are always far better than anything we could possibly outline for ourselves; and it also proved that the furnishings of our mental house determine our environment. After we have once experienced the wonderfully inspiring sense of God's power to prove His goodness, it is not so hard to trust Him to care for His child the next time temptation whispers that evil is really more powerful than good; and having seen the actuality of good, we have reached the point of joyous assurance that no matter what may appear to our outward vision, the situation is in God's hands, and His plan is certain to be unfolded to us in all its perfection.

Lights Along the Way

MIGNONETTE C. STARKWEATHER

AT a testimony meeting one Wednesday evening, several individuals spoke of certain verses of Scripture or quotations from "Science and Health with Key to the Scriptures" by Mrs. Eddy, as standing out prominently in their thought. In times of specific need these quotations came clearly to them, and realization of their spiritual import solved the problem seemingly at hand. These remarks reminded one present of a traveler who had a long road to travel, which appeared to be very dark. Knowing it was the right road, however, she started on her way. Before going very far she came within sight of a bright light which illumined the path for quite a distance, but beyond it looked very dark again. By the time the traveler had gone as far as this light shone, behold, in the distance another light gleamed. Again and again this occurred, until at length she knew that no matter how dark the road seemed at times, the light already seen was sufficient until more light came, and that more light was there as soon as it was really needed. The quotations referred to may be likened to the lights along the road, and the realization of their truth comes to the faithful student of Christian Science just at the time when it is most needed.

A practitioner on going into a home where death seemed knocking at the door, remarked to a member of the family, "With God all things are possible." As this individual saw the loved one restored to health and began the study of Christian Science, many times when there was a struggle these words came to her, "With God all things are possible," and the path was traveled with renewed courage. This was a wonderful light along the road. The full realization of the truth it proclaims emphasizes the fact that God is the real power, and the practitioner is the messenger presenting the truth about God and man to the patient. On page 207 of Science and Health are these words: "There is but one primal cause. Therefore there can be no effect from any other cause." This has served as another light along the road. Since effect is always of like nature as its cause, and since God, good, is the only cause, then it follows logically that the only effect is good. Exposure to draught, therefore, sudden change of temperature, wet feet, and the like, produce no ill effect in the experience of the alert Christian Scientist who realizes that these conditions are not causes,

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there being but one real cause; but the acceptance of the false mortal belief is followed by such seeming effects.

When confronted with an erroneous condition, its nothingness can soon be understood if tested out by the following words on page 340 of Science and Health: "All that really exists is in and of God, and manifests His love." If a condition does not exist in God, infinite good; if it has not been made by God and does not manifest God's love, then evidently it does not exist at all. Take, for instance, some claim of sickness. If one is almost believing in its reality, let him quickly apply the test. Does sickness exist in God, in Spirit? Did God make it, when all He made was good? Does sickness manifest God's love? If not it does not exist at all. It is just as much an illusion as that the rails of the railroad track meet in the distance. Now, if we just as surely know that, despite the evidence of the material senses, sickness is also an illusion, may we not overcome it with the same assurance of safety? There will never be room or time for discouragement to creep into thought if one has faith enough to know that no matter how dark it may seem at times, no matter how difficult the situation may appear, still, through and above it all, as Mrs. Eddy tells us on page 503 of Science and Health, "the light of ever-present Love illumines the universe."

A Few Teachings from the Bible

CLARENCE A. BUSKIRK

HOW terse and crisp and noble and true are a vast number of utterances in the Bible! In Proverbs we read concerning "him that hath an evil eye" that "as he thinketh in his heart, so is he." In Psalms we may read that "the fool hath said in his heart, There is no God." These words of the fool are contemptuous; but that God is, stands forever a self-evident verity to every wise man, to every one who really thinks. Men may differ among themselves about who or what God is, but that is the extent of their differences; for we all feel and know the eternal existence of that Supreme Being revealed to Moses as "I AM THAT I AM."

The Bible tells us that God is Spirit, and that He is omnipresence. What is termed matter cannot be all-present, in any shape. The so-called physical senses cannot discern God; for He can be discerned only spiritually. Man is conscious of God because man is spiritual. His apparent vestment of matter constitutes no part of his real being; for it is merely temporal and phenomenal. Spirit is self-existent and eternal. Self-existence has no beginning and no ending. That which is a reflection of Spirit is likewise eternal. It is axiomatic that two bodies cannot occupy the same place at the same time. If God is omnipresent, then what are sin, sickness, and death? Is God all-present where sin, sickness, and death appear to be? Yes: because evil in all its aspects is a seeming and not reality,—the same stuff of which the dreams of the night are made.

God is Life; and in Revelation we find the promise, "I will give unto him that is athirst of the fountain of the water of life freely." No one can find any other source of life. Life includes health and harmony; for both are good, as well as essential. Life does not include sickness or death, just as harmony does not include discords. To think of existence as eternal implies a Being who is eternally alive. God is good. He is not relatively good—partly good and partly bad. He is absolutely good. What is called evil is self-destructive. Everything which is of God, therefore, is likewise absolutely good; or, to employ the words of the Bible, "God saw every thing that he had made, and, behold, it was very good,"—very good, not partly good and partly bad. God never made any form of sin, sickness, death—because they are not good.

God is infinite, eternal, omnipresent, omnipotent, omniscient Truth. These statements of God's being and nature are self-evident verities which follow by inevitable logic from the premise that God is. We reason up to them, just as the mathematician reasons inevitably up to the highest problems in mathematics, or to the demonstration of problems in Euclid. God must be Truth, or there would be nothing. God is Love. The Bible assures us of this, as well as that God is Truth and Life. God is ever reflecting perfect and divine loving-kindness through everything which is of Him—everything which He has made. Divine Love is the great creative power supplying all true impulse. The Bible admonishes us not to be afraid; to love one another, and not to hate; to be of good cheer; to have faith in God. Fear, which includes hurry, worry, anxiety, and hate, which includes envy and malice, disastrously affects in belief the circulation, the nerves, and the functions of the body. These states of thought are antipodal to faith in God. Good cheer benefits man in all ways. Good cheer is not born of any destructive passion or emotion. Fear and hate are not of God, are not good. According to the measure of a man's faith in God, fear and hate and all injurious passions and emotions disappear and cheerfulness unveils her radiant face. However our earthly fortunes may seem to prosper or to darken and decay, however we smile in the sunlight or sulk and sadden in the shadows, when we find faith in God we then know assuredly that the everlasting arms of divine Love are around us and beneath us always and everywhere. Thus knowing, we grow serene.

This mortal life oft seems a purgatory
Full of drear toils and pains—a fearsome story;
Under a firmament of lowering clouds,
And which false sense in hopeless darkness shrouds!
And yet that picture is a lying dream
Of the same stuff which may to sleepers seem;
And when those dreary cloud-shapes break away,
Then shines on man the full and perfect day;
Then where were clouds the radiant stars appear—
Eternal stars of faith and hope and cheer.

Many more things are taught in the Bible, and many more citations therefrom might be made, of course, if space permitted; but have we not shown sufficient to evidence that Mary Baker Eddy, a little more than fifty years ago, with her illuminating insight and profound genius, discovered for mankind the true Science of Christianity? Concerning her discovery she says in "Science and Health with Key to the Scriptures" (p. 110): "The Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated."

"All these things shall be added"

ANNE CARY MARTIN

ADVANCING in our study of Christian Science we learn with more clearness that substance is Spirit. In our daily work, either at home or in business, we need daily supplies and comforts, and feeling they are rightly ours we strive earnestly and honestly for them. Unsuccessful efforts frequently bring disappointment and discouragement; and so on reflection we find that we were working from a material standpoint with self-consciousness, pride, or haste for riches, all of which inevitably bring little relief from discomfort. When we stop to study and think,—turn to God

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in prayer,—and realize that all substance is God, good, we know that only by seeking first this spiritual good can we receive that for which we should really be working. At this point a great load has been lifted; we find that our responsibility lies in looking to God for all guidance and supply, and in obeying His voice.

In just the proportion that we trust and patiently work and wait, do we receive. If we are not always conscious of abundance, we may find that even though obeying, we had forgotten to give thanks to God, the giver of all good gifts. Little is rightly ours until we recognize all good as coming from God and give thanks in gratitude. As more gratitude is expressed more light is given us for our work. Thus in time we find our needs supplied beyond anything we had desired or hoped for. What we really want and shall eventually attain through our clearer and firmer understanding of God and of the operation of His law, is the ever present opportunity to fulfill His law of good. In this fulfillment we have all our desires satisfied, and the selfish, false desires disappear from our thoughts. In reflecting Life, Truth, and Love we are doing the will of God. All our blessings and supply come through obedience to God's law, the law of right, and it is only in the kingdom of God that we find this law and our supply through its operation.

When we feel the slightest sense of disappointment or loss, if we only stop and pray we quickly find the right way, and in turning and following God's command receive the blessing. In order to keep our pathway open to Truth, to the right way of doing our work, we must keep away from self in our thinking and look and work for universal rights and needs, and so receive with all others the one great reward and blessing. In other words, let us work from and through divine Principle, and its law, which keeps self and all selfishness out of the problem.

To Him that Hath

MYRA POLLARD

AT every point in one's experience in Christian Science, there is much of grace and truth to rejoice over. One who is just approaching this Science for healing of mind or body has the joy of approaching, the wonder of seeing the gates of relief open, and the delight of taking the first step. From that instant on there is always some gain, of health or success or happiness, to accept and appreciate; and as he notes these points of light and turns resolutely away from the dark shadows of failure or discouragement, he finds the way illumined for further advancement, and soon gains new vantage ground.

It is not meant that anyone should evade or avoid difficulties or turn back from any obstacle actually presenting itself. It is only meant that he should absolutely refuse to dwell upon evil in retrospect or as a fact of experience. If there has been failure in the attempt to overcome any phase of error, this very failure belongs just as much to the realm of nothingness as the error itself, and should be so considered. Thus any difficulty will be regarded as a present point of attack, and so be contemplated only to be conquered.

In the parable of the talents, the Master commended the workers who appreciated and used what they had, instead of grieving over what they had not; and as each one of us joyously considers and makes the most of the good already in his experience, he will find more added, as he feels deeper peace and greater strength for renewed effort, "For unto every one that hath shall be given."

Selected Articles

["'Proper self-government'"—*The Christian Science Monitor*, Boston, U. S. A., Oct. 21, 1919]

All over the world men and nations are striving after self-government of some sort or another. They are overthrowing kings and emperors, setting up new governments, adopting and amending constitutions, and they are achieving these results in ways varying in accord with the progress they have made out of materiality. Some are achieving with machine guns, others by genuine elections. And all the while, right where this tumult and shouting is going on, there is ideal government already in existence, now and always established. For, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 106), "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." And again on page 125 of the same book, "Reflecting God's government, man is self-governed." Man reflects exclusively one boundless intelligence, the infinite consciousness, or God. This intelligence is the divine Ego, the limitless I AM. Man, created and controlled completely by his Maker, is governed by this one infinite intelligence. Thus, faultless government is here to-day, now, and it is unchangeably good in its perfectly unfolding variety.

Truly, all the present struggles of the world in its bolshevistic, its socialistic, its revolutionary movements of all kinds, make up the birth throes of the world in the bringing forth of its better understanding of genuine government. But upheaval and revolution are not required to set up true government, for the real sovereignty is even now in control. Men, turning constantly, again and again, to Principle, and permanently turned to Principle, would experience real revolution. The nations that have reached the highest human sense of true ruling at the present moment are, in general, experiencing the least difficulty. And in proportion as they cling steadfastly to improved understanding of government, and seek higher and higher concepts, they will continue to go calmly and gloriously on.

Principle and its idea is all the government there is, infinitely good in all its beneficent forms. Therefore men need only to look to Principle for every phase of governmental activity. What sum total of legislative, executive, judicial, and constitutional activity is included in the wonderful statement of the one mighty authority which is even now being disclosed to the world, as given in the Christian Science textbook. There Mrs. Eddy says (Science and Health, p. 340): "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." This limitless government, the one infinite Mind, is executive in unifying men and nations and ending wars. It is legislative and judicial in annihilating injustice and evil in social and civil customs and enactments, in criminal, political, and religious laws and promulgations. It is truly constitutional in equalizing the sexes. The one Principle and lawgiver is the all-sufficient and ever active sovereign of His image and likeness.

The unveiling of pure government, in which human personality is being shown to have no place at all, has made great strides throughout the earth. One very great proof of this is the falling of autocratic government, where dynas-

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ties in some instances had continued for centuries. For the autocrat, the absolute monarch, is a clear example of government depending entirely on finite personality, instead of infinite Principle. One such famous autocrat once said: "The state; it is I." The nation ruled over by this absolutist, progress has long since purged of such a concept of government.

But however much there is cause for rejoicing in the realization that government by the people through their representatives is sweeping the earth, and that this is a far loftier mode of ruling power than other modes displaced by it. the fact remains that this is but an approach to man's absolutely ideal ruling power, the divine consciousness. Unadulterated democracy and self-government, as shown in the quotations from the Christian Science textbook, are not government by numbers of people, whether many or few, by many minds, whether so-called brilliant or dull, but by infinite Spirit, divine Mind. God brings forth and directs His unbounded expression, and man reflects and is always satisfied with that dominion. Such administration is continuously successful, happy, inspiring. Its very perpetual existence is absolute and has no opposite. Infinite Mind knows nothing unlike itself; it has no sense of matter, human personality, material autocracy, limited democracy, or minds many. Principle, governing man, is unlimited democracy, for as the result of this sovereignty man has infinite freedom of thought, worship, and expression.

It is self-evident truth that man is created free, and coexistent with his Maker. He is undeniably released from all evil, oppression, domination, and absolutism of every kind; for good is the one existence. That this is so is seen from the simple demonstration in Christian Science that divine consciousness and its infinite idea is all there is, and what is contains no element of what is not, no element of destruction or evil. So, all there is is good. Principle and its expression is complete and unqualified declaration of independence from all that is wrong, lawless, disorderly, and tyrannical.

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[C. W. Hale in *Marion* (Ind.) *Chronicle*]

Under the caption, "Miracles and Medicine," is a quotation from a sermon in which a minister refers to numerous places in the Bible which he claims limit healing to the apostolic age and record God as indorsing medicine, medical treatment, and physicians as the properly authorized channels for healing work. While no direct mention is made of Christian Science, the attack is made upon spiritual healing, and the inference is that the Scriptures oppose the methods employed by Christian Science. I would like to correct any erroneous impression that this sermon might give. Taken as a whole, it seems to be a zealous effort to interpret, if not distort, the Scriptures to make them conform to preconceived ideas and prejudices, and to justify an inability to heal the sick through the teachings of so-called orthodox churches of to-day.

The claim is made that the healing of the sick in the time of Jesus, and during the apostolic age, was given as a sign to convince unbelievers, regardless of the fact that even while Jesus was doing his healing work he said no sign should be given to "an evil and adulterous generation." Evidently Jesus considered the healing of sickness the result of the truth he taught, and not a sign to convince doubters and unbelievers, and his teaching would indicate that the regenerative and healing work followed as a necessary consequence of the understanding of that truth both in his own work and that of his followers.

The assertion that those who claim to heal the sick in any other way than by the power of medicine "have not the Lord's way, because God endorsed medicine and physicians," is disproved completely by the very references given in the sermon, especially when read in connection with the context. Taking one reference as an example of this, we read in Jeremiah as follows: "There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines." Can anyone by any stretch of imagination or otherwise conceive of this as an "endorsement" of medicine, as our good brother claims? Surely this cannot be, especially when we read on and get the immediate context and the climax of the statement, which says, "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

This is but one of many such references given in the sermon quoted, and to any fair-minded person would be convincing evidence that Christian Science is right in its teaching that material remedies were not ordained or "endorsed" by God, and that it is only the power of God that "healeth all thy diseases," that "redeemeth thy life from destruction."

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[Peter B. Biggins in *Edmonton* (Alberta) *Bulletin*]

Christian Science gives a clear, practical understanding of the Christ-teaching. It is thus demonstrating the power of the Christ to leaven the lump of human thought with its beneficial influence. It is dispelling crude materialism and supplying a more spiritual basis of thought and action. It is working a change for the better in the three measures of meal,—science, theology, and medicine. Mrs. Eddy writes in Science and Health (p. 118): "Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom."

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[Aaron E. Brandt in *Mahoney City* (Pa.) *Record*]

The remarks on Christian Science contributed by a physician and appearing in a recent issue, exhibit such a spirit of tolerance, and such an evident desire to be fair, that they merit my sincere respect, even though I cannot agree with all his conclusions.

There is one statement made therein to which I desire permission to reply briefly, namely, that "man is no more all mind than he is all matter." Now while it may be the commonly accepted view that man is partly mind and partly matter, no one I believe has yet been found who has undertaken to say which particular portion or what percentage of him is mind and which matter. The chemists usually state that the human body is composed largely of water and the remainder consists of inorganic salts, leaving the mental phase of the problem out of the calculation entirely. But all chemists do not stop there, for we have no less an authority than Wilhelm Oswald, formerly Professor of Chemistry in the University of Leipsic, for the statement that "matter is a thing of thought." Another eminent authority, Professor Fiske, is responsible for the following: "All the qualities of matter are what the mind makes them, and have no existence as such apart from the mind." Plato, Abelard, Berkeley, Sir Oliver Lodge, and other great thinkers have declared that the starting point of matter is not material but mental. Herbert Spencer, whose standing as a philosopher and scientist is among the highest, stated his conviction and conclusion that even the so-called vitality of the human body, equally with other sense phenomena, is part and parcel of one and the same thing called energy.

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Now in view of such opinions to the effect that all matter is of mental origin, and must therefore be of a mental nature, it ought to be of interest to anyone who has the great problem of human welfare at heart to note how the statements from such high sources compare with the teaching of Mrs. Eddy, the revered Discoverer and Founder of Christian Science. On page 177 of Science and Health we find the following: "Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal Mind. Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept."

The importance of Mrs. Eddy's discovery and teaching lies in this fact, that it reveals the fundamental difference between spiritual reality and eternal truth on the one hand, and the false human conceptions as manifested through matter and called energy, on the other; and it is owing to her clear conception and proof in practice of this difference that all manner of sickness and disease have been healed in Christian Science.

When Mrs. Eddy discovered that material power called energy is not spiritual power and therefore not true power at all, she reached the point of definitely understanding what Christ Jesus meant when he said, "It is the spirit that quickeneth; the flesh profiteth nothing." And in her further discovery that a fleshly body and a fleshly mind are not really man at all, but that man is spiritual and as Spirit made him, she saw with unmistakable vision the truth of Paul's statement, "Henceforth know we no man after the flesh." Now the result of this discovery in human experience may be briefly stated in her own words as found on page 317 of Science and Health: "The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death. Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary."

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[Harry Vandegrift in *Morrow County Independent*, Cardington, Ohio]

Our critic declares that the claims of Mrs. Eddy "for her system of teaching are so extraordinary as to be unbelievable." He evidently means that he cannot accept them. But how about the thousands upon thousands in this and other lands who do accept them? It may be assumed that they possess an average intelligence. Our critic further declares that "probably the outstanding absurdity of her system is her denial of the reality of the material universe, of the human body, of sin, of pain and disease." Christian Science teaching does deny the reality of these things in the absolute, spiritual sense, and the Bible is the authority for it. To flash the statement to the public, omitting the premise from which it is deduced and upon which it rests, places Christian Science and its adherents in a false light. Can we not agree that in our present immature state, none are able to see things as God made them, but as we rise spiritually our views of creation will improve until we finally awake in the likeness of God—when we will know even as also we are known?

The material universe, the human body, sin, pain, and disease, Christian Science admits are real to material sense, but it is this false sense of things which Christian Science repudiates. According to the first chapter of Genesis God made all that was made and it was very good. It was a spiritual creation, however. Christian Science insists upon the absolute or spiritual creation and preaches from this standpoint. The new heaven and new earth recorded in Revelation will appear to any consciousness prepared for it. Likewise, the new man, or spiritual, incorporeal child of God, will be easily cognized when the old man with his deeds is put off. Paul declares, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Since our critic raises the question, one may with propriety inquire into the record of the material systems of healing in coping with the recent epidemic of influenza. A charitable critic would recall the parable of the beam and the mote. Whatever of failure may attend the efforts of Christian Scientists in their healing work, does not in the least disprove Christian Science. The rule of healing having been proved, it needs only a greater diligence and perseverance in its application in order to become master of every adverse situation. All problems of discord and distress have answers. Those answers are already known to the divine Mind. Just so soon as man has that Mind in him "which was also in Christ Jesus," he will be able to do the works which the Master did and, according to the promise, "greater works." Christian Science is neither creed nor dogma, but simply Christian truth, scientific Christianity.

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[Joseph E. Badger in *Montreal* (Canada) *Star*]

In these days of progressive freedom of thought and action we must be prepared to see many ancient customs broken and many cherished notions upset, but the use of a church edifice for a lecturer to attack the religion of a number of your fellow citizens, a purpose obviously not in accord with the teachings of Christ Jesus, inevitably recalls our Master's pointed question, "Is it not written, My house shall be called of all nations the house of prayer?"

The tirade of abuse directed against a noble and spiritual-minded woman, as Mrs. Eddy was known to be by many thousands of grateful followers in this and other lands, is to be deeply regretted. Like all great religious and moral reformers, Mrs. Eddy has been the target for misrepresentation and sometimes malicious attack by those who fail to understand her. The animus of these attacks, however, is so apparent that they have fallen harmless in the past and can have no better success in the present instance.

Christian Scientists welcome and invite a thorough investigation into their teaching and practice, and those who wish to be correctly informed will scarcely be content with the interpretations and denunciations of its avowed opponents. In regard to contagious diseases Christian Scientists obey the laws and strictly observe sanitary and quarantine regulations. As to the "money making" of which our adversary discourses so glibly, there are few who do so much work for others gratuitously as the Christian Science practitioner is constantly doing. It is not to be supposed that anyone would expect to call a physician who might, or might not, cure him, without paying him his bill, small or large. The Christian Scientist asks for a modest fee, which will compare quite favorably with that of any medical practitioner or surgeon.

Christian Scientists believe in God, in the divinity of the Christ, in the inspiration of the Scriptures, in unceasing prayer, in the highest morality of thought and conduct, and in the practical possibility of a present overcoming of sin and all its effects through spiritual apprehension of the Christ, "the Comforter," "the Spirit of truth."

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Editorial

The Candid Friend and Whisperers

"FAITHFUL are the wounds of a friend; but the kisses of an enemy are deceitful." He is indeed a true friend who warns us of our danger and will be sharp with us that we may be saved. He is ever our well-wisher, yea, more than that, our reliable helper, perhaps closer than a brother in that his relationship in love is voluntary and mental, not the relationship of birth and circumstance.

The teaching of Jesus was ever in favor of true kindness and the restoration of the lost. He bade his disciples first to have humility in order to be great; then in the case of a brother sinning, to go and reprove him—just to have friend and friend together alone. If there was a readiness to listen, then a brother had been won over to the right view. If he would not listen to one alone, then the help of other friends might be invited. If he refused their ministry, the matter might be brought to the church, and if he declined to be amenable to Christianity, only then was his choice to be recognized, in that he classed himself as a pagan. It was the teaching of the Master that if a man at the very altar remembered a grievance which his brother had against him, he should leave there his gift and depart to be first reconciled to his brother before offering it. By disclosing man's true relationship to God, Christ Jesus made clear what was true relationship between men, and revealed a spiritual meaning for the proverb, "A friend loveth at all times, and a brother is born for adversity."

The opposite of the candid friend who is trying to enlarge friendship and its comfort is the evasive whisperer, concerning whom it is said, "A froward man soweth strife: and a whisperer separateth chief friends." Quite early in the history of the Hebrew people it was recognized that the busybody working as a mesmerist in slandering others was harmful; hence one of the rules given in Leviticus was, "Thou shalt not go up and down as a talebearer among thy people." This rule is translated into picturesque language when it is said in Proverbs, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Among other wise sayings we find this proverb: "The words of a talebearer are as wounds." This word talebearer may properly be rendered as in the margin of the Scripture version, whisperers. Paul in writing to the Romans indicates with what other conditions of mind they are to be classed, putting together "whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things," and so on. He speaks elsewhere of the overt action of detractors, associating together "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." Our Leader, Mrs. Eddy, lets us know that mental detraction and interference may go on in secret, for she says in her "Miscellaneous Writings" (p. 368), "The silent address of a mental malpractitioner can only be portrayed in these words of the apostle, 'whisperers,' and 'the poison of asps is under their tongue.'"

In the hearts of Christian Scientists there springs up perpetual gratitude because their Leader fully explored the recesses of mortal mind, and handled the hissing serpents, showing them to be powerless. Neither the outspoken hatred of an enemy nor his hate cherished sullenly within, has any power to injure another whose heart is at peace with God. Mrs. Eddy is quite emphatic on this point. She says (Science and Health, p. 571), "Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you."

It is the time of the winnowing fan, and all things are being shaken so that the false may be driven away by the wind, and the good preserved in the garner. Consequently every human life is being tested by the question, What will you be? Will you be friend to mankind, healing its woes, or just a whisperer multiplying its fears and hatreds? Let it be understood that the whole work of the whisperer is certain to collapse. If he separate foremost, chief, and familiar friends to suit his purposes, it is only for a time. Love is greater than slander and detraction; warm hand will find brother hand again, drawing the friends together in more trustful friendship than before. Has the whisperer with his slander driven a country's benefactor into exile? When the people know the truth they recall him to greater honor. Has the whisperer with detraction brought discord into families, division into the church? Even then his purpose will fail, for Christian Science not only is working healing and comfort for the individual, but is establishing right relationships in families, and revealing to church and state how wholesome and kindly can be the fellowship of all those who love Principle.

The whisperer, then, is forever doomed to failure, while the friend is assured of success. Christ Jesus was spoken of as "that great friend to all the sons of men." Christian Scientists in following his example are called upon to conquer all that spoils friendship and good will, so that they may reveal to the suffering people, longing for relief and healing, praying for joy, the veritable "kindness and love of God our Saviour." That which opposes is destined to disappointment, however much it may perplex us for a day. Mrs. Eddy says (Science and Health, p. 563): "We may well be perplexed at human fear; and still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil. But why should we stand aghast at nothingness?"

WILLIAM P. MCKENZIE.

Grace

IN speaking of Jesus, Luke says, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him;" and John tells us, "The law was given by Moses, but grace and truth came by Jesus Christ;" while the psalmist in referring to the Christ writes: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." From this it may readily be seen that the divine quality of grace is indispensable to the expression of man as the image and likeness of God.

Grace is a term of large and varied meaning. Shakespeare defines it as embracing: "Justice, verity, temperance, stableness, bounty, perseverance, mercy, loveliness, devotion, patience, courage, fortitude." What could present a longer list of virtues? And surely each one of most desirable nature. In spite of this, mortals are not quick to prize or cultivate this heavenly quality. Indeed, on the contrary,

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many seem to disregard it, especially in its relation to the finer amenities of living. We sometimes even find mankind so blind to its beauty that they pride themselves on their carelessness to all the greater tendernesses and refinements of true loving-kindness, to the extent of believing that roughness and sometimes coarseness itself are greater proofs of honesty than are thoughtfulness for others and the gentleness of demeanor which result therefrom and always tend to greater loveliness of character.

Perhaps no single divine quality is capable of unfolding with richer blessing in the teaching of all that is exquisite and beautiful as well as strong and holy. The Bible is always talking of the graciousness of God, and one cannot contemplate this without instantly being conscious of a larger sense of spiritual love, of the beauty of holiness, of the perfection of being. With one's thought opened to grace, everything takes on a new meaning. Each thought, word, and deed becomes invested with a fresher and larger significance. Whatever it is one's duty to do,—if the act is accompanied with grace,—can be accomplished in such a manner as to enrich not only the act, but the actor and all who are in any way associated therewith.

If Christian Scientists were but awake to the wonder and power of their prayer, "Give us grace for to-day; feed the famished affections" (Science and Health, p. 17), they would realize how impossible it is to divorce grace from love. To conceive of love without the element of grace would be out of the question. And yet how deadened is humanity to this fact. Entirely unmindful of this unity, it brusquely pushes aside its neighbor in the endeavor to make its own way. It talks and laughs loudly, forgetful of its brother's right to quietude. It wriggles and twists in public, utterly thoughtless of the comfort of its fellow. It is self-assertive, careless, forgetful of others.

In the Manual of The Mother Church, Mrs. Eddy counsels Christian Scientists to remember "the sweet amenities of Love" (Art. VIII, Sect. 1). Now the truth is that it is quite impossible to do anything too perfectly, and the highest sense of refinement is something that should be sought in the performance of every least act or duty. There is no circumstance which the grace of tender consideration will not bless with its hallowed influence. When Mrs. Eddy tells us, in Science and Health (p. 4), that "what we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds," she certainly encourages us to seek, in addition to other graces of the spirit, that exquisiteness of demeanor which could never offend the most fastidious, and is born only of that love of purity and true unselfishness which because of loving thoughtfulness must result in blessing to all.

This is not in any way a plea for the shallowness of outward show. There can be no true grace which is not the reflection of God, Spirit. This grace is not something to be bought with money. It has nothing to do with outward apparel or appearance. It may be expressed by the child. A writer once said: "As grace is first from God, so it is continually from Him. Grace is but glory begun, and glory is but grace perfected." Jesus' life was filled to overflowing with it. As we follow in his footsteps may we too prove the blessing ours which John claimed when he said: "Of his fullness have all we received and grace for grace,"—while Paul gives us the added and most comforting assurance that "we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

ELLA W. HOAG.

Among the Churches

Current Notes

WISCONSIN.—The attitude of the daily papers continues to become more and more friendly. There were fewer adverse references to Christian Science, Christian Scientists, or Mrs. Eddy published in the daily press during the period just past than ever before. Every correction of adverse comment offered to the daily press was courteously published. Some of the religious papers continue to attack Christian Science, and though four letters of correction were submitted, not one was published. However, we feel that the better class of religious papers does not attack Christian Science or give space to such attacks.

A bill to amend the Workmen's Compensation Act to permit workmen under that act to have Christian Science treatment in case of injury was introduced. This bill was given a hearing before the Senate committee on corporations, and also before the assembly committee on public welfare. The bill passed both houses by a large majority, only to be vetoed at last by the Governor, the Senate refusing to pass over his veto.

The Governor's objection to the bill was that as the employer had to pay the bills for the illness or disability of an employee, under the Workmen's Compensation Act, he should have something to say about the form of treatment. He assured us that if we amended the bill in such a manner that the employer could, if he wished, elect not to come under that part of the act permitting Christian Science treatment, by filing a written notice with the Industrial Commission, he would not oppose it. Although nearing the close of the session of the legislature, we immediately prepared another bill with said amendment. This bill was passed by both houses, signed by the Governor on July 15, and is now Wisconsin law. The Workmen's Compensation Act has been amended to change the word "accident" to "injury;" and as "injury" is now made to include occupational diseases, the scope of the act is much wider.

Committee on Publication.

LONDON, ENGLAND.—Seventh Church of Christ, Scientist, which organized in December, 1914, has removed from Queens Gate Hall, Harrington Road, where it has held services since May, 1915. The church has purchased a piece of land in Wright's Lane, Kensington, a street which is both central and quiet, and a temporary building has been erected thereon. It was ready for use in seven weeks, and has room for the increasing activities of the church. The hall has a seating capacity of from three hundred and fifty to four hundred.

DURHAM COUNTY, ENGLAND.—During the year, October 1, 1918, to October 1, 1919, there has been much more activity than in any previous year since the inception of Christian Science in this county. This was caused largely by the introduction into Parliament of the Ministry of Health Bill. A meeting of Christian Scientists was held in December, and the work inaugurated there was carried on until the bill went through Parliament, when it was demonstrated that the act would not interfere in any way with the rights and liberties of Christian Scientists.

The newspapers and editors in the county have kept well informed about the activities of the Christian Science movement, and articles on the questions concerning a ministry of health in England and America have been kept before them.

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Some of the papers mentioned the Christian Science War Relief work of The Mother Church, and the facts and figures were in that way made public. There have been no criticisms of Christian Science this year, nor yet of its revered Leader, Mrs. Eddy.—*Committee on Publication.*

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The Lectures

NELIGH, NEB. (First Church).—William D. Kilpatrick, lecturer; introduced by B. Frank Hedlund, who said in part:—

Christian Science did not come into the world on any great wave of popularity, heralded by some great personage. It came silently but powerfully into the consciousness of a God-loving woman, Mrs. Eddy. Christian Science is essentially an understanding of God. All of this teaching can be found in the Bible, but we have become accustomed to thinking of the innumerable proofs of God's power there recorded as things remote and not for us here and now. During the past fifty years, however, since "Science and Health with Key to the Scriptures" by Mrs. Eddy was given to the world, innumerable proofs have shown that God's power is still available to all who earnestly strive to use it.

FOND DU LAC, WIS. (First Church).—Judge Samuel W. Greene, lecturer; introduced by George B. Gray, who said in part:—

When I first began attending Christian Science meetings I was impressed by two things: first, by the large percentage of men in the congregation; second, by the happy, contented look of all those present. So greatly was I impressed that I began seeking for the reason. That was nearly five years ago. Since that day my investigations of the subject have convinced me that Christian Science not only is good for women and children but that it is also a good workable religion for the business man. And it is a workable religion seven days in the week. I have found out that Christian Science, instead of exerting all of its energies toward preparing men for happiness in the world to come, prepares them for happiness right here and now.

PITTSBURGH, PA. (First Church).—John Randall Dunn, lecturer; introduced by James H. Griffith, who said in part:—

In this age of great unrest, doubt, fear, and confusion, the world is awakening to the fact that if we are to rise above the present day difficulties and successfully work out our salvation, it must be done through dependence upon a higher wisdom and knowledge, dependence upon divine Love; and so in the human consciousness there is a great longing for truth and spiritual enlightenment. There is ample proof of the correctness of this statement in the very presence here this afternoon of this magnificent audience.

WATERTOWN, WIS. (First Church).—Frank H. Leonard, lecturer; introduced by A. W. Meyer, who said in part:—

Humanity has probably never been in such a state of unrest as it is at present. There seems to be a general restlessness and uneasiness all over the world, and it is felt more or less by everybody. At the same time there is a deep desire and yearning for peace, not only peace among and within the nations, but peace in the heart of the individual. But how can this peace be attained? Many believe that it can be gained in accumulated wealth or other material possessions; others, by having their ambitions satisfied; some think that peace is dependent upon environment or upon human relationships; but all sooner or later meet with disappointment.

Eliphaz, many centuries before the Christian era, sounded the keynote regarding the attainment of peace, when he said to Job, "Acquaint now thyself with him [God], and be at peace." We find throughout the Scriptures that peace is dependent upon one's knowledge of God and of man's relation to God. Jesus, the great Way-shower to all humanity, although confronted on every side by trials and tribulations, was yet the most peaceful man that ever walked the earth, because, according to his own teachings, he so clearly understood God and the relationship between God and man. Jesus said to his followers for all time: "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and, "Learn of me . . . and ye shall find rest unto your souls."

The sayings of the Master, many of which seemed vague and even contradictory, are made clear in Christian Science, so that all those who long for peace may find it in this teaching.

OAKLAND, CALIF. (Second Church).—Paul Stark Seeley, lecturer; introduced by Mrs. Mae Van Horn, who said in part:—

The question, "What is truth?" which Pilate asked of Jesus, is being asked to-day with greater insistence than ever before in the history of mankind. Many thinking persons have had this question answered to their entire satisfaction through the study and application of Christian Science.

CHICAGO, ILL. (University of Chicago).—The Rev. Andrew J. Graham, lecturer; introduced by Miss Hazel M. Schmoll, who said in part:—

The University of Chicago is an institution to which students come from all parts of the world in search of truth. For centuries the world has been seeking for an answer to Pilate's inquiry, "What is truth?" Christian Science, discovered by Mrs. Eddy in the year 1866, is the science which has come to this age to answer this question. As students of Christian Science we gratefully testify to the efficacy of this truth. When properly applied, it has solved problems of sickness, fear of examinations, and has overcome many other discordant conditions which have arisen during the course of our university life.

FRAMINGHAM, MASS. (Society).—John W. Doorly, lecturer; introduced by Julian A. Jenkins, who said in part:—

Yearning for more knowledge of the living God, Job said, "Oh that I knew where I might find him!" All down the ages mortals have echoed this thought, until to-day we find people no longer content to cling to creeds and human opinions which offer no permanent satisfaction; but on the contrary they have set out in an honest effort to discover the truth, a knowledge of which Jesus declared would make men free. Christian Science acquaints us with the living God and His practical truth, which makes men free indeed. Its message to-day is that given in the Revelation: "Let him that is athirst come. And whosoever will, let him take the water of life freely."

NEW ALBANY, IND. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Miss Lillian Nunnemacher, who said in part:—

The Discoverer of Christian Science and the Founder of its church has written, "To understand God is the work of

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eternity" (Science and Health, p. 3). The apostle Paul in his second epistle to the Corinthians wrote, "Behold, now is the accepted time; behold, now is the day of salvation." Christian Scientists, therefore, heeding the words of these inspired writers, are those who to-day may be found eagerly applying themselves to this one all-important mission,—the work of understanding God, or in other words the working out of one's salvation, which as a present reward is bringing health and strength to the sick, hope and freedom to the sinning, and joy and contentment to the well.

Bakersfield, Calif. (First Church).—John Randall Dunn, lecturer; introduced by C. M. Coonrod, who said in part:—

To the most casual thinker it must be evident that the restless state of the people of the world to-day is an indication of a desire for something that will serve as a guaranty of better conditions or, in other words, of peace and happiness. It is as if the human mind were awakening to the fact that if its desire is to be realized, its calculations must be predicated upon something different and more permanent than that which it has heretofore employed.

Over nineteen hundred years ago, in speaking to a people in a somewhat similar state of thought, Jesus of Nazareth said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Herein he prescribes that which is most needed to insure an improved condition.

Christian Science teaches how to apply this doctrine in our everyday activities, and in so doing is bringing that peace and happiness into the lives of those who practice its theology. It proves itself to be true by healing the sick, reforming the sinner, and making straight all sorts of discordant conditions.

Kansas City, Mo. (Third Church).—Dr. John M. Tutt, lecturer; introduced by Mrs. Lucile C. Mulhall, who said in part:—

In the life and works of Jesus the Christ we find that his whole earthly career, indeed, his mission, was to bring good to humanity. He said of himself, "I am come that they might have life, and that they might have it more abundantly." Christian Science is based absolutely on the teachings of Christ Jesus, and is proving through the healing of both sickness and sin that divine Love does meet the needs of humanity to-day.

Springfield, Mo. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by William Hill Barton, who said in part:—

Christian Science is a new revelation of an old idea, even the Christ, Truth, bringing to the human consciousness truth instead of error, facts instead of fiction, a haven of rest for the weary and a mountain of refuge for the sick and the sinning. It is a religion of faith, hope, fruition, confidence, and realization of the allness of good and the nothingness of evil, whereby we manifest here and now health, holiness, harmony, heaven.

Greenwich, Conn. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Elsie P. Lovejoy, who said in part:—

Mrs. Eddy, the Discoverer and Founder of Christian Science, restored to the world the healing truth taught by Jesus of Nazareth and practiced not only by his disciples but by the Christian churches generally for three hundred years after his earthly career had ended. Christian Scientists of to-day are again practicing this same healing through the understanding obtained by the daily study of the Bible in connection with the Christian Science textbook, "Science and Health with Key to the Scriptures."

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

California—Coronado: Hotel Del Coronado, 3 p.m., Dec. 7.
Oakland (Seventh Church): Auditorium Theater, 3 p.m., Dec. 7.
Oroville: Gardella Theater, 8 p.m., Dec. 4.
Porterville: Monache Theater, 8 p.m., Dec. 12.
Richmond: Lincoln School Auditorium, 8 p.m., Dec. 9.

Canada—Kitchener, Ontario: Church Edifice, Water and Francis Streets, 8:15 p.m., Dec. 11.

Colorado—Boulder: Curran Opera House, 3 p.m., Dec. 7.
Loveland: Church Edifice, 301 West Fourth Street, 8 p.m., Dec. 5.
Montrose: Armory, 8 p.m., Dec. 9.

District of Columbia—Washington (First Church): Poli's Theater, 2 p.m., Dec. 7.

Illinois—Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., Dec. 8 and 9.
Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Dec. 2.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Dec. 8.
Chicago (Sixth Church): Church Edifice, 11321 Prairie Avenue, 8 p.m., Dec. 8.
Chicago (Fourteenth Church): Constellation Masonic Temple, 3900 North Robey Street, 8 p.m., Dec. 4 and 5.

Indiana—Wabash: Eagles Theater, 3 p.m., Dec. 7.

Massachusetts—Boston (Third Church): Everett Square Theater, Fairmount Avenue, Hyde Park, 3:30 p.m., Dec. 7.
Fitchburg: City Hall, 718 Main Street, 8 p.m., Dec. 5.
Northampton: Academy of Music, 8 p.m., Nov. 30.
Salem: Empire Theater, 285 Essex Street, 8 p.m., Dec. 7.

Michigan—Detroit (joint lecture): Arcadia Hall, 4 p.m., Dec. 7.

Missouri—Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 3 p.m., Dec. 7.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., Dec. 11.
Webster Groves: Monday Club Hall, Maple and Cedar Avenues, 3 p.m., Dec. 7.

New Jersey—Orange: Church Edifice, 24 Cleveland Street, 8:15 p.m., Dec. 5.
Paterson: Garden Theater, 202 Market Street, 3:30 p.m., Nov. 30.

New York—Flushing: League Building, Sanford Avenue and Union Street, 8:15 p.m., Dec. 8.
Glen Cove: Danis Building, 9 West Glen Street, 8 p.m., Dec. 9.
Lockport (Second Church): Church Edifice, 36 East Avenue, 8 p.m., Nov. 30.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Dec. 4.

Ohio—Canton: Church Edifice, 1014 Cleveland Avenue, North, 8:15 p.m., Dec. 5.
Salem: High School Auditorium, 8:15 p.m., Dec. 4.
Toledo (joint lecture): Keith's Theater, 313 North St. Clair Street, 12 noon (noonday lecture), Dec. 6, and Coliseum Theater, Ashland Avenue, corner of Bancroft Street, 3:30 p.m., Dec. 7.

Oklahoma—Ardmore: Convention Hall, 3 p.m., Dec. 7.

Texas—Crowell: Bell Opera House, 8 p.m., Dec. 9.
Lampasas: Le Roy Theater, 3 p.m., Nov. 30.

Vermont—Barre: Howland Hall, 8 p.m., Dec. 5.

Notice

Mr. Frank Bell will be available for lectures in Great Britain and Ireland during the latter half of January and the first week in February, 1920.

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Testimonies of Healing

Nearly two years ago I began to investigate Christian Science, and words cannot express my gratitude to God for the many blessings I have received. I am grateful to Christian Science for the first demonstration which came to me and which was the cause of my continuing in the study of this teaching. For two years I suffered from what is called fistula. I hunted through all the books I could find that explained it, and they all stated nothing would cure it but an operation and said that if not attended to it would lead to something serious. Then I picked up a *Sentinel* one day and there I found that some one had been cured of fistula by divine Mind, God, good. Then I said, "God is no respecter of persons," and will cure me. I studied the chapter on Prayer in Science and Health; but still there was no healing, so I studied the chapter on Genesis in the same book. This took me about two weeks. Then one morning I awoke feeling that I was healed, and I went to the medicine chest and threw away all the remedies there. Very soon all trace of the fistula was gone.

The Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are my daily studies. For this healing by divine Love and for the spiritual uplift which the study of this truth gives, I am truly thankful.—Stead Cliff, Los Angeles, Calif.

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Gratitude and love for Christian Science impel me to tell of the blessings it has brought me. For ten years I was an invalid. Ten physicians, one a noted specialist, pronounced my case incurable. They claimed I did not have a sound organ, and that I had tubercular disease of the lungs and bowels. I also suffered from an internal trouble for which I had worn a support five years. My life was one ceaseless torture. During all this time I was an earnest seeker after truth, and would read the Bible and pray for understanding. Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." These words were with me a great deal and I thought that if I could find the truth I would be free.

At last a Christian Scientist sent me a copy of the *Journal* and said some Christian Scientists would visit her soon. I sent for them to come to see me and when they did so I thought they were the happiest looking people I ever saw. I felt that my prayer was answered; that I would know the truth which was making their faces shine with the true light, so I asked them what I should do and they told me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy. I ordered the book and while it was coming, "Miscellaneous Writings" and some Christian Science literature were sent to me. I only stopped reading them long enough to eat and sleep. I was thirsting for the living water. In less than forty-eight hours I laid the support off and never have had any more need for it. In a few days I was going where I wanted to and eating what the rest of the family ate. I had not partaken of any solid food for over a year, and had been rolled around in an invalid chair. Part of the time I could not even sit up.

The physical healing is beautiful to me, but the spiritual uplift is greater than all. I cannot express the joy, happiness, and peace that fill my heart day by day as I learn more of this healing truth. Surely this Scripture is fulfilled in our home: "Old things are passed away; behold, all things are become new." How can we estimate the value of a book, the study of which brings such transformation and regeneration? I am especially grateful that through it we obtain a demonstrable knowledge of God as the only power. I am grateful for membership in The Mother Church and for class instruction, indeed, for all the blessings I have received. I appreciate the good I get from our literature and my earnest desire is to be a true Christian Scientist.

(Mrs.) Callie Q. Alley, Speers Ferry, Va.

I can corroborate every word of my wife's testimony. It was nothing but the truth revealed to her through Christian Science that healed her. I am so grateful for what it has done in our home.—L. C. Alley.

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I want to express publicly my gratefulness to Mrs. Eddy for discovering and giving to the world this wonderful religion. Christian Science is not only a religion of spiritual uplift and physical healing but one we can turn to for the overcoming of all difficulties. Problems which for several years I had been trying hard to solve were opened up to me very clearly in a few weeks in Christian Science and in working them out I had many proofs of the operation of God's law.

As to physical healing, I have seen tubercular disease of the bone overcome, also influenza, biliousness, and many minor ailments. Perhaps the most important healing to me was that of my boy, nine years old. His entire left side was stricken. He could not stand on his left leg, nor could he control his left arm. Even his speech was much affected. After a practitioner had treated him for several weeks apparently with no results, I was seized with terrible fear and went to a doctor, who pronounced it a case of infantile paralysis. I left the doctor's office feeling and knowing that God was my only help. When the practitioner told me that my thought so filled with fear had no power, for God is omnipotent, suddenly a sense of peace came to me. The next morning the boy got up and dressed himself for the first time in several months. He was perfectly healed and has since enjoyed better health than ever before in his life. I am most grateful for this healing.

(Mrs.) Olive Baker Denniston, Washington, D. C.

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My hope in sending this testimony for publication is that some one may be helped, encouraged, or interested by it in Christian Science, as I am so often helped by the testimonies of others; for although it is many years since the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, logically explained for me the problem of dualism and set me on the road to prove the explanation true, these testimonies to the efficacy of Christian Science in overcoming every possible human trouble, constantly reassure and strengthen me, prompting again and again the song of gratitude.

Thoroughly dissatisfied with the teachings of the faith in which I was educated and such philosophy as I had inquired into, sickened physically and mentally, with an objectless sense of existence, I was in great need when Science and Health was recommended to me by a friend. The purchase of that book was the best investment I ever made, for the truth it reveals began at once to satisfy, to heal, to enlighten. With the help of a practitioner it was not long before a physical trouble for which I had been invalided home from Ceylon, disappeared; the taste for smoking was taken away from me, and I was relieved of the belief that I must indulge in alcoholic drinks for one reason or another, although I had no particular desire for them. These improvements have of course been permanent.

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For the last fifteen years I have relied entirely on Christian Science for healing, and it has brought me not only a satisfactory solution of every physical, financial, and personal problem to which I have faithfully applied my understanding of the truth, but the far greater gift of spiritual enlightenment.

While serving with the British Army in Europe I found that gratitude for Christian Science carried me happily through many trying experiences—through extreme conditions of physical endurance and many variations of work, environment, climate, responsibility, associates, and so on. When one takes on a job in grateful assurance of demonstrating Christian Science, one learns something of what Mrs. Eddy must mean when she writes (Miscellaneous Writings, p. 263), "Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss."

For many years before I began to read our textbook, the Bible had afforded me very little help, for it seemed to present only instances of divine intervention long since discontinued and ideals too lofty to be attempted now. The Bible is still the most beautiful book in the English language, but it is also the most intelligible and practical. I am most grateful to our revered Leader, Mrs. Eddy, for this elucidation of the holy Scriptures, which has again rendered the knowledge of God demonstrable, and so finally lifted religion out of the realm of mere belief and controversy. I would like to add a word of sincere gratitude for all the authorized periodicals. The benefit they were to me while serving abroad it would be difficult to estimate. For *The Christian Science Monitor*, with its big point of view and its unifying, uplifting appeal to us all, I am grateful. It surely carries healing on every page.—J. R. SKENE, London, England.

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I have lately felt an increased sense of gratitude toward all those who have helped me in Christian Science. My first experience came more than seven years ago, when a gentleman, then past eighty years of age, presented me with a copy of Science and Health. I knew nothing whatever of this beautiful religion at that time, but gladly accepted the book and listened eagerly to his explanations. From the first I gave all my spare time to reading Science and Health, and it seemed the most beautiful book I had ever read. While for a long time I did not understand it very well, still it immediately had an uplifting effect and I wanted to know more and more of what as yet seemed afar off.

A year later, while in southern Illinois, I was thrown from a horse, landing on my back. I seemed to be severely injured and for several days could not get up or lie down without assistance, and suffered much pain whenever I moved. I decided to return to St. Louis to see a city physician, as the doctor in that little town did not give any relief. In the meantime, however, I had written to a friend, a Christian Science practitioner, telling her of the accident, and the night before I expected to leave for St. Louis I received a letter from her telling me not to worry but to read Science and Health and she would work for me. I sat up reading until ten o'clock, when I was helped into bed. I soon fell asleep, and when I awakened in the morning turned over, stretched myself, then suddenly remembered I had not been able to do that since my fall; in fact, I had not been able to turn at all after lying down. To make sure I turned again, and found I was free from pain and could move about as I wished. Except for a slight soreness, which left in a short time, there was no further effect from the fall. This was a perfect healing; it was practically instantaneous, and I know the quick relief was due entirely to Christian Science.

Even then I did not turn to Christian Science wholly. I still read the literature all my spare time, loved it, and recommended it, but was sick a good deal and took a good deal of medicine. Finally, I became acquainted with another practitioner, who urged me to attend church and to make practical use of what I read and loved. This friend helped me many times and gave me a better working knowledge of Christian Science. I did begin to attend church regularly, and from that time have depended entirely upon the truth under all circumstances. I have had the great privilege of class instruction, which was the most beautiful demonstration of them all, and have no other desire than to grow in the knowledge and understanding of God. I know that without Christian Science I could never have gone through experiences which brought great unhappiness, but which are being obliterated from thought through the growing understanding of the unreality of material things and a fuller realization of the all-power and all-presence of God. The wonderful spiritual uplift which came to me, and which stayed with me for several months after having class instruction, the joy and peace and freedom that I felt, were to me a foretaste of heaven, and are certainly worth striving for.—(Mrs.) CATHERINE BROOKS, St. Louis, Mo.

✧

Before coming into Christian Science this Scriptural verse was always a puzzle to me: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It always seemed contradictory; but Mrs. Eddy explains it on page 380 of Science and Health, where we read, "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God." This statement has been proved many times in our family. Croup was overcome in one treatment. One of our children was healed of measles the third day; not a spot was to be found on him and there were no after effects. Glasses were discarded after having been worn eighteen years. Typhoid fever was overcome in one week; and so I could go on and enumerate the many times the so-called law of discord has been overcome by the law of God, Love.

We are grateful for the physical healings, for they are the proofs of "God with us." I am grateful for our periodicals, for many times I have found in the *Journal* or *Sentinel* an answer to a problem. Limitation in many ways has been overcome through the understanding of this truth; also last but not least, Christian Science has taught me to rejoice always, for we have the promise, "He that endureth to the end shall be saved."

(Mrs.) CLARA M. NOTT, Waco, Texas.

✧

About five years ago I was on board an interurban train that was running at a very rapid rate of speed when the journal in one of the front wheels gave way, dashing the car violently against the road bank. To mortal sense it was a very severe accident and the occupants were all more or less injured, some seriously. I myself was rendered unconscious and received a deep scalp cut about three inches in length, severing an artery and causing such loss of blood that the company's surgeon afterwards said that at one time he felt sure I had passed away. On regaining consciousness I worked my way out of the wreck and walked some distance to a farm, where I again passed into an unconscious state for a short time. We were only about eight miles out of the city and were soon in communication with

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friends at home. When I was asked my telephone number, a request to do my own talking was granted, and I told my wife to pay no attention to reports she would most likely hear, but to send for me; that I was all right. She immediately stood "porter at the door of thought," as Mrs. Eddy tells us to do in "Science and Health with Key to the Scriptures" (p. 392), and declared the truth of being. At no time was fear apparent to any great extent, for I was so protected by divine Love that fear had no place to dwell. After I arrived home we telephoned to a Christian Science practitioner for help and in nine days I was back at work.

For this healing and many other instances of restored harmony I am deeply thankful. Words cannot express my thankfulness to God and our Way-shower, Christ Jesus, or my gratitude to Mrs. Eddy for the beautiful truth revealed through the study of the Bible in the light of Christian Science.—A. A. Tobias, Greenville, Ohio.

I indeed wish to verify the statement of my husband, for of a truth his healing has been perfect; and I also wish to add that I have had many wonderful healings in Christian Science and am very thankful to God, also grateful to our dear Leader for giving us this wonderful truth. My sincere desire is to live daily so as to reflect more of the Mind that was in Christ Jesus, that I may have a fuller and better understanding of God.

(Mrs.) Rebecca Ann Tobias.

✧

I have good reason to feel grateful, and would like to testify to the benefit I have received through Christian Science. Within a month after I began attending the Wednesday evening testimony meetings, with the help of a friend I was freed from wearing glasses. Since then I have been healed of a rupture, headaches which caused me much suffering, and throat trouble. While I am very grateful for these physical healings, they seem as nothing compared to the spiritual comfort that I have received in Science. My son passed through an attack of influenza with very little inconvenience and none of the weakness which seemed to follow that disease.

The Bible is a much used book now, whereas it was seldom opened before I began the study of Christian Science; and to know God as Love, ever present and all-power, means so much more to me than do the physical healings. I am grateful to God for leading me into this truth, also to Mrs. Eddy for giving this religion to the world. I am grateful for the privilege of having all the Christian Science literature in my home; it is not only a help to me but a necessity, and I feel that I cannot afford to miss even one copy of *The Christian Science Monitor*. I am indeed grateful for the health, happiness, and comfort that I receive each day in Christian Science.

(Mrs.) Alpha Damuth, Brooklyn, N. Y.

✧

The first healing experience in Christian Science which I recall, took place some fourteen years ago. I accidentally ran the blade of a pocket knife into the palm of my hand. Through Christian Science treatment the bleeding was stopped and the cut healed. I have had many healings since, among which are the healing of gas and electric arc burns, removal of emery and steel embedded in the eyeball, protection from injury to the eyes from melted potassium cyanide spattered in the face, and the overcoming of partial deafness and mastoiditis. Christian Science was a wonderful help in solving problems in my high school and university life, as it has been in the business and educational fields since. I am especially grateful for the proofs of its protecting power during my recent army experience, and want to express my thanks for the Welfare workers and the reading rooms. The distribution of *The Christian Science Monitor* was certainly appreciated.

I am indeed grateful for the privilege of having attended a Christian Science Sunday school and of having been a member of a university Christian Science Society.

L. E. Nofsinger, Kansas City, Mo.

✧

I feel a deep sense of thankfulness to God and gratitude to Mrs. Eddy, the Discoverer and Founder of this beautiful religion of Love, which is teaching us our true relation to God, our oneness with our heavenly Father. At the time Christian Science was presented to me I had been a semi-invalid for ten years, and was a complete wreck. The doctors said I would never walk again on account of misplaced organs, and all the ills that attend such a condition, such as extreme weakness and sleepless nights, sick headaches, palpitation of the heart, and stomach trouble. In March, 1913, I was to be taken to a hospital for an operation, but was saved from the operating table by a neighbor who came with the message of love to ask me why I did not try Christian Science first. A practitioner was called and I was healed of all but sick headaches in one treatment. I purchased Mrs. Eddy's textbook, "Science and Health with Key to the Scriptures," and commenced to study Christian Science, knowing I had found what I had been searching for all these years,—God, Life, Truth, and Love. The headaches faded away before the power of Truth. Many other seeming ills and trials have been overcome since that time. I have seen tubercular disease, pneumonia, rheumatism, sprains, malignant growths, and many other ailments vanish into nothingness before the power of Truth. I was wonderfully sustained in June, 1913, when a great sorrow came to me and following that the loss of material possessions and business cares were added.

The understanding of God as Love and the spiritual interpretation of the Bible have changed my life from a state of gloom and discord to harmony and peace and quiet. I have the great privilege of being a member of The Mother Church, have had class instruction, and am able to help others through the power of divine Love to see the light of Life. My constant prayer is to do some good each day.

(Mrs.) Etta M. Burgess, Los Angeles, Calif.

✧

I was healed of a number of diseases through reading Science and Health, although I was not in the least interested in Christian Science and had no thought of physical healing. I was and had been for a number of years an invalid, miserable in every sense of the word, and finally began to feel that I must know more of God—in some way get closer to Him. I was reared in a most religious manner, having been taught the wonderful power of God as my dear mother understood it, so in my distress it was natural for me to turn to God.

A copy of Science and Health had been given me, and divine Love turned my attention to the reading of this book. I did not find it at all interesting, but read a few pages here and there some days, though not understanding anything I read. During this time, however, I forgot to take a material remedy which had been taken for years as a prevention for gallstones. It was some time, perhaps two weeks, before I noticed that I had not taken it; then I did not

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think of the reading I had done as having anything to do with this; I only realized that it had not been needed at all. Then one morning I found myself without a heavy support that was laced up on me every day on account of hernia. As the physician had told me of something terrible that would happen to me should I try to step without this truss, my first thought was to put it on, and I did so. I could not be operated on for this trouble because of Bright's disease, but I noticed that even this was changing, and I suffered less from severe headaches; and like a flash it dawned on me that it was through my reading in Science and Health these changes had been brought about.

When I realized what a blessing I had in this book I at once went to work to learn what Christian Science is, and through this reading, and the study of the Lesson-Sermon each day, although it did not seem as if I understood one bit of it, I was healed of Bright's disease, gallstones, heart trouble, hernia, and many other unpleasant things. This was not done without a great effort on my part, for I was in such a confused mental condition that it took me hours to hunt the references out. I also made a sacrifice to get the *Journal* and *Sentinel*, which I spent my time in reading —every word in them—but seemingly without understanding. Then "Miscellaneous Writings" came to me, and the joy that the article "Love Your Enemies" brought to me I can never be grateful enough for. I read it very often, it seems so wonderful to me. In it I first learned that I had no enemy; then too I began to learn how to love—that to me was the beautiful healing.

(Mrs.) MARY E. HECHT, Chicago, Ill.

✧

Christian Science has proved itself to me as the Comforter. Over sixteen years ago, at a time of bereavement, I consulted a practitioner who told me that it was a sin to long to die when God is our Life. For six months or more I attended services quite regularly, tried to study the textbook, "Science and Health with Key to the Scriptures," read Mrs. Eddy's other writings and the periodicals, but still seemed very nervous. Finally I saw the nothingness of this false sense, nervousness, brought on through the mesmeric thought of sorrow. The reference, "I shall not die, but live, and declare the works of the Lord," lifted me out of this sense-dream to newness of life. I studied our textbook preparatory to taking class instruction, united with the branch church I was attending, and had the great privilege of becoming a member of The Mother Church.

Can I ever be grateful enough for this teaching given us through our revered Leader, and for the knowledge that God, Life, our heavenly Father, is Mother as well. I am grateful to Mrs. Eddy, also bear in mind her staunch pioneer coworkers; but above all "my soul doth magnify the Lord" for His goodness.—(Miss) CHRISTINA ELIZABETH PFEIFFER, St. Petersburg, Fla.

✧

I am so grateful for the privilege of expressing my gratitude through our periodicals for all that Christian Science has done for dear ones as well as for myself, and I hope my experience may help some one. I had been an invalid or semi-invalid the greater part of the time for over thirty years when this beautiful truth healed me of a very painful internal trouble that the doctors said was incurable. For over two years the nerves in the entire right side of my body were so sensitive that I could not lie on that side; indeed I had despaired of ever doing so again when Science healed me. Chronic bowel disorder of many years' standing has also vanished, as well as other ailments. For years I never thought of going any distance without a large valise filled with medicine. I also had a stand filled with material remedies beside my bed, and it was such an unspeakable joy to discard them both.

God's protecting care was shown clearly in a recent experience. The chauffeur lost control of the car in which my husband, my daughter, and I were riding, and we were plunged twenty-five feet or more down a steep embankment against a stone wall. The car turned over but none of us was injured. As soon as we realized what was happening, my daughter and I both held to the thought that there are no accidents in divine Mind, and I declared out loud over and over again, "God is my Life." Onlookers thought we had gone to instant death.

I could tell of many other blessings and demonstrations. I am very grateful to practitioners for their loving help; also grateful for our periodicals, and for the spiritual uplift received. Words are inadequate to express my gratitude for Christian Science.

(Mrs.) JENNIE SOUTHWICK, Holland, Mich.

✧

It is with a deep sense of gratitude that the following testimony is given, with the sincere wish that it may be of help to some one who may still be in the wilderness seeking the way out. For over three years our every need has been supplied through the study of the Bible and its interpretation as so lovingly given in all of Mrs. Eddy's writings, especially in "Science and Health with Key to the Scriptures." What a wonderful outlook on life this gives us! In former years when any ills beset us all we thought of was getting well; then we paid the doctor's bill and complained about the results. What a difference in Christian Science! When some so-called sickness manifests itself, if we instantly "stand porter at the door of thought" (Science and Health, p. 392) how quickly and lovingly God helps us to know that He is ever nigh, and where God is, all is good. Then in gratitude thought rises and gives thanks.

Shortly after my first healing, that of stomach trouble of a serious nature, remarks were repeatedly made at a luncheon in a near-by city, of the wonderful change in my appearance. Is it any wonder that each day makes us more thankful to Mrs. Eddy for her clear interpretation of the teachings of Christ Jesus, which bring us into closer communion with God in whom there is "no variableness, neither shadow of turning."

CHARLES H. WILLIAMS, Providence, R. I.

✧

When I first turned to Christian Science for help there were many aches and pains troubling me, and a constant condition of being half sick. I had tried many electrical treatments, was always dieting and fearful of everything I ate, and for a year had been continually trying new medicines. After my first Christian Science treatment I gave up dieting, and have been able to eat normally ever since. As I gradually began to realize my birthright of health, the attacks of bilious headache became less frequent, and I was able to make plans for future days with the certainty that I could carry them out and not be ill with overexcited nerves. Later I was able to give up wearing glasses, which I had used since a small child.

I thank God for the happiness and peace which have come to me through Christian Science, and hope to impart more of its joy to all those I meet.—(Mrs.) CAROLINE STILWELL HACKERT, New York, N. Y.

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Signs of the Times

[Mayor L. C. Hodgson, reported in *Pioneer Press*, St. Paul, Minn.]

This nation was established by deeply spiritual men,—men who believed in God, and who did their thinking and their acting against a background of eternal things. America must return to this ancient heritage of faith, must mobilize her spiritual resources if she is to achieve anything permanent. Those who say the war proved the failure of the gospel of Jesus are talking backwards. The war showed what happens when men forget the simple human terms in which Jesus talked. For a generation our world was engaged in intellectual gymnastics and reeked with the futile ambitions of materialism. Because man has a soul, he cannot live save when his soul aspires and touches the regions of the divine. The war represented mania that comes from spiritual starvation. The world still is weak with spiritual hunger.

[Dr. Albert Wilson, as reported in *Rocky Mountain News*, Denver, Colo.]

The new church will have a broader viewpoint. The changes will be necessary to conform with modern ideas. The new church will aim at the spiritual interpretation of democracy, and will attempt to help the two big powers, capital and labor, rightly to understand each other. It will convince capital that the laboring man is more than a mere cog in a machine. In the case of the employee, it will insist upon the laboring man recognizing the employer's usefulness; his right to say who shall work for him; his right to a fair equivalent in labor for the wages he pays; and also his right to a fair interest on all his investments.

The church will convince the laboring man that the rich and the poor have many things in common; that the principle of justice operates in the life of an employer of labor just as much as it should operate in the life of an employee. The new church will revise its conception of Christ Jesus. It will set him before the world as the stalwart friend of humanity. The trouble with a great many churches to-day is that they are living on their reputations and are making an awful mess of it. The new church will insist that it is what we are to-day and what we hope to be to-morrow that determines the future of Christianity.

[*Life*]

How much Christian Science has affected thought! Millions of people who don't hold by it, understand its theory more or less, use some of its phraseology, and practice it in some details, as in being wary of inducing disease or misconduct by suggestion.

[*Columbus* (Ohio) *Journal*]

There have been many meetings of religious bodies during the summer and fall and this may be said of them, that there is a marked tendency to abandon the mental attitude regarding doctrines and traditions and gather to one sublime focus, which is a reliance upon spirituality as their final arbiter. That is to say, that they are inclining more and more toward the religious motif as the promise of their true embodiment of church life. In nearly every case they have come to the conclusion that religion is not doctrine, but that the latter feature can be made of greater service by increasing its spirituality. In this spirit they can unite in establishing the kingdom of Christ in the world, and as long as they make spirituality the inherent power of religion, the church will accomplish its highest purpose. This evolution of the spirit in church life is a glorious fact, in which the whole world takes hope.

Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston, U.S.A.

Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I DO appreciate THE CHRISTIAN SCIENCE MONITOR from cover to cover. Without it I would be lost. When I have finished reading a copy I always feel as though I had taken a trip to many countries and learned a great deal. And naturally it leaves one satisfied that he has read something really worth while. The dramatic page has given me especial pleasure, and also the art, music, et cetera, columns contain glimpses of real artdom. Even the advertisements are a source of inspiration and I look them over from London to Tulsa, Oklahoma, with the greatest interest.

I DO not like to miss one copy of THE CHRISTIAN SCIENCE MONITOR. To me the MONITOR is not only a splendid newspaper and a channel for information and education but it is as entertaining as any magazine I ever read. Excepting, of course, the metaphysical article, I love the editorials best and beginning there I generally read it all to page 1.

WOULD you like to know that it was with deep regret that I could not renew, and not through any nonappreciation of that wonderful paper. However, we have learned our lesson and would rather be without bread than ever again to be without THE CHRISTIAN SCIENCE MONITOR for two whole months; so we are sending a six months' subscription for the MONITOR and THE CHRISTIAN SCIENCE JOURNAL. The metaphysical article on the Home Forum page was always our daily help, together with the splendid articles. We have been supplied with daily necessities through our small understanding of divine Principle.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

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The Christian Science Publishing Society, Boston, U.S.A.
Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

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Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII DECEMBER 6, 1919 NUMBER 14

Cain and Abel

RICHARD P. VERRALL

THE story of Cain and Abel as recorded in the fourth chapter of Genesis and as interpreted by Mrs. Eddy on pages 538 to 543 of "Science and Health with Key to the Scriptures," may be regarded as a key to the enigma of mortal existence throughout all time and is specifically applicable to the problems which come up to-day to be solved in Christian Science. The poet Byron once declared that "a man that hath no virtue in himself, ever envieth virtue in others." This fact is well illustrated by the characters of Cain and Abel, who represent in embryo two antipodal qualities, which by reason of their antagonistic and irreconcilable natures must continue to oppose each other until the former is finally destroyed by the latter.

Briefly speaking, Cain stands for a mental condition in which the satanic suggestion, "Ye shall be as gods, knowing good and evil," has been accepted. Hence Cain places himself above the law of God and acknowledges no law but his own will. According to Cruden the name Cain signifies "possession," or one who is "possessed;" in a word, it stands for materialism, including its complete range of social and political evils from absolute autocracy to abject slavery.

Mrs. Eddy concisely describes Cain's mental attitude on page 89 of Science and Health, where she says: "Cain very naturally concluded that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was 'a murderer from the beginning.'" Instead of emulating Abel's good example or learning a lesson from his own mistakes, Cain seeks to quiet remorse with the opiate of envy, thereby plunging himself into deeper error. Envy, being a murderous quality, moves Cain to kill Abel, and afterwards when questioned by God, he denies all personal responsibility, saying, "Am I my brother's keeper?" Cain, under whatever alias he has since been known, never seems to realize that he is and always has been the keeper of his own concept of his brother. He is, therefore, quite oblivious of the fact that envy has poisoned his thoughts and reversed his natural feelings of affection.

Abel, on the contrary, is a primitive type of the Christ; his acceptable offering prefigures the living sacrifice, which is the overcoming of self and involves a recognition of the unreality of matter. The name "Abel" is defined by Mrs. Eddy in the Glossary of Science and Health (p. 579) as "watchfulness, self-offering; surrendering to the creator the early fruits of experience." Because of his naïve and ingenuous nature, Abel does not understand the necessity for handling the destructive claim of malicious animal magnetism, and so temporarily falls a victim to its seeming power. Wholly unsuspicious of Cain's deep-seated resentment, Abel goes daily about his own affairs, apparently without the slightest idea that his example of righteousness is perpetually inflaming his brother's smoldering hatred. Was it not inevitable that, in these circumstances, the one result would follow and the moment arrive when the accumulated malice in Cain's heart would break forth and give vent to its murderous impulse? When the tragic moment did at last arrive, it may have seemed at the time that brute force had actually triumphed over goodness. This, however, was not the case, as a further study of the narrative shows. In the twenty-fifth and following verse we read that Eve bore a third son and called his name Seth (meaning renewal), "For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." And the passage concludes, "Then began men to call upon the name of the Lord."

The seed of Cain, according to the writer of Genesis, rapidly degenerated until the time of the flood, when it had become so corrupt that it was temporarily extinguished. The offspring of Seth, however, was spiritually progressive, and by reference to the genealogy set out in the third chapter of Luke's gospel, we find that it included such illustrious names as Enoch, Noah, Abraham, Isaac, Jacob, David, and Jesus. Regarding the seed of Seth from a metaphysical point of view, and not merely from the human standpoint, we are enabled to follow in some measure the spiritual evolution which is traceable throughout the entire Scriptures; as, for example, Enoch's ascension, Noah's preservation in the ark, the divine guidance of the Hebrew patriarchs, the journey from Egypt to the promised land, the establishment of the Mosaic law, the period of prophecy and the fulfillment of the same in the coming of Christ Jesus, and finally the revelation of John, with its promise of the eternal triumph of good over evil and the permanent establishment of God's kingdom on the earth. All these are human footsteps marking the unfolding of the compound spiritual idea, known in Christian Science as the Christ, "the Son of the living God," of whom Abel is the earliest type in Bible history.

The difference between the characters of Abel and Jesus lies in the degree that each had put off the human and had demonstrated the divine. This fact was clearly perceived and stated by Paul, when he wrote in his epistle to the Hebrews, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Christ Jesus, however, is described as "the mediator of the new covenant" and "the blood of sprinkling, that speaketh better things than that of Abel." Abel, as has been previously pointed out, did not understand, as Jesus did, how to deal with the problem of evil. It may be said that Jesus had his Judas just as Abel had his Cain, but Jesus was able to prove the futility of Judas' treachery through his victory over the flesh whereby the Messiah or Son of God was revealed. It is evident that Jesus was by no means ignorant of the character of Judas. Foreseeing as he did that Judas was planning to betray him, Jesus took no precautionary measures to frustrate his design, although he prepared himself scientifically to meet it.

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"Now," he cried in that wonderful prayer in the twelfth chapter of John's gospel, "is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

Here we have both the theory and practice of absolute Christian Science. Jesus in this perfect sacrifice left for all mankind the illustration of true self-abnegation, whereby evil is overcome, not through physical resistance, but is destroyed forever through a demonstration of the Christ. It is plain that Christ Jesus' great proof of man's immortality was not in any sense a vicarious atonement but was a living example bequeathed to all mankind as a standard for demonstration. Christian Science is enabling humanity to understand and follow divine Principle as exemplified by Christ Jesus, and it explains those remarkable words of the Master: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." In other words, he that reverses the so-called first law of material nature and makes self-abnegation rather than self-preservation his rule for scientific demonstration, shall indeed find the true life, of which mortal existence is merely a counterfeit.

Surely, it ought to be possible now, with the immense advantages conferred on mankind through Mrs. Eddy's teachings, to maintain such an armor of right thinking as to render harmless the fiery darts of envy and all uncharitableness. The unity of man with the Christ, or only begotten Son of God, must be demonstrated in Christian Science, for it is the immutable truth and cannot forever be obscured. The footsteps in this demonstration, however, like charity, must, in the words of the proverb, begin at home, and now is the time, as our Leader has pointed out (Miscellany, p. 213), to "be more zealous to do good, more watchful and vigilant."

Cobwebs

JOHN SIDNEY BRAITHWAITE

WHAT a picture the word "cobwebs" presents,—a fragile net stretched across an open space, at the first glance beautiful in its delicacy of workmanship, but on second thought undesirable because contaminating to its surroundings. And so if one speaks of cobwebs in a figurative sense, the intention is generally to indicate a condition of murky and indistinct thinking. From the point of view that cobwebs are evidence of a deteriorating influence, it might be supposed that they would be found only in the meaner kind of residence; but we all know that the spider is no respecter of mansions. The wise man observed, "The spider taketh hold with her hands, and is in kings' palaces," implying that even the most exalted residences are convenient places for the spinning of cobwebs. Again, the great philosopher Francis Bacon wrote of "the cobwebs and clatterings of the schoolmen," indicating that intellectual proficiency is by no means a synonym for clear thinking. The cottage, the palace, the academy, are in themselves types, and those that inhabit them are dwellers in different mental conditions —nothing more.

The great Master, in his realization of this fact, said of his own residence, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Surely he was not indicating or extolling a sense of poverty or lack, but pointing to man's true residence as in divine Mind. His consciousness of existence had no sense of separation from his Father, the one Mind. He knew that man as idea cannot be cut off from the Mind which created him. On the contrary, Mind and its idea must always be one. That which presents to mortals the argument of separation is a false, usurping belief, which, like the spider's web, clouds the correct view of existence, and spins out of itself an insnaring web calculated to catch the restless, unwary, and frivolous thought. "Cleanse your mind of the cobwebs which spurious 'compounds' engender," writes Mrs. Eddy on page 271 of "Miscellaneous Writings." The attempt to bring peace to mankind by material rather than spiritual means may lead to nothing more than the building of a palace—a mental condition—in which spiders may spin their webs. If, therefore, we find a condition of hesitation, doubt, or impurity taking possession of our thought, we must get busy. There are spiders about spinning cobwebs. There was a time, perhaps, when we thought we had our mental residence swept and garnished once for all. But that is not sufficient even in our material home; neither will it do in our thinking. There must be a daily searching after and sweeping out of every cobweb of materialism.

Our true home is a spiritual one, even now perfect and harmonious, never material; but we cannot gain the realization of this fact unless we do our work daily and purify ourselves "even as he is pure." We have this home, too, not for a short lease of time, but for eternity. "We must hold forever the consciousness of existence," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 428), "and sooner or later, through Christ and Christian Science, we must master sin and death."

The Divine Vistas

ZONA BERG

IN Isaiah we read, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." The prevailing concept of God and His laws governs the character of every period of human history. The vitality of faith is unique and its power is beyond human estimate. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," is set forth in the Scriptures. The newer and clearer understanding of God that is coming to mankind through Christian Science is unfolding the truth that in no sense is He absent or inactive, but a continuous present help to all who seek Him. It is comforting to mortals to know that there is a righteous success, the result of honest activity and obedience. When a mortal shakes off the belief that it can be God's will for him to be in bondage to error of any kind, he has taken the first step toward freedom and dominion.

In the light of Christian Science the declaration of John, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be," contains the spiritual fact which, when understood and applied in daily life, means complete salvation and deliverance from every mortal ill. The average person is sometimes perplexed by the thought that, seemingly, the problems of humanity are increasing and becoming more complex; but the progress so far made emphasizes the fact more and more that no great movement for the improvement of humanity can ever be successful which does not realize the divine law in somewhat of the same clearness that Jesus did when he declared that if we would be obedient and do well we must love God with all our heart and our neighbor as ourself.

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When we know God as our Father, prayer will be a joy, bringing us into the realization of His presence. Looking to Him for wisdom, strength, and guidance in all human activities whatever may be our occupation, at sea or on land, at home or in the office or workshop, in the fields, or in the halls of legislature, of commerce, of education, certain it is that our needs will always be fully met, for we have allied ourselves with God, the source of all true supply. What the world calls success is not always real success. The genuine success of our business enterprises, of all our work, rests upon the spiritual quality of our thinking.

There is an insistent call upon every one to be on guard against error of every kind, and he is best equipped who realizes his divine sonship. To reveal this is the mission of Christian Science, and many students are discerning in an ever increasing degree man's divine relationship to God. On the glorious summit of spiritual vision we get an illumined glimpse of that peace and dominion, freedom and victory, that is wholly of God. We touch the hem of the garment of Christ and gaze out upon the divine vista, as the man of God looked into the promised land.

In "Miscellaneous Writings" Mrs. Eddy, speaking of man's relationship to God, says (p. 185), "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness." Could any metaphor more clearly convey to mankind the relationship of the divine Being to His creation than that the very hairs of our head are all numbered?

It is well that all should dwell on the high and holy theme of that part of the Lord's Prayer which reads, "Forgive us our debts as we forgive our debtors," and its spiritual interpretation found in "Science and Health with Key to the Scriptures" (p. 17), "And Love is reflected in love," because here we have God's work and man's work blended in a way that makes for the fulfillment of spiritual law, and Love thus reflected in love is a mighty spiritual power that will conquer all that is opposed to God and His righteousness. Who has not experienced the joy that flows from thus reflecting Love? As we are loved, so is it our privilege to love others; as we are dowered with heavenly riches, so may we share with our brothers who are in need. It is in this way that we may truly fulfill the ministry of human helpfulness.

Christian Science alone teaches every one that true, spiritual activity is divine. "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and our greatest human need is to learn how to love, to understand Love's law and its application to human affairs. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Do not seek first the security of your human sense of divine activity and its law, but seek first the cause and the truthful way of expressing it in every phase of your daily activity as a son, "casting all your care upon him; for he careth for you."

God's government is the same yesterday, to-day, and forever. In the changing history of mankind with its multiplicity of races, laws, and customs, we find constant attempts to right human wrongs and troubles. How long does one have to fight the good fight? How long did Jacob wrestle? Until the overcoming of the sense of error and the appearing of harmony. In the case of Job, in spite of disease, loss of loved ones, loss of property, misunderstandings of friends, he prayed for his friends, and his life was made rich and beautiful when he learned to know God, and could say, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Divine Protection

BIRD STEWART SCOTLAND

THERE has never been a time in the world's history, and certainly not in the history of the Christian Science movement, when men have been stirred to a deeper appreciation of God's protection. Especially in the lives of Christian Scientists are we hearing of marvelous experiences where God's protection has been proved by those confronted with all kinds of danger. The testimonies appearing in the Christian Science periodicals and those given at the Wednesday evening meetings abound with expressions of gratitude not only for deliverance but for knowing through these experiences just what the protection of God, Mind, really is. There is cause to be grateful for the awakening begun in the lives of individuals and nations during the recent war, when God's protection was so generally acknowledged and experienced. On page 387 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering."

As Christian Scientists know this protection has been afforded them through the scientific application of spiritual understanding, so they know the acknowledgment of good precedes the experience of its effects. Perhaps there has never been a time when people have been more eager to acknowledge the allness of God's power; hence the power of divine protection has been brought into human experience in a greater degree. In pondering over the idea of protection and what its expansion in human thought means, it has been seen more clearly than ever before how God protects His children by endowing them with the power of right thinking. The recital of an experience of my own may be helpful to some one; at least it will add another expression of gratitude to the many already given.

An incident occurred in which I felt justified in thinking another had taken an unjust attitude followed by an unjust action. The matter having been called to the attention of the person, it was considered with such good nature I was enabled to overlook it further and even set it aside, though believing that the attitude of the one whom I considered unjust had not changed. Shortly after, in studying an article in *The Christian Science Monitor*, my attention was drawn again and again to the admonition contained therein, to "avoid the shoals of insidious suggestion and personal sense." Forgetting for the time all about the incident mentioned, study was given to the statement quoted, with the earnest desire to eliminate from consciousness all insidious suggestion and personal sense. The next morning I awoke with an acute pain, and in less time than it takes to relate it, I cast about mentally to find wherein wrong thinking was causing me to suffer. Instantly the incident cited was recalled, quickly followed by the almost audible acknowledgment, "I am wrong about that;" when the pain simultaneously ceased. The Scriptural promise is, "Humble yourselves in the sight of the Lord, and he shall lift you up." The revelation came to me that I had been led by insidious sug-

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gestion and personal sense to misjudge the attitude and action of another, and that the power to think rightly about it was the manifestation to me of God's protection. Having learned through this experience a little more about what the protection of God, Mind, really is, gratitude therefor is here expressed.

Constructing and Reconstructing

RUTH E. WILLIAMS

TO one desiring to build an edifice successfully, first must come the planning and thought building. The cost, a place upon which to erect the structure, the materials to be used, and solidity of foundation,—all must be considered before a step toward building can be taken. To make firm and secure against time and storm, a building must have a solid foundation. If the site to be used is level and free from false growth, the work of erection can begin at once. If it be heaped full of débris or overgrown with brushwood and noxious weeds, or perhaps obstructed with a badly settled, crumbling building of the past upon it, then the work of construction is delayed by the labor of first preparing the ground. For the new structure one wants good material that has lasting qualities and looks well. With care he inspects all the different parts. It is important that the heating, lighting, and plumbing systems should be placed to the best advantage.

As the building of material houses requires system, painstaking care, and perseverance, so does our building in Christian Science. Most of us come to Science in a mental state which is a mixture of inherited beliefs, mortal laws, and human reasonings, constituting an abode where inharmony may be found. We are likely to find in these mental abodes lights that are dim and unsteady; the expected radiation of sympathy and love sometimes weakens, and instead there is found the heat of hatred, and criticism even of those most loved. Desires often are impure and roiled by unfiltered teachings, and the doors are found open for the entrance of gossip, ingratitude, and contagion. The foundation of such a home is sure to be weak and oft crumbling away. Personal ambition, fear, pain, false appetites, frequently abide in the mentality built in such a haphazard manner by evil environments and traditions.

When coming to Christian Science, sick, weak, discouraged, financially disabled, or grief-stricken, what can one expect to find? Can one find refuge from these enemies to happiness? Did not Jesus say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"? also, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"? Here is drink from the "living waters" and rest in "green pastures" as described to us in the Scriptures. Then with praise and gratitude we begin our work of reconstruction, which must mean tearing down false theories and sense testimony, and putting in their places scientific understanding and demonstration. The foundation must be the one Paul tells us of in I Corinthians: "For other foundation can no man lay than that is laid, which is Jesus Christ." With this Christ-example as a guide, only perfection can be expected in the finished work.

We begin, however, by correcting wrong thinking, evil speaking, and unkindly deeds. The structure of many years of wrong thinking does not go down in one day's clearing away, nor in a whole week of struggling to be good. It is the result of continual effort. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 242), "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death." Continually following the perfect model will at last bring out the perfect structure. This outlook in the direction of continued effort need not discourage one, for each day brings only its own problems, and not those of the morrow. One of the important lessons earliest to be learned is to perfect the day in which we find ourselves,—neither anxiously looking ahead for better conditions in which to work, nor wasting time over vain regrets, but following Paul's teaching, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The daily prayer given us by Mrs. Eddy on page 41 of the Manual will be found most helpful in starting the day aright. The desire and effort that the fulfillment of this prayer be made manifest in our day's work will prove a protection and a guide throughout the day. On page 9 of Science and Health we read, "Consistent prayer is the desire to do right." This prayer, the daily study of the Lesson-Sermon, and the effort to put into practice what we learn, will soon enable us to look back to the time when beginning the reconstruction and see that we have made much advancement. The spiritual light of understanding grows brighter; right thinking warms all with beneficial good will; Love's healing cleanses and purifies; and we find in our mental abodes more order and better arranged thinking, manifest in improved health, happiness, and success. Such home building is substantial and helpful, serving also as a strength and a refuge to all who come within its shelter. As our standard, "the Son of God," is lifted up, we shall find that not only have we come into the understanding of Christian Science ourselves but by our efforts others have been drawn to the same beautiful building, "an house not made with hands, eternal in the heavens."

The Meaning of Christian Science

MARTEL I. MICKEY

AMONG the obstacles which confront the beginner in Christian Science are two very common errors: that Science and Health is hard to understand, or that one cannot agree with its statements. These troubles, however, are due largely to the ordinary concept of religion, as well as to ignorance of the true meaning of Christian Science. People usually think of religion as being primarily composed of a collection of doctrines or creeds, which are believed or not believed as one sees fit. Naturally with such a concept prevalent, it would be hard for them to conceive of any religious idea which departs from the one entertained by the majority. The Christian Science church, however, is fundamentally different from other religious denominations in that it is founded upon divine Science known and applied, rather than upon theories of religion merely accepted as being true; while faith, according to the teachings of Christian Science, implies absolute reliance upon one's knowledge of God and His laws.

Mrs. Eddy's book, "Science and Health with Key to the Scriptures," must not be considered merely as a book of religious discourse; it is the textbook of an exact, metaphysical Science, dealing with the divine law by which God is manifested. In other words, it is the systematic and formu-

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lated knowledge of the Christ, Truth. Jesus' practical understanding of this operative law, which he imparted to others, and which enabled him to perform his divinely natural demonstrations, or so-called miracles, made him worthy of the Messiahship. And it can be said that when we attain as clear an understanding of this divine law and practice it as perfectly, we shall be able, even as he promised, to repeat his works. This Science can only be learned by careful study of its textbook, as well as by the demonstration of its rules. One would not expect to learn any branch of the science of mathematics by merely reading a textbook through; and it would be impossible for anyone to extract the cube root of a number before he had learned to add.

The statements which one finds in the Christian Science textbook, instead of being personal views of its author, are statements of demonstrable laws or rules, based wholly upon the scientific understanding of divine Principle. They have a deep spiritual meaning that can only be discerned as one turns away from personal opinions. The earnest student endeavors each day to conform his thinking to the rules or laws set down in Science and Health, aiming to have that Mind "which was also in Christ Jesus." Before he has progressed very far in Christian Science he finds that the losses which result from sacrificing his old sense of self are proved to be gains in spirituality. He becomes broader minded, happier, improves in health; in fact, he is far better in every way, because he is learning to rely understandingly upon God, where once he relied upon materiality; and when he understands that God is with him, nothing can be against him.

Christian Science supplies the solution of all our everyday difficulties, such as sickness, fear, worry, resentment, poverty, prejudice, and countless others. These errors can only be met and overcome as one perseveres in his study and practice of Christian Science, adding continually to his fund of spiritual understanding. Gradually he learns that he can "meet every adverse circumstance as its master" (Science and Health, p. 419), and this dominion over evil, which is gained by demonstration, adds to one's understanding of Science. As the experience of many Christian Scientists shows, we can only learn through "precept upon precept; line upon line, line upon line; here a little, and there a little," until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

[Written for the *Sentinel*]

The Journey

MARGARET MORRISON

WE need not remember the fearing,
The anguish that crowded the night.
We need but remember the clearing
Of dawn, and the sweetness of light.

We need not remember the error
That lied, without mercy or ruth.
We need not remember the terror,
But only the triumph of Truth.

We need not remember the waging
Of war, and the battle's increase.
We need not remember the raging,
But only the power of peace.

We need not recall the old sadness,
God's presence and guidance to prove;
Our pathway now glowing with gladness,
Each step is directed by Love.

Selected Articles

["The Divine Voice"—*The Christian Science Monitor*, Boston, U.S.A., Oct. 22, 1919]

In the ninety-fifth psalm, the writer says, "To day if ye will hear his voice, harden not your heart," and Paul, in Hebrews, refers to this counsel, in two different instances. Centuries have passed, but while many would fain hear that divine voice, not always do they know it. Whether it is the suffering of self or of another, whether earthly hopes fail or perplexities multiply, or even if material prosperity continues, still eventually a sense of emptiness causes the heart to seek outside of itself some sign of that not found in human life. Then one would indeed "hear his voice," but the heavens seem of brass and no sign is given. In the textbook of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy says on page 186, "If mortal mind knew how to be better, it would be better." In this sentence the reason is given why, even when the world longs to hear and to obey the spiritual admonition, yet it continues to harden its heart. The foolish absorptions in the idle round, the submission to false or wrong habits of work or play, the putting off from day to day of the effort to be in earnest,—who has not indulged in these ways of hardening the heart?

We read of those who, in times before the present, in their hours of tribulation heard the message of hope and deliverance. It is significant to note that not always did this come in the way expected. Moses, for instance, in the desert, beheld an extraordinary radiance, and then received the command to set about his rightful mission. Elijah heard not the admonition of God in the storm, or in the earthquake, or in the fire, but later, as in a great quietness, the "still small voice." Generations before these two, Jacob, upon his pillow of stone, saw and heard that which caused him to say, "Surely the Lord is in this place; and I knew it not." In this age it would seem that the Word of God has come in a way which was not looked for and in a way that many resist. Christian Science might well ask of its detractors, as did the master Christian centuries ago, "For which of those works do ye stone me?" The fact of the matter is that those who fancy themselves offended at Christian Science are offended at their own mistaken concept of Christian Science. This is proved when they come to read genuine Christian Science, not what is said about it or of it, for in thousands of cases, upon honest investigation, such prejudice vanishes.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, descended of sturdy and respectable New England parentage, was all her life deeply religious and given to works of love and charity. Sorrow and sickness were intermingled in her experience until she understood the divine voice. It seemed to come, as it did to that other Mary in past times, in the garden where there was "a new sepulchre." It bade her look up, away from sin, materiality, and death, to understand a risen Savior, the great healing Principle or Life. She heard and heeded the command, and straightway her bodily illness and weakness left her and she was healed. She says in Science and Health (p. 285): "By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick."

Then, like that other Mary, her thought was to come and tell the other disciples. So well has Mrs. Eddy fulfilled this mission that the same divine voice which spoke to her and healed her, is speaking to thousands in the world to-day and

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healing them. If one doubts this statement, he has only to visit any of the testimony meetings held on Wednesday evenings in the Christian Science churches everywhere. There he can note the earnestness and love of those who tell in public what God has done for them through this teaching.

The scientific Christianity which is truly called Christian Science is different from many other teachings in that it not only tells a man that he must not harden his heart against God, but shows him how not to do this. It clearly explains cause and effect, right and wrong, and so definitely delineates the truth that the service of good is seen to be alone worth while, at the same time showing how the service of good is possible, that the sick and the sinning alike both find out how to become healed and how to stay healed; for they are taught the truth of being, which saves from those false conclusions as to life and man which are provocative and causative of wrongdoing and of physical illness.

Christian Science follows the words of the prophet Isaiah where he says, "Come now, and let us reason together." It asks its students to reason, not to believe but to understand the truth concerning God and man. In the book already quoted, we read (Science and Health, p. 284): "According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man. Matter is not sentient and cannot be cognizant of good or of evil, of pleasure or of pain. Man's individuality is not material." As people ponder these things in the light of Christian Science, the divine presence becomes more and more real and tangible, while the things of material sense look less and less real. Thus they are released from sin, fear, and worry, and from the restlessness and discontent which before may have afflicted them, driving them to seek a false excitement by which they hoped to forget themselves, a form of hardening of the heart which delivered them into much evil. The study of Christian Science surely assuages all false conditions, and the speaking of Principle, of the divine voice, becomes ever more plainly heard as they walk farther and farther in the right path.

Is it not a blessed thing that in this year of grace, nineteen hundred and nineteen, we have that clear channel of spiritual truth which is named Christian Science, to help us remain not only calm but happy and useful amid the world's turmoil? As it helps the individual to be a better, a healthier and a holier man, so shall it surely help the nation to become of better health and holiness. For the individual and national problem is one.

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[Robert G. Steel in *Detroit* (Mich.) *Times*]

In a recent issue is an interview with one who claims to heal through other than material means, in which the statement is made that spiritual healing is not Christian Science. Inasmuch as your readers may be misled into the belief that Christian Science is not spiritual healing, space is asked for a brief explanation.

Since Christian Science is based wholly on the Bible and the words and works of Christ Jesus, its sole dependence, during the nearly fifty years since its discovery, for its uniform success in healing sickness and destroying sin, has been on the power of God, Spirit. In the practice of Christian Science no reliance is placed on any material means whatever. This is spiritual healing in all its genuineness and in all its purity, for it is the method employed by Jesus in the performance of his wonderful works.

Relying on the Bible statements that God, Spirit, made everything and called it good, and that God, infinite good, is omnipotent, omnipresent, and omniscient, Christian Science denies the reality of sin, sickness, and death. Evil, in all its phases, is, then, only the supposititious opposite of good, since it can have neither reality, power, presence, nor knowledge. Christian Science does not deny, however, that evil, including sin, sickness, and death, seems real to the fleshly, mortal, material mind, that carnal mind which Paul declared is "enmity against God."

Understanding God as Spirit, and the spiritual nature of His creation including man in God's own image and likeness, Christian Science heals the sick, destroys sin, and casts out evil by knowing the truth about them and about God, even that truth the knowledge of which Jesus said would make us free. Mary Baker Eddy, the Discoverer and Founder of Christian Science, on page xi of the Preface of the Christian Science textbook, "Science and Health with Key to the Scriptures," makes this plain, as follows: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

For nearly half a century Christian Science has been almost alone in its stand for the healing of the sick as an essential part of Christianity. Jesus taught and practiced it and commanded his followers to do likewise, and Christian Science in its teaching and practice has emulated the Master in all his ways. Christian Scientists are therefore much encouraged that one coming under the auspices of an historic church is proclaiming that spiritual healing is a vital element in Christian work. On page 111 of her book, "Miscellaneous Writings" Mrs. Eddy says, "I love the orthodox church; and, in time, that church will love Christian Science."

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[George R. Lowe in *Mail and Empire*, Toronto, Canada]

"G. S. H." seems to be strangely fascinated by his conception of "Mrs. Eddy's religion," which is not a new religion after all, but simply a restatement of the religion of Christ Jesus, who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbour as thyself." Here we stand on common ground. Mrs. Eddy, in her Church Manual (p. 17), writes of her purpose "to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." This does not mean that the healing of the body is exalted to first place in Christian Science, but that it is recognized as an essential fruit of true Christian teaching, even as it was in our Lord's ministry and during the first three centuries at least of the Christian era.

We agree also that science means exact knowledge. When Christ Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing," he knew exactly the truth about the flesh or matter, and was making a scientific statement. Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 313) writes: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." When Jesus defined eternal life as the knowledge of God and of His Christ, he gave a definition which is scientific. Doubtless Christian truth is a revelation of God; this does not imply, however, that it is unintelligible or ir-

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rational, but rather that it is grasped by the highest exercise of intelligence and reason. Therefore, by spiritually scientific inquiry God is known.

That God is divine Mind is not a mere theory but demonstrable fact. Paul wrote, "Let this mind be in you, which was also in Christ Jesus," and he refers elsewhere to the "mind of Christ," not as a mere theory, but as fundamental Principle. He also wrote of what may be translated as "the exact, scientific knowledge of God." Paul knew.

When Mrs. Eddy first announced her discovery of Christian Science, few there were who paid any heed to it. Those who were attracted by it were the poor and needy who longed to know God as the present Savior for the healing of both sickness and sin. The spiritual and physical benefits that accrued to those who learned Christian Science testified to its worth, and more people became interested in it. For over fifty years, meeting persecution and misapprehension as well as eager investigation, it has thrived.

For many years Mrs. Eddy's career was one of privation and struggle. As Christian Science became better known, a good demand for her books grew up, and this brought her an increasing income. Simply because Christian Science won its way to the heart of humanity, its Discoverer and Founder was the recipient of much gratitude and love. Those who knew her best in her own home gladly bear witness to her Christian character, her humility, patience, and wonderful trust in almighty Love. Nothing but ignorance of her human life and misunderstanding of her mission could betray any well-meaning person, much less any Christian gentleman, to speak ill of this New England gentlewoman, authoress, and religious reformer.

The Christian Science church is not a money-making institution. It has no state establishment, no salaried clergy, no profiteers. Its members give gladly to its support and to its charitable funds. For instance, during the year ending May 31, 1919, well over a million dollars were disbursed from the War Relief fund of The Mother Church, and this amount includes over seventeen thousand dollars for Halifax relief. Christian Science practitioners are paid moderately by those who solicit their services. Surely this is in accord with the Master's word, "The labourer is worthy of his hire."

It is not likely that anyone has asked "G. S. H." to invest in Mrs. Eddy's book. He should not feel called upon to write so harshly of Christian Science, and unintentionally, no doubt, to misrepresent it. In the last analysis, of course, this work will continue to speak for itself, and Christian Scientists will be known by their fruits.

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[Samuel J. Macdonald in *The Saturday Review*, Bergenfield, N. J.]

In *The Saturday Review* appears an interesting letter in "People's Forum" under the heading, "What is Death?" It is assuredly an encouraging sign of the times when this question may be calmly and intelligently discussed in the public press. And such encouragement grows stronger and clearer when women claim and exercise their birthright of equality in the study and discussion of topics of genuine import. May I then be permitted to express my appreciation of your correspondent's letter? She is surely to be felicitated upon her courage in facing undaunted so somber a question.

I trust I may be permitted also to correct an error of statement in this letter upon a subject of such general interest. Your correspondent writes, "Christian Scientists deny death altogether and when they are obliged to mention it they speak of 'passing over' or 'passing out.'" This is one of those half truths which as Lord Tennyson points out, are "a harder matter to fight." As a human experience, death is by no means denied by Christian Scientists, and as such they do not hesitate to use the word when it is necessary or advisable to use it. The best proof of this statement may be found in the fact that Mrs. Eddy uses the word death in "Science and Health with Key to the Scriptures" over two hundred times, and in her other writings almost as many times. Let me quote one pertinent, emphatic utterance of Mrs. Eddy upon this very question of the use of the word death (Miscellany, p. 235), "To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error."

It is true, however, that in Christian Science, death is not admitted to be anything more than illusion. It is so defined in Science and Health on page 584: "An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life." As darkness is unreal and is overcome by light; as ignorance, which is mental darkness, is unreal and is overcome by intelligence; as error, also mental darkness, is unreal and is overcome by truth; so death, which is material darkness, is unreal and is overcome by Life, which is spiritual light. The apostle John says, "God is light, and in him is no darkness at all."

The apostle Paul declares in unmistakable language, "The last enemy that shall be destroyed is death." That which is real is not an enemy and can never be destroyed. Therefore the position of Christian Science upon this great subject is not only Scriptural but logical and impregnable.

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Funds of The Mother Church

"I inclose check for ten dollars as August contribution from our family. As a family we are grateful for the protection and healing which comes to us as a result of Christian Science applied. The value of the amounts sent in seem as nothing to what we receive."

"Please find money order inclosed for six dollars, three for The Christian Science Benevolent Association fund and three for the Real Estate fund.

"This is a small expression of gratitude for the many blessings received through Christian Science, especially in destroying the sense of limitation and lack. I have proved that God has given an abundant supply for all His children, but it has taken me seven years to learn this lesson and to let go the thought of to-morrow; but when I did and just rested in divine Love I was ready for the blessing. I have learned many sweet lessons during this time and have proved that we are never tempted above that we are able to bear, for infinite Love is always here."

"It is our desire and intent to continue contributing to these funds, and we would express in some measure our gratitude that these channels for loving usefulness have been provided for us. In The Christian Science Benevolent Association, especially, we welcome the opportunity to demonstrate a greater and more impersonal love for our brother, thereby adding to our own growth, since, as Mrs. Eddy says (Miscellany, p. 287), 'in love for man we gain the only and true sense of love for God, practical good, and so rise and still rise to His image and likeness, and are made partakers of that Mind whence springs the universe.'"

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Editorial

A Citizen of Zion

How many people there are who begrudge not the expression of their faith that the world is in a bad state. If some one expresses hope for its recovery or faith in the inevitable triumph of righteousness, they look askance and think they cannot change their fixed faith in trouble, sorrow, and confusion. Now one can take either the material outlook or the spiritual look within. He can view evil as real and sit in condemnation upon half the population of the world because of its injustice to the other half, and so deepen his cynicism, or he can look within and estimate his own experiences of God's goodness. He can thus improve his faith in God so as to be able to cherish hope for others. When the disciple spoke of all the provision they had in sight being five barley loaves and two small fishes, he quickly added, "What are they among so many?" But the Master, taking the spiritual view, revealed the abundance of good in such a way that the multitude was satisfied.

Here and there in this day may be seen disorder; men are wrecking, burning, destroying the property of others, and looting the visible things which they covet; but they are inevitably forced to say, How futile these stolen goods are to meet the needs of the multitude; and they will be further forced to see that by production not destruction, by loving-kindness not by hatred, will the needs of the many be adequately met. In other words, it must be necessarily discerned that when men find good within they will then manifest such activities as will make this good become common good and bless all.

Since early Christianity, which freed both slave and master, one from fear and unjust suffering, and the other from fear and pride in injustice, nothing has influenced the world so beneficently as Christian Science has done, and for the reason that it has directly and adequately provided the remedy for the individual need. As early Christianity touched the individual life first, so does Christian Science deal with human beings, not *en masse* as so many "hands" or such and such a number of "souls," but as individual children of God. Such words as conversion, repentance, regeneration, sanctification, may be useful enough in trying to describe what takes place, but the simple word "healing" is perhaps the best one to indicate the change. How adequately this was expressed by the blind man healed at the temple gate when he said, "One thing I know, that, whereas I was blind, now I see." So the sick variously say: Whereas I had ill health, now I am well; whereas I was embittered and hateful, now I love my neighbor; whereas I knew not God, now in my heart is the heaven of love for God and man.

Where Christian Science operates, there is a renewal of the right spirit within as a result of healing, so that the man delivered from his sicknesses and his erroneous thinking is prepared to be a citizen of Zion. He knows the futility of pride and vainglory seeking to rule the earth, and understands the enrichment of humility. For, "Who shall inherit the earth?" Mrs. Eddy replies to this question (Miscellany, p. 228) by saying, "The meek, who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy,—they shall inherit the earth, for 'wisdom is justified of her children.'"

In a psalm of David's there is a characterization of the citizen of Zion as one "that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." To be upright meant much in the Hebrew sense, for the idea of perfection or of completeness was involved, just as in righteousness the idea of justice or rightness was included. Hence came the proverb, "Whoso walketh uprightly shall be saved." It is further declared in the Proverbs of Solomon: "Righteousness delivereth from death. The righteousness of the perfect shall direct his way." Nothing better indicates the sense of steadfastness and reliability conveyed by the word "truth" than the story of Elijah. It was when he had healed the widow's child, actually raised him from the dead and placed him in his mother's arms again, that she said, "I know . . . that the word of the Lord in thy mouth is truth." One can picture with happiness the prospect of a world constructed, not through convulsions, revolutions, and the flowing of rivers of blood, but redeemed through the influences therein of men and women who are themselves redeemed from evil beliefs, pride, cruelty, harshness in judgment, and enabled through Christian Science to judge righteous judgment, to proclaim salvation, to demonstrate healing, and to unfold in their characters something of the beauty of holiness.

Let us not then be dismayed because of the confusions, controversies, resistances, injustices, and strivings manifest in human minds. It is to be assumed that all the strivers are in some blind way seeking after good. If they do not know that it is healing they want, all the more reason, then, for those who know the remedy to hold steadfastly the truth in their hearts, awaiting the opportunity when they can minister to others. Mrs. Eddy's words, written years ago, fit the present hour and bring comfort. She says in "Miscellaneous Writings" (p. 368): "Some of the mere puppets of the hour are playing only for money, and at a fearful stake. Others, from malice and envy, are working out the destinies of the damned. But while the best, perverted, on the mortal plane may become the worst, let us not forget that the Lord reigns, and that this earth shall some time rejoice in His supreme rule,—that the tired watchmen on the walls of Zion, and the true Christian Scientist at the foot of the mount of revelation, shall look up with shouts and thanksgiving,—that God's law, as in divine Science, shall be finally understood; and the gospel of glad tidings bring 'on earth peace, good will toward men.'"

William P. McKenzie.

"A shining light"

Men have always loved to descant upon light. Used in metaphor it has invariably been a favorite, and all kinds of helpful lessons have been propounded with it as a topic. None have ever been more valuable than the one which Jesus gave to his disciples when he commanded them, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christians from then until now have striven to find out just what this command has meant and how they were to proceed to obey it. Many a preacher has presented it in many an aspect, but his hearers have often been left still wondering just what it implied.

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The question has frequently arisen, How can one reconcile this teaching of Jesus with that other one of his where he tells us, "Let not thy left hand know what thy right hand doeth"? How is one to have his light shine to such an extent that God shall be glorified and yet at the same time be so unconscious of it that even one hand shall not know what the other hand has done? In other words, How are one's good deeds to be a power for good if they are never to be proclaimed abroad?

Christian Science has come revealing the truth which answers this as satisfactorily as it does all other questions. It teaches that true light is reflected from God, and one can only let his light shine as he expresses the qualities of God, divine Mind, in right thinking and living. This leaves no place or necessity for self-contemplation. As one divests himself of self-righteousness, vainglory, pride, and kindred beliefs there will be no self-consciousness left to dim the shining of the light. The Christian Scientist's responsibility is to be sure that no false sense of self remains in his thinking, which can act as an obscuration of the true light. He is only responsible for the shining, not for the way it is to glorify God. God will attend to that. The Christian Scientist lets the light shine when he empties his thought of all selfishness, through lifting it above self-thinking and self-seeking, and keeps it true to God, wherever he may be placed or however he may be circumstanced.

To outline as to the way one is to let his light shine and so glorify God, is to lose sight of the fact that "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." Remember, Jesus' life for the first thirty years was practically unknown to the world! Even in the three years of his public ministry there is never one instance where he sought to outline the manner in which he was to glorify God. He always did the things God told him to do,—the things which were at hand. When we see that all is Mind and that God is glorified through right thinking and living, we understand that it does not make much difference how unrecognized one's life may be from a human standpoint,—its victories over self may be so magnificent as to prove of untold blessing to all mankind. One must learn to let his light shine by serving God and his fellow man, and God will take care of the results. One's work is to reflect the truth. Truth is what the world is hungering for and is the light which will deliver from all sense of darkness.

However unnoticed one's work to-day may apparently be, remember, each one's reflection of the light is necessary to bring out the complete whole. The absence of any idea, even the least, would render imperfect all of creation. Wherever one may be, whatever the task one is called upon to do, it is God who is saying, Lift up the light! Obeying God, one will find the consecration to right thinking and living which God will cause to magnify His name in wonderful ways one may not to-day know or dream of. Then right here one can prove himself to be "a shining light."

Let us all do whatever we find to do with our might, "as to the Lord," from the simplest, most humble service to what the world may call a highly exalted one. To translate each duty into a shining of light for the glory of God and the good of universal humanity, is to rise out of limitation into the grandeur and bliss of divine activity, blessing all even though unconsciously. This is the bright shining of the light which is reflected from Light. Doing this, Christian Scientists will live also in obedience to the command of our beloved Leader, Mrs. Eddy; for she writes in Miscellany (p. 191): "Continue steadfast in love and good works. Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science—one God and one Christ. Keep personality out of sight, and Christ's 'Blessed are ye' will seal your apostleship."

ELLA W. HOAG.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

RACINE, WIS.—Work was started to-day [Sept. 6] on wrecking the large brick residence at the southwest corner of College Avenue and Ninth Street.

The property has a frontage of 60 feet on College Avenue, and will make a splendid site for the handsome edifice which will be the place of worship of Racine Christian Scientists. Plans for the new structure are being prepared. Excavation for the new church will begin as soon as the present building has been razed.

The property was sold to the Christian Science church about two years ago for thirteen thousand dollars. Since the society disposed of its property at the southwest corner of Main and Seventh Streets for nearly twenty-five thousand dollars, services have been held in the Buffham Building.—*Racine Call.*

RHODE ISLAND.—Of the many activities in which this committee has been called upon to participate, that which was of much importance was the legislative work during the session of the General Assembly. In line with most of the states, radical and drastic so-called health measures were introduced in this legislature. From the amount of propaganda connected with the introduction of these bills, it would seem that they all originated from one source, that of a certain organization which is apparently endeavoring to dominate and to control the individual, in so far as what its members believe to be his health is concerned.

There were four bills emanating evidently from this source. Two of these bills were not particularly objectionable and were therefore not given much attention; the other two bills were most objectionable and they were given very careful attention. One was to all appearances aimed, although in a very hidden way, at the practice of Christian Science, and was in substance the same as the one introduced last year which failed to be considered. To this bill an amendment was prepared and offered, reading, "But this Act shall not apply to the practice of Christian Science." The other bill was in effect to make the physical examination of school children compulsory. An amendment to this bill

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was prepared and offered stating that "nothing in this Act shall be construed to require medical examination or treatment for any person or the minor child of any person who is a member of a well-recognized church or religious denomination and whose religious convictions in accordance with the tenets of his church or religious denomination are against medical treatment for disease." It is most gratifying and satisfying to be able to state that neither of these objectionable bills was definitely considered, and they were not reported back, and were thus defeated.

The number of articles in the press of the state pertaining to Christian Science has been unusually large. None, however, in the secular press required any reply, except two. These two were reports of statements made by a certain revivalist who preached in Providence for a period of six weeks.—*Committee on Publication.*

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The Lectures

Pittsburgh, Pa. (First Church).—John Randall Dunn, lecturer; introduced by Franklin Dickey, who said in part:—

It is recorded in the gospel of John that Jesus, when seeking to instruct the thought of his disciples, said to them: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." It is evident that what Jesus had in mind was not freedom from good things, because no one would wish to be freed from them, but rather freedom from the things which are seemingly opposed to good, freedom from sin, and disease, and lack, and unrest, and the many like evils, to be subject to which is bondage. This statement of Jesus is a plain setting forth of the means by which such freedom is to be gained, and because the law underlying his statement has been brought to light again in our age, this way of escape from evil has become available to us, and its efficacy is again being demonstrated as it was in Jesus' time. This freedom from evil is not to be attained by physical might of any kind. The plain statement of Jesus is that it is to be gained by knowing the truth; that is, the truth about God, the truth about man, and the truth about man's relation to God.

Saginaw, Mich. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Mrs. Anis McAvoy, who said in part:—

Christian Science is the "pearl of great price." By it the sick are healed, the sorrowing comforted, and the sinner is reformed. It reveals the Christ, Truth, which Jesus referred to when he spoke these tender, compassionate words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christian Science is a religion of love, activity, and works. Millions of missionaries in the form of periodicals, silent messengers of comfort and healing, are being sent each year throughout the world. It is an enlightening and practical religion.

Chicago, Ill. (Seventh Church).—Prof. Hermann S. Hering, lecturer; introduced by Miss Christine Paulson, who said in part:—

On page 99 of "Miscellaneous Writings" Mary Baker Eddy, Discoverer and Founder of Christian Science, writes: "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not. The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and to-morrow speak louder than to-day."

This word, this Christ, Truth, Christian Science brings to the world to-day,—a message of hope and joy which meets the needs of humanity not only in the healing of sin, sickness, and sorrow but in all the affairs of life. It is this word which, when rightly applied, enables us to prove that God's law is now and always will be in continual operation, thus bringing to human experience the liberty of the children of God.

New York, N. Y. (First Church).—Frank H. Leonard, lecturer; introduced by William R. Best, who said in part:—

The great problem that faces humanity to-day is that of how to live. The world itself has tried to solve this question in many ways, through policies, forms of government, societies, and so forth, but has never succeeded in bringing to light a satisfactory answer.

The only man who solved and properly answered this question was our great Master, Jesus of Nazareth. He did this through teaching the practical use of spiritual ideas and the knowledge of their value: put into practice, they mean life; continually practiced, life eternal. This was illustrated in the incident of the lawyer who asked Jesus what he should do to gain "eternal life." Jesus did not answer directly, but asked him the question, "What is written in the law?" To this the lawyer replied in the words of the First Commandment, and of the necessity of loving his neighbor as himself. Jesus told him that he had answered rightly, to put this into practice and he should live. Evidently this idea was too large for the lawyer, and he asked the question, "Who is my neighbour?" Jesus replied by telling him the story of the good Samaritan, showing the idea of compassion. The purpose of Christian Science is to carry on our great Master's work, in teaching the value of spiritual ideas.

Greenville, Ohio (Society).—Dr. John M. Tutt, lecturer; introduced by A. A. Tobias, who said in part:—

The mission of Christian Science is to give to the world a better understanding of God, that we may acquaint ourselves with Him and be at peace. Its message to the sinner is one of freedom from his bondage; it is a message of peace to the sorrowful, and of good will to all mankind. It brings glad tidings of hope to man, and offers the present fulfillment of God's promise of peace and health to all who are willing to accept and practice its simple and Christian rules.

Boise, Idaho (First Church).—Ezra W. Palmer, lecturer; introduced by Thomas C. Hollingshead, who said in part:—

In one of her "Miscellaneous Writings" (p. 307), Mrs. Eddy remarks, "What a glorious inheritance is given to us through the understanding of omnipresent Love!" It is this understanding of an omnipresent God who is Love, present not only in the hour of trial to lighten our burdens but also in the hour of happiness to make our joy more full, a God ever available, all-powerful, always loving, never afflicting, that has drawn to the study of Christian Science many, many thousands who are to-day striving for a fuller knowledge of their loving heavenly Father. As they gain a little understanding of this loving Father, they find that they have also gained a desire to be more like Him, to be better men and women, better sons and daughters, better neighbors, and better friends. They are finding, too, that the study of the Bible, in the light that Mrs. Eddy has thrown upon it

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through her writings, has become for them a source of great joy and blessing; that passages formerly dark and hard to understand have been rendered clear and full of inspiration, while other portions always loved have come to glow with divine beauty; and as they strive to be more like their heavenly Father and understandingly search the Scriptures, they discover that they have found a way out of the trials and perplexities, the cares and disappointments, of their daily lives, and rejoice in an ever available Savior, a God who is Love.

Now this God, divine Love, has throughout all time been just as available as to-day; but it was not until a simple, loving, pure-minded woman was led to discern the spiritual import of that greatest of all books, the Bible, and through her writings make this clear to all, that mankind has been able to make use of this help and prove that God not only takes away our sins but does indeed, as the Bible itself declares, heal "all thy diseases." And Mrs. Eddy thus closes the quotation already given, "This sweet assurance"—the assurance of ever present divine Love—"is the 'Peace, be still' to all human fears, to suffering of every sort."

CLEVELAND, OHIO (Fifth Church).—Mrs. Blanche K. Corby, lecturer; introduced by Mrs. Caroline E. Krause, who said in part:—

The angel message which came to the prophet shepherds of old, "On earth peace, good will toward men," has again come to this age through Christian Science. Christian Science, or divine Science, as founded by our revered Leader, Mary Baker Eddy, is true idealism, in which God, Spirit, or divine Principle, is the universal cause, and therefore the universe of Spirit is spiritual, the ideal world. This idealism, however, must be made practical; then it becomes natural and habitual. And when it is made practical, it heals disease and reforms the sinner. On page 495 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago." This statement has been proved through the experience of thousands all over the world in the healing of all manner of disease.

SPRING VALLEY, N. Y. (Society).—John W. Doorly, lecturer; introduced by Elting Alexander, who said in part:—

It was in 1866, after years of eager searching and earnest prayer, that Mary Baker Eddy rediscovered the "divine laws of Life, Truth, and Love" (Science and Health, p. 107), the very laws by which Jesus had been enabled to heal the sick and to raise the dead. This he did through understanding the allness of God and that His creation, the only creation, is good, and good alone. Mrs. Eddy named her discovery Christian Science.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Globe: Elks Theater, 8 p.m., Dec. 11.
Tucson: Scottish Rite Cathedral, 8 p.m., Dec. 12.
ARKANSAS—Texarkana: Congregational Church, 2:30 p.m., Dec. 14.
CALIFORNIA—Fillmore: Barnes Theater, 8 p.m., Dec. 14.
Fresno: Fresno Auditorium, L and Kern Streets, 8:15 p.m., Dec. 11.
Glendale: Church Edifice, Maryland and California Avenues, 3 p.m., Dec. 14.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Dec. 16.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 8 p.m., Dec. 18.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 3 p.m., Dec. 14.
CANADA—London, Ontario: Y. M. C. A. Auditorium, 3:15 p.m., Dec. 14.
St. John, New Brunswick: Imperial Theater, 3:30 p.m., Dec. 14.
CONNECTICUT—Meriden: Church Edifice, Liberty and Norwood Streets, 8 p.m., Dec. 18.
COLORADO—Denver (Fourth Church): First Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Dec. 12.
ILLINOIS—Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., Dec. 11 and 12.
Chicago Heights: Masonic Temple, 8 p.m., Dec. 16.
Granite City: Masonic Temple, Twentieth and C Streets, 3 p.m., Dec. 14.
Morris: Congregational Church, 8 p.m., Dec. 11.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Dec. 15.
MASSACHUSETTS—Boston (Second Church): Codman Square Theater, Dorchester, 3:30 p.m., Dec. 14.
Brockton: City Theater, Main Street, 4 p.m., Dec. 14.
New Bedford: Church Edifice, County and Mill Streets, 8 p.m., Dec. 11.
Winchester: Town Hall, Mt. Vernon Street, 8 p.m., Dec. 15.
MINNESOTA—Minneapolis (Fourth Church): Auditorium, 8 p.m., Dec. 18.
MISSOURI—Brookfield: De Graw Theater, 3 p.m., Dec. 14.
St. Louis (Second Church): Church Edifice, 4234 Washington Boulevard, 8 p.m., Dec. 15.
NEW JERSEY—Hammonton: Palace Theater, Bellevue Avenue, 8 p.m., Dec. 14.
Maplewood: Masonic Hall, Maplewood Avenue, 8:30 p.m., Dec. 9.
Newark (First Church): Proctors Roof Theater, 12:10 p.m. (noonday lecture), Dec. 12.
NEW YORK—Brooklyn (joint lecture): Opera House, Brooklyn Academy of Music, Lafayette Avenue and St. Felix Street, 3 p.m., Dec. 14.
Brooklyn (Third Church): Church Edifice, 261 East Twenty-first Street, 8:15 p.m., Dec. 15 and 16.
Canajoharie: Fort Rensselaer Club House, Moyer Street, 3 p.m., Dec. 14.
Gloversville: Glove Theater, 8 p.m., Dec. 14.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Dec. 11.
New York (Seventh Church): Church Edifice, 520 West 112th Street, 8 p.m., Dec. 11 and 12.
OHIO—Bellevue: Church Edifice, 295 West Main Street, 8 p.m., Dec. 9.
Columbus (First Church): Church Edifice, Broad Street, near Ninth Street, 8:15 p.m., Dec. 11 and 12.
Dayton (Second Church): Memorial Hall, 8 p.m., Dec. 8.
Marion: Tally Wag Hall, 8 p.m., Dec. 9.
OREGON—Pendleton: Oregon Theater, Court and Cottonwood Streets, 3 p.m., Dec. 14.
PENNSYLVANIA—Lock Haven: Court House, 8:15 p.m., Dec. 12.
McKeesport: Hippodrome, 3 p.m., Dec. 7.
Philadelphia (Second Church): Frankford Theater, 4711 Frankford Avenue, Frankford, 3:30 p.m., Dec. 14.
Pittsburgh (First Church): Sheridan Square Theater, East Liberty, 3:15 p.m., Dec. 14, and Church Edifice, Clyde Street, 8:15 p.m., Dec. 15.
TEXAS—El Paso: Liberty Hall, Court House, 8 p.m., Dec. 9.
UTAH—Salt Lake City (First Church): Auditorium, 8 p.m., Dec. 15.
WASHINGTON—Centralia: Church Edifice, Main and Rock Streets, 8 p.m., Dec. 12.
Walla Walla: Keylor Grand Theater, 3:30 p.m., Dec. 28.
WISCONSIN—Janesville: Church Edifice, 323 Pleasant Street, 8:15 p.m., Dec. 15.
Plymouth: Lyceum Hall, 8:15 p.m., Dec. 16.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

Whenever I have not been able to lift my thoughts above material things or seemed unable to realize the ever presence of God, Love, on turning to the testimonies in the *Sentinel* or *Journal* I have always been uplifted with thankfulness to God for what He has done for others. It has never failed to awaken gratitude for what He has done for me, and what He is doing at all times for us all. My heart overflows with gratitude to Mrs. Eddy, who has established these periodicals and has given us the privilege of telling publicly how good God has been to us, so that others may feel comforted and more assured at each reading, that God is here and now willing to heal us of sin and disease, when we turn to Him with our whole heart.

Christian Science came to me when I thought I was losing my mind because of an incurable disease. Reading the book "Science and Health with Key to the Scriptures" by Mrs. Eddy was all that was necessary to heal both the disease and the fear of insanity. Since that time I have had many healings, some with the aid of practitioners, and others with the understanding of God that I was gaining by my daily study and by trying to put into practice what I was learning of Christian Science. I am very thankful for the privilege of adding one more testimony of God's love to man and hope it will encourage some one.

(Mrs.) Lillian Phillips, Highland Park, Mich.

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It is now about eleven years since I first had the privilege of hearing about Christian Science from a friend. It was not for relief from any disease that I accepted its regenerating teachings, but rather from a tendency to search for the truth. Since then I have had only occasions for gratitude for the reforming, healing, regenerating, saving influence of this blessed teaching, which opens our eyes that they may see, and our ears that they may hear, the "Glory to God in the highest, and on earth peace, good will toward men."

Being at that time a student of the school of fine arts I was acquainted with all the so-called artistic ways of living —stupid exaggerations of all kinds, love of amusements, tobacco, et cetera, believed to be indispensable to art students and to inspiration. Although not in great sympathy with all those things, I was gradually released entirely from their hold through the understanding I then had of Christian Science. I undertook seriously to learn English in order that I might independently study for myself our textbook, "Science and Health with Key to the Scriptures," and the other writings of our revered Leader, Mrs. Eddy, as well as the Christian Science periodicals. Thanks be to God I have now for years been able satisfactorily to do that.

I was a hard smoker for five years, but when I heard that it was not in accord with Christian Science I tried to give it up, but without knowing quite why. So I succeeded in doing away with it entirely for a period, but afterwards fell again into the temptation of believing that if I had lessened it every day it would have been enough, and that it would be impossible to do away with it at once and forever. I was under the mesmerism that a temperate or even a very small use of it could not harm, so I arrived at the conclusion that all that I could do would be to reduce the use of tobacco. So I did, but alas for the subtle nature of evil, I never succeeded in standing by even the standard of reduction I had accepted. So it was, until I understood at last—nearly three years ago—that "evil cannot be used temperately: its slightest use is abuse" (Miscellaneous Writings, p. 289). I have been healed also of periodical nervous headaches which I had from a very early time in my life, and of many lesser troubles and difficulties.

For all these and innumerable other blessings the word gratitude does not render a hundredth part of what I and my family feel for the inspired woman to whom it pleased God to reveal this wonderful Science, as well as to all those who bear the "heat of the day" in the vineyard of our Lord.

D. Demas, Athens, Greece.

I wish to add a few words to my brother-in-law's testimony. Since Christian Science has come to us almost perfect health has been enjoyed, and whenever sickness has claimed an entrance in our thought it has been quickly overcome. Last winter an attack of influenza was overcome in two days. I did not stay in bed one hour longer than usual, went about my daily household duties and occupations, and was quite free the third day.

As there were no other Christian Scientists here for years, we were obliged to advance step by step unaided. The Bible in connection with Science and Health and all the publications of Mrs. Eddy, together with the daily study of the Lesson-Sermon, have been our only guides and teachers. The Lesson-Sermons are being read in our home and lately several persons have joined us. We are very grateful for all the blessings Christian Science brings to mankind, and hope the time may not be distant when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them."

(Miss) Natalie E. Ziller.

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Two years ago a painful swelling appeared on one of my feet, hindering me in putting on my shoe and in walking. Through the loving help of a Christian Science practitioner I was completely healed in three days, and the trouble has not reappeared. Still more wonderful, however, was a healing received later from a condition which I firmly believed would always remain with me. For thirty years I had suffered from intestinal trouble and stomach disorder, and was unable to get along a single day without using a material remedy. The faithful help of the same practitioner freed me completely within four weeks. This healing and the pure, unselfish love which the practitioner reflected awakened in me the desire to know more of Christian Science.

The study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has brought me great blessings; it has given me a new and wonderful point of view, and courage to believe in all the promises of Christ Jesus, and also that his followers to-day, as in the time of the first Christian church, have the divine right and sacred duty to "heal the sick in his name" (Pulpit and Press, p. 22).

(Mrs.) M. Heidrich, Oybin, b. Zittau, Germany.

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A few years ago the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given to me by my dear sister. At the time it all seemed very much like Greek to me, but I pressed on, knowing that it helped others and surely must help me—and so it has many, many times, both physically and spiritually. Though the spiritual understanding seemed slow to gain, yet I thank God for a glimpse of light that has come into my life through the study of Mrs. Eddy's writings, which she has lovingly given to the whole world.

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I am indeed so truly thankful, that my feelings cannot be expressed in words. My desire is to practice to make perfect; as Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." On a trip I suffered very much from train sickness, which seemed to spoil the journey, and I had a little fear when it came time to go home, so I wrote to a practitioner asking for help. As a result I was perfectly well and enjoyed the trip back. My youngest son has been healed of ivy poisoning. He sprained his arm and the pain was severe, but it left in a very short time under Christian Science treatment. The child, however, held fear and kept the arm in a sling to protect it. When it was taken out it was crooked and remained so for over a year. Then I wrote to a practitioner, who treated him, and the arm is now perfectly straight.

The Christian Science Bible Lessons are a great help to me and I am very grateful for them and for all the authorized literature.

(Mrs.) ANNIE OSLAND, Box Grove, Ontario, Canada.

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I gratefully send this testimony of what Christian Science has done for me. For nearly four years prior to 1913, I sought in vain for relief from a combination of ailments which no two of five physicians diagnosed the same. I was unable to do any work for over a year, nearly six months of which time were spent in bed. One doctor said an operation would be necessary before I could ever hope to be well again, although at that time I was too weak to be operated on. Later I improved somewhat and was able to be about my home. After several months I tried to do some light work, but soon began to fail again and then life seemed more hopeless than ever.

About a year previous to this a distant relative had sent me a copy of *The Christian Science Journal*, calling attention to the testimonies and local practitioners; but having always been opposed to this teaching I laid the periodical aside as containing nothing of interest to me. One morning, when it was very clear that all means of help previously employed had utterly failed, I suddenly decided to try Christian Science. A practitioner was called, and came to see me that afternoon. The next day stomach and bowel disorder of over two years' standing had disappeared. A severe case of liver trouble and great fear were some time in disappearing completely, but I am very grateful to say that all difficulties have been overcome, and Christian Science has been the only remedy used in our home for five years. Hardly in words can I express my thankfulness to God for the help we have received in every hour of need, and my gratitude to Mrs. Eddy for this truth which blesses all mankind.

HOWARD KIPP, Rochester, N. Y.

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My little girl, when about two years old, fell from a porch and broke her arm above the elbow. There was no Christian Science practitioner in the vicinity, so I telephoned to one in Brooklyn. Absent treatments were given every day for several weeks, and a perfect healing was brought about. The first thing to quiet the child after she fell was my singing one of Mrs. Eddy's hymns (Hymnal, p. 240), "O gentle presence, peace and joy and power." That word "power" meant so much. Because she kept asking for more, I had to keep singing it over and over, and then she became so peaceful.

I wanted to be sure of doing the right thing, but did not personally know of any healings of broken bones in Science (only having known about Science two years) and I began to be afraid. After two days a local doctor was called in, and he suggested taking the child to the hospital that afternoon, having an X-ray picture taken and setting the bone. I seemed to be in the wilderness, but found an old *Sentinel* that had a testimony of a woman who had several bones broken in an automobile accident and was healed in Science. After I had read this, my little girl asked for God's book, as she calls the Bible, and then opened it and asked me to read. It was opened at the third chapter of Proverbs and I started to read: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Then further on I read, "It shall be . . . marrow to thy bones." Could anyone be told in plainer words what steps to take? I called up the doctor and canceled the appointment at the hospital, and continued the Christian Science treatment. The child's arm got along so nicely that I had the doctor look at it one day when I met him and all he could say was, "Go ahead with what you've been doing." As stated above, after a few weeks' treatment the healing was complete.

This demonstration of the power of Truth is only one of many and has turned belief into faith and faith into understanding,—the understanding that God is All and "there is none else." No matter what the seeming condition may be, the words of Jesus are ever before me, "Be not afraid." I know of no better way to show my gratefulness for what Christian Science has taught me than to strive in thought and action to be what I know in reality I am,—God's image and likeness.—(Mrs.) EMMA W. SCHWENCKE, Bay Shore, Long Island, N. Y.

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After suffering for two years from gallstones, I heard of Christian Science, and as medicine had not helped me,—indeed I was getting worse,—I asked a practitioner for treatment and was healed. Since that time I have been healed of nasal catarrh, from which I had suffered all my life. I have become a member of the local Christian Science church, also of The Mother Church, and have had class instruction, for which I am extremely grateful. I am very thankful to God for my healings, also grateful to Mrs. Eddy for her book "Science and Health with Key to the Scriptures."—(Miss) DORA GRAHAM, Belfast, Ireland.

✧

In my profession, that of teaching French, Christian Science has been of inestimable value. The understanding that man is the full expression of Mind uncovers the falsities that one must be born in a certain place to acquire excellence in speaking a foreign language; that he need be satisfied with anything less than perfection for his goal. Never having had the intention of teaching I had preferred to specialize rather than to work for a diploma, so that when I wished to turn my training to practical account, I did not seem to fit into the conventional educational routine, and was forced to find a place for myself. Through this pioneer work Christian Science was my never failing solace, and I learned to turn more constantly to divine Mind for guidance and inspiration. In consequence, I find myself in a professional environment capable of greater elasticity, and offering greater possibilities than the positions which were sought originally.

When first presented to me as a young girl, the explanation which Christian Science gives of a perfect God and perfect man (hence the impossibility and unreality of evil) satisfied my sense of right and justice so that I accepted it at once without reserve. Subsequent study has developed this instinctive turning to the truth into a firm conviction.

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Christian Science has relieved me of the necessity of wearing glasses, of chronic neuralgia, and of nervous exhaustion, which would overtake me in the midst of a season and make absolute rest imperative. It has effaced the specter of limited strength, opportunity, and supply with the joyous, secure sense of God's infinite provision for His children. Naturally I am most grateful to our revered Leader, Mrs. Eddy, whose life work has made these blessings available.

(Miss) Nina Winans, Evanston, Ill.

✧

I rejoice always that I was willing to try Christian Science when it was presented to me, for it has proved such a blessing to me and mine. I turned to it for relief from bowel trouble and was permanently healed. Later, after a hard struggle, I was freed from asthma, which was said to be inherited. It is quite a few years since these healings were experienced. Before my first Christian Science treatment the only concept I had of God was of something to fear, but when this teaching revealed to me that God is Love it brought me a peace and joy that I had never known before, and I count this spiritual awakening my greatest blessing. The Bible was a closed book to me, and I did not even have one in my possession, but now I find the daily study of it and the application of its teachings a guide to health and happiness. I want to express my gratitude to our beloved Leader, Mrs. Eddy, for how else but through her unselfish love and tireless labor for all humanity could I be enjoying the blessings of Christian Science?

(Mrs.) Dora L. Cahn, Fresno, Calif.

✧

I wish to express my gratitude for Christian Science and the many blessings I have received. I commenced the study of this religion six years and a half ago, after attending a testimony meeting. Science and Health was purchased next morning and it has been my daily study ever since. I was healed in that first meeting of a spinal trouble from which I had suffered for fifteen years. I had gotten out of bed that day for the first time in three weeks and met a friend who had been healed by Christian Science. He asked me to go to the church that evening, but I rebelled and told him I would not go and moreover did not want to hear about Christian Science. Later in the afternoon, however, I felt that I could not wait for the time to start, I had such a desire to attend the meeting.

I have also been healed of chronic stomach disorder, sprained and broken ankles, and many other physical troubles; but the knowledge of God, the illumination of the Bible, and the spiritual awakening which Science and Health and the other writings of Mrs. Eddy have given me I feel to be the greatest blessings that have ever come into my life. Christian Science has been our only physician during these years, and I rejoice that I live in the age in which God has been revealed to us through this demonstrable religion.—(Mrs.) Sally R. Hewett, Louisville, Ky.

✧

I was suffering from great mental depression, and for many months tried to get help from various isms, but all these methods of healing left me unmoved and unhealed. One Sunday morning something told me to go to the Christian Science church, and from the moment I entered the door it seemed to me I began to experience a spiritual uplift. Before the end of that service I knew I had found the church of my long desire. I went to the reading room the following week and after a long talk with the attendant she lent me a copy of Science and Health, which I promised to read. The following week I saw a practitioner and was given a treatment. When I awoke next morning, instead of those black thoughts and a sense of rebellion that had heretofore possessed me, there was a conscious sense of tranquillity. There was no more holding back; I was in complete surrender to this demonstration of the power of Truth. My one desire was to know more of this beautiful religion, and as I studied Christian Science I began to see how Love had been leading me, not allowing me to cease my struggle until I found my right place.

My daily prayer is for greater love, knowing that only through works of love can I show proper gratitude for all I have received.

(Mrs.) Betty Tichenor Barcus, Quaker Hill, Conn.

✧

It is with the earnest hope that our experience may prove a beam of light to some wayfarer searching for Truth, that I humbly and gratefully give this testimony. For years I was subject to neuralgic headaches. I had been suffering from one of these attacks, and while the practitioner called on for help was with me I mentioned a particularly tenacious trouble of four years' standing, to which our son, five years old, was subject. The practitioner instantly met my remark with an emphatic statement of the child's completeness and perfection as an expression of God, and the matter was then dropped. From that time to this there has been no manifestation of the trouble, it having been overcome by the simple declaration of the truth. This so opened my eyes to the absolute omnipotence of Truth that when the next recurrence of neuralgic headache took place, I was able to place my entire dependence on God, throwing aside all faith in material help, with the result that I was healed.

A short time after this my baby daughter was born. Three nights later I awoke with a feeling of dread, and something impelled me to look at the baby. I found her in a very serious condition, her body turning cold, and at once I had my husband call for help by telephone. We then investigated, holding firmly to the fact of God's presence meanwhile, and found that the trouble was a hemorrhage through the bowels. This was overcome instantly through absent treatment, and the breathing, which had been very faint, became normal. In another day she was as well as ever.

Our desire is to know more of this beautiful truth, so that we can show our gratitude in deeds, for words are inadequate to express the song of thanksgiving and love in our hearts to God and our loving appreciation of the truth, which our beloved Leader, Mrs. Eddy, brought again to humanity.—(Mrs.) Mary Raymaker, Chicago, Ill.

✧

I first heard of Christian Science many years ago, but was unable to investigate it until the summer of 1915 when I went to live with Christian Scientists in London. I joined the Sunday school and began to study the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Benefits were immediately experienced and within a month a great fear of air raids practically disappeared.

One day when running down a steep flight of stone steps I jumped from about five steps up, but fell, twisting my ankle underneath me. The pain was so acute when I got up that I fainted upon reaching the ground floor. Some friends helped me to a seat, however, and within five minutes I was all right with the exception of the ankle. By declaring the truth I was soon able to move with the aid of a stick, and the same afternoon stood in a queue for over half an hour with

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hardly any inconvenience. When I took off my boot at night the ankle swelled to nearly three times its normal size, but the next morning the swelling was gone and the day after that I was about as usual. At no time was there any discoloration, inflammation, or bruise.

When I came abroad in March, 1917, I was able to overcome fear of submarines, with the loving help of a practitioner. An attack of seasickness was quickly overcome and a wonderful sense of protection was with me during the voyage. Since then Christian Science has been such a help that I do not know what I should do without it. During two epidemics of Spanish influenza and a serious outbreak of dysentery I have remained perfectly well. Long hours of night and day duty without much sleep have been done without fatigue. Nowadays a minimum of sleep is sufficient, whereas formerly I considered nine or ten hours in bed to be essential.

I am very grateful for all these benefits, for the authorized literature, for the Sunday school, for all the help that has been given me; but especially am I grateful for the spiritual uplift and for some understanding of this new-old religion.—EDGAR L. TAPSCOTT, Gibraltar.

✧

It is with gratitude that I testify to the daily good received through Christian Science. There have been many beautiful healings in our home through the application of this truth as explained by our revered Leader, Mrs. Eddy. Ever since I was a little child I had been a sufferer from quinsy, having as many as five attacks a year. I am happy to say that I am entirely free from this ailment now and that the Christian Science treatments brought a spiritual understanding that is valued even more than the physical healing. Measles, tonsillitis, bowel disorder, chicken pox, and other discordant conditions have also been met and overcome. Each day unfolds new blessings and a desire to know more of the one Mind.

Very recently I was brought to a clearer understanding of God's protecting love in the healing of my small boy, who had inflicted a deep wound in his foot. I was alone with him and wondered how to get word to a certain practitioner who was out of town. Then came the healing thought: Your help is here—ever present Love. At once I had a feeling of peace and security. I read to the child out of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the result that he soon responded to the treatment and was playing. In two days the wound was entirely healed and no scar remained.

I am thankful for membership in a branch church, also for all the periodicals and other authorized literature. My heart is filled with love and gratefulness to God for having given us through Mrs. Eddy a truly demonstrable religion.

(Mrs.) AGNES C. ROBINSON, Brawley, Calif.

✧

I cannot withhold my testimony any longer, having benefited so much from reading others. Nearly four years ago I was a hopeless wreck, having a supposedly incurable disease. Specialists in Liverpool and London gave no hope of my recovery, and said I would not live long. The sight of one eye had completely gone and the other was gradually getting worse. I prayed earnestly to God for help and my prayers were answered. A relative who had been healed in Christian Science sent me some literature, and from the moment I began to read it I knew Christian Science was the truth. At first I could only see to read a few lines, but in a few weeks found myself reading perfectly with both eyes without the use of glasses, which had been worn for twelve years. I was also completely healed of the many ailments from which I had been suffering. All this came about just through the reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature. Material remedies were thrown away, and I decided to rely thereafter on God for my help.

Headaches, which I had nearly every day for twelve years, also burns and colds, have been overcome almost instantly. All these healings are much to be grateful for, yet the physical freedom is not to be compared to the spiritual healing, for which I am truly grateful.

Before coming into Christian Science I never thought of reading the Bible, but now can say in the words of one of our hymns:—

Holy Bible! book divine!
Precious treasure! thou art mine!

I am far from any Christian Scientists, but know that if I keep ever in thought the right idea of church as given in our textbook, I shall progress. When tempted to be discouraged I just go back over the many blessings received, and rejoice; then all doubt and discouragement soon disappear. I must here give thanks for all our literature and for our Hymnal, which has so often lifted me out of darkness. The more I study Mrs. Eddy's writings the more I love and appreciate her for making it possible for all to understand the Bible promises and to obtain that peace "which passeth all understanding."—(Mrs.) KATE C. LAWRENCE, Millom, England.

✧

In 1912 I came into Christian Science for the healing of my lungs, after having been given up by six of the most prominent doctors in this city, who said they had done all they could for me. I also had kidney and bladder trouble, as well as many other ills. I had taken so much medicine that my stomach was completely poisoned, and I could not retain even milk. Then hemorrhages set in, resulting in the loss of my voice, so that I could hardly speak above a whisper, and knowing that every material thing possible had been done I tried to resign myself to die. However, the thought came to try Christian Science, so a practitioner was sent for. She gave me a treatment, and on leaving told me I should go to church the next Wednesday evening. I looked at her in amazement as she could plainly see I was too weak to sit up over an hour at a time; but it was beautifully proved that she knew what she was saying.

By Wednesday I was strong enough to go to the meeting, although it was a rainy night and I had not been outdoors for over three months. No ill effects were experienced and I was in time for church the following Sunday morning feeling much stronger. I never missed a service after that, rain or shine. Although it was three years before I realized the complete healing of my lungs, yet I was healed of bowel trouble in the first treatment and one by one the other ailments disappeared. Many times I grew despondent and discouraged but I knew there was nothing for me to do but hold to God, and now I give thanks and rejoice that I was given patience to wait. I am a living testimony to the healing power of Christian Science.

Words cannot express my gratitude for the spiritual uplift, which has given me an understanding of a dear Father-Mother God, all through the earnest study of Christian Science. By trying to emulate Jesus in all his ways I am striving daily to be worthy to be called a Christian Scientist. Once life to me was not worth living, but thanks to our beloved Leader, Mrs. Eddy, it is now a joy to live.

(Mrs.) DEL SEANURE FERGUSON, New York, N. Y.

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Signs of the Times

[Roger W. Babson in *Babson's Reports*]

The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington to the factories, mines, fields, and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life. The trouble to-day is that we are trying to hatch chickens from sterile eggs.

Take the labor situation. . . . The solving of the labor situation is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy anyone and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor problems.

When both employer and wage worker honestly believe that we are here in this world to serve others, the labor problem will be solved, but not until then. We employers should learn to give up, and labor should wake up. However, neither of us will do it except as we are actuated by religious motives. Both groups are largely actuated by selfish motives at the present time. Moreover, this is tremendously short-sighted selfishness. During the scramble over a division of what is already produced, we overlook the great importance of increasing production, thereby cutting down the tree to get the cherries. We all need a new outlook on life, a new political policy, a new industrial policy, and a new social policy. The old politics founded upon fear and striving only for protection has fulfilled its usefulness. We need a new politics based upon faith and striving for production.

Meanwhile, what is happening to our churches? They are going to seed. They are already deserted by the working classes, and are being deserted by the children of the employing classes. Great capital investments in land and buildings are being utilized only a few hours a week. The ministers are being paid starvation wages, and the whole church industry lacks "pep" and imagination. And yet, the church is the only organization in existence for generating right motives in man. Schools develop intellect, theaters and novels foster passion, but the church is the sole organization which develops those good motives of sympathy, love, hope, and inspiration upon which the industrial salvation of the world depends.

All men are human, whether United States senators or humble workmen. . . . The political and labor agitators, the partisan newspapers, the everyday "movie," and the other agencies which develop hate, jealousy, and fear, are running rampant to-day. . . .

The need of the hour is religion.

[Rev. C. B. Stetson in *Rutland* (Vt.) *Herald*]

Christ's work is still going on in the world. His spirit is working through us and in us all. It is still healing the sick and feeding the hungry. And it is still casting out the devils of fear and of hate and of selfishness. We must begin to-day where he began. Our prayer for ourselves and our fellows must be, "Create in me a clean heart, O God; and renew a right spirit within me."

[*San Jose* (Calif.) *Mercury Herald*]

If religion consists in talking about and describing the beauties and blessings of the divine character, then religious leaders should be able to excel in this descriptive ability, though it take years of study and effort to acquire it. But if religion, in its highest aspects, consists of the possession of the divine character, of the spirit of Christ, and the manifestation in service of the power to minister its beneficences, then the effort of its leaders and professors should, it would seem, be to acquire and possess that spirit rather than to talk about it, though its possession might only come, not after years, but, if need be, after a lifetime of aspiration and effort.

Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

IT seems that I can no longer refrain from taking a moment of your time to express to you our great as well as constant appreciation of your wonderful and timely editorials, your Home Forum articles, and also the delightful poems selected for that page, especially those on Nature, which I am so glad it is our privilege to love and enjoy as Mrs. Eddy tells us in "Miscellaneous Writings." We are a family of seven and have been subscribers from the first,—and all readers.

ABOUT a month ago I mailed you one dollar and asked you to send THE CHRISTIAN SCIENCE MONITOR to the Masonic Temple, this city. I met our Tyler on the street to-day when I had a MONITOR in my pocket. Touching it with his fingers he said, "I want to tell you how much I appreciate your paper coming to the lodge. It is read by more Masons than is any other publication we receive." Other Masons have spoken to me in practically the same way.

JUST to tell you more about how much it is appreciated in our home. Mr. ——— is not a Christian Scientist, but he insists on having THE CHRISTIAN SCIENCE MONITOR in preference to any other newspaper, says it is the only paper that gives reliable news. He is away from home more or less, but requests me to save every issue of the MONITOR, so he can read them when he gets in. I know that you get thousands of such encouraging reports, but it is right that you should know the good you are doing.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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The Christian Science Publishing Society, Boston, U.S.A.

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"What I say unto you I say unto all-WATCH." Jesus

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Boston, December 13, 1919

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IN THE·GREAT·HISTORY
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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Price, Postpaid: Single copy, 5 cents

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Christian Science: Its Religious Philosophy— By Hon. Clarence A. Buckley.

Christian Science: "The Resurrection, and the Life"- By Clarence W. Chadwick. Also printed in Dutch.

God is Good - By George Shaw Cook.

Causation: Viewed in the Light of Christian Science By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion —By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity -By Clarence C. Eaton.

Christian Science: Pure Metaphysics By Dr. Francis J. Fiumo.

Christian Science: The Gospel of Freedom By Willis F. Gross.

Christian Science Healing: Spiritual and Scientific —By Prof. Hermann S. Hering. Also printed in German.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind— By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil — By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority By Bliss Knapp.

Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

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Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says —By Mary Baker Eddy. Special pamphlet, 10 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII DECEMBER 13, 1919 NUMBER 15

Immortality of the Word

NELLIE B. MACE

THE Christian Scientist is as confident of the immortality of the words of Mary Baker Eddy as he is certain that the words of Jesus the Christ are immortal. His assurance is born of the fact, not yet fully recognized by the world, that Mrs. Eddy's exposition of Truth is wholly based upon the Master's teaching. Jesus himself did not claim to have originated the truth. "My doctrine is not mine," he said, "but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He had discerned divine Principle, Truth, which has no beginning; and he had demonstrated to his own satisfaction and that of the sufferers who thronged him, that there is no reality apart from Spirit and spiritual harmony. Because he understood the eternality of Principle, he knew that the word or idea which expresses it is likewise eternal, and he was therefore able to declare, "Heaven and earth shall pass away, but my words shall not pass away." It was for the same reason that Mrs. Eddy, knowing in her spiritual illumination that she had grasped the truth of Jesus' teachings and that her written word had not departed from it, declared (Miscellany, p. 178), "If the world were in ashes, the contents of 'Science and Health with Key to the Scriptures' would remain immortal."

According to Jewish custom, Jesus was thoroughly versed in the law and the prophets, that part of the Bible which is known as the Old Testament. What he read in them was a record of the conflict between Spirit and the flesh. He saw that exactly as the people had grasped the spiritual meaning of the law and had obeyed it, they had progressed out from the dominion of the flesh. As Ezra, standing with the people in the street that was before the water gate, "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading," so Jesus, with his innate spiritual perception, read the law and the prophets with far greater understanding, and caused those who were receptive of the spiritual truth also to understand. To his contemporaries, whose materialism buried the spiritual idea in ritual, and who consequently had no demonstrable understanding of spiritual power, he said, "Woe unto you, lawyers! for ye have taken away the key of knowledge."

In her reading of the law and the prophets, Mrs. Eddy found the same unfolding spiritual truth that Jesus understood and demonstrated, but she found it amplified and illuminated by Jesus' life and words, as recorded in the New Testament; and the outcome of her spiritual discovery was the textbook, "Science and Health with Key to the Scriptures." It is well known that certain scholars of Scriptural prophecies marked the year 1875—the year in which the Christian Science textbook was first published—as the time of the second coming of the Christ. Mrs. Eddy herself regarded the authorship of her book, not as hers personally, but as hers under the dictation of divine Truth or the spirit of the Christ. "I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and were I, apart from God, its author" (Miscellany, p. 115). When she therefore ordained the Bible and "Science and Health with Key to the Scriptures" to be the pastor that should preach for the church and the world, as recorded in the Manual (Art. XIV, Sect. 1), she was simply obedient to the natural and inevitable evolution of Truth, as discerned with more or less clearness by the prophets, understood and demonstrated by Jesus the Christ, and finally revealed to this age in its absolute Science.

Mrs. Eddy's position in relation to humanity is that of a divinely directed restorer of the "key of knowledge" which ritualism and dogma had lost in Jesus' time, and which materialism has again hidden since Judea's golden day. This key of knowledge, which Jesus possessed and used, and which Mrs. Eddy discovered and applied, is the fact that all causation is spiritual and that there is therefore no material cause or effect. The Christian Science textbook being what it is, a statement of the revelation to man of spiritual causation and law, it is obvious that the work of Christian Science must go on until the day foreseen by the prophet shall come, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." To assist in the consummation of this great work, Mrs. Eddy instituted many branches of activity, all designed to draw humanity to a clearer understanding of Principle. But every activity, every article written for the periodicals, every lecture delivered to the people, has for its basis and authority the teaching contained in "Science and Health with Key to the Scriptures," and for its purpose the winning of humanity to the consideration and application of the truths elucidated in the Bible and the Christian Science textbook. These spiritual missionaries have fulfilled their legitimate functions in proportion as this awakening is accomplished and the daily study of the Bible and Science and Health undertaken. A cursory examination of the book does not reveal its Science or secure the Scripture trove.

The best Christian Scientist to-day knows that he has spiritually assimilated scarcely more than a grain of the infinite truth revealed in the Bible and Science and Health; but he knows that he has found in his textbook the rules through which he can work out his own salvation, and he knows that his nobler and freer sense of being is the result of his conscientious study and his application of what he understands. He knows, too, that the Christian Science textbook is transforming the whole world, and that exactly in proportion to his own faithful study and practice, he identifies himself with this glorious impulsion of divine Principle. "The faith and works demanded of man in our textbooks, the Bible and 'Science and Health with Key to the Scriptures,' and the proof of the practicality of this faith and these works," Mrs. Eddy declares (Miscellany, p. 109), "show conclusively that Christian Science is indeed Science, —the Science of Christ, the Science of God and man, of the creator and creation."

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Not the Timid but the Meek are Blessed

WILLIAM RUFUS SCOTT

HUMAN thinking, with characteristic inaccuracy, has made meekness synonymous with timidity and uses the words interchangeably with equal cynicism and contempt. Yet, manifestly, when Christ Jesus declared, "Blessed are the meek: for they shall inherit the earth," he did not mean, "Blessed are the timid; for they shall inherit the earth." The timid have never inherited anything except the inevitable ill consequences of cowardice, while the Scriptures and history abound with proofs of the good reward of courageous meekness.

The dictionary approaches metaphysical understanding when it defines the meek as those "not easily provoked or irritated; patient under injuries," and the timid as those "wanting in courage to meet danger; easily frightened." This definition of meekness, however, is incomplete because it does not bring out the high order of courage required of those who are genuinely meek. Christ Jesus was, indeed, "patient under injuries," but in all the abuse heaped upon him it was never charged that he was "wanting in courage to meet danger." Had he been timid he perhaps would have compromised his knowledge of Principle rather than face the ordeal of Calvary. The timid, accepting evil as real and life as material, shrink ofttimes from tests of their convictions lest they suffer pain or loss.

Through spiritual understanding Christ Jesus saw the nothingness of that which so arrogantly pretended to be power. Hence, while he was fearless in proclaiming the truth or rebuking an error, he would not personify evil as man, and strike down that man in an effort to defend himself or to vindicate good. The world is slow in reaching his understanding and equally slow in following his demonstration. "It would sometimes seem," Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 343), "as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less."

What, therefore, most annoys human thinking is the refusal of the meek to react violently when attacked. This attitude toward evil it defines as tame submissiveness. Nevertheless, Christ Jesus was the most vigorous opponent evil has ever had and the most successful. He had reached an absolute, scientific understanding of God, good, which enabled him to overcome evil by a method wholly imperceptible to human sight. On the very occasions when human thinking characterizes his conduct as tamely submissive to the evil which aimed at his destruction, he was most surely destroying it. Of his conduct at the time of his betrayal, under a supreme temptation to strike back, Mrs. Eddy writes (Science and Health, p. 48): "Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence."

Christian Scientists are learning the difference between meekness and timidity in all their activities. When a test of spiritual conviction comes in business, in the household, or in church, timidity would try to define itself as meekness and so cause a recession from a stand for Truth, or paralyze an impulse to proclaim the truth; but it is always possible to separate the gold of meekness from the dross of timidity by frankly inquiring of ourselves whether we are afraid to take a stand for right, or, if we have taken it, whether we are courageous enough to maintain it without venomous reaction in the face of opposition.

The career of Mrs. Eddy as the Discoverer and Founder of Christian Science presents impressive proof of the truth of the third beatitude. Meekness characterized her conduct in the day of trial no less than in the day of triumph, and she inherited the earth, not only in the sense that she demonstrated abundant supply for human existence, but in the true sense of earth as defined on page 585 of Science and Health: "A sphere; a type of eternity and immortality, which are likewise without beginning or end. To material sense, earth is matter; to spiritual sense, it is a compound idea."

"Exalted to safety"

ANNE CLEVELAND CHENEY

NOTWITHSTANDING the fact that he to whom all Christendom looks for example and doctrine went about constantly healing the sick and even raised the dead, the criticism is sometimes brought against Christian Science that it makes the body of undue importance, in that people turn to this system of healing for physical relief, and at their Wednesday evening meetings repeatedly give thanks for having been freed from bodily suffering. If, however,—as is happening all over the world,—these same critics earnestly seek to know more of what has proved such a blessing to many of their friends and neighbors, and themselves attend one of these meetings of praise and thanksgiving, they are impressed by the fact that those who have been relieved of disease give more fervent thanks for the spiritual awakening by which the relief was accomplished, than for the freedom from physical ills, even when those ills have been the grimmest and most relentless known to the medical profession. With that simplicity and lack of self-consciousness which comes from the deep experiences of life, in almost the same phraseology one witness after another is heard to declare that above all he is thankful for the spiritual uplift, for the clearer understanding of God, which has come to him through Christian Science.

When Job was suffering utter anguish of mind and body, it will be remembered that Eliphaz the Temanite, advising, said: "I would seek unto God, and unto God would I commit my cause;" and he spoke of the marvelous things without number which God performs in order "to set up on high those that be low; that those which mourn may be exalted to safety." These words express most beautifully that sense of spiritual uplift spoken of again and again in those Wednesday evening meetings of thanksgiving which now encircle the globe. It is not so much the sense of safety from some dread foe to peace and joy and useful activity, but it is the knowledge of having been "exalted to safety," of having come higher up, nearer to God, because of this healing; it is the blessed realization that the kingdom of heaven has been brought closer to human experience.

On page 442 of "Science and Health with Key to the Scriptures," against a marginal topic, "Christ the great physician," Mrs. Eddy, the Discoverer and Founder of Christian Science, has written: "When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear." It is this ineffable experience of seeing an old, wretched belief change to a better belief and later melt into spiritual understanding—it is this, transcending all else, which calls forth such gratitude as no material respite could ever awaken or approach. To know that relief has been won by merely exchanging one material belief for another, merely shifting reliance from one broken reed of earthly help to another, has been proved to be but scant cause of true gratitude to most of those who have sought help in

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Christian Science. They, too, have found that to God, not man, they must commit their cause; to Spirit and not to matter; to divine Science and not to any humanly evolved, so-called science; and having found God, having glimpsed the beautiful, harmonious working of spiritual law through the Christ Science, they have seen that which was unreal melt away before the brightness, the perfection of reality—God's true and only creation. This, then, is the cause of gratitude realized and expressed in Christian Science. In nothing did Mrs. Eddy prove her clear spiritual understanding and inspired leadership more than in providing these opportunities to voice gratitude for the Christ-healing,—the healing which, by displacing the sense of a diseased or helpless body and replacing it with a clearer concept of man in God's image, proves its Principle to be divine and, therefore, that it is to be glorified frankly, freely, reverently, constantly.

Those who fail to utter or to understand this wholly spiritual experience of gratitude have not yet known the Christ-healing. The expression of such gratitude is, as Mrs. Eddy says in the Manual of The Mother Church (Art. VIII, Sect. 24), "more than a mere rehearsal of blessings;" for she adds, "It scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" And as such testimonials are "more than a mere rehearsal of blessings," so they are more than a mere rehearsal of symptoms and images of disease; the indulgence in such details is discouraged firmly but courteously by the Readers conducting these meetings in accord with the Church Manual, and usually by the purified purpose and intuitions of the speakers themselves.

Surely we are but following in the Master's footsteps when we accept the healing of Christian Science and give praise and honor for that healing because it has taught us, in a measure at least, "to be absent from the body, and to be present with the Lord," and that healing in Christian Science means nothing less than salvation.

The Attainment of True Happiness

ALBERT M. PETERS

HISTORY is full of accounts of the struggles of mankind for betterment. Down the ages both individuals and nations have sought, yea, even fought for what they considered better conditions, only to awaken to the realization that when one ideal had been reached, another of greater desirability would present itself; or perhaps to find that even the state of affairs which seemed most promising, when attained had lost much of its promise. It is, however, undoubtedly true that the motive underlying all this turmoil, both individually and collectively, is to attain that state of existence which mortal man designates happiness, a state of which there are perhaps as many concepts as individuals. Inasmuch as these struggles are still going on in the world about us, is it not evident that the way to true happiness has not yet been generally understood? Even those who through God's revelation of Christian Science have seen a little farther than many others, and have commenced to claim their sonship with God, perhaps feel at times they are a long way from this heaven within.

On page 57 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Happiness is spiritual, born of Truth and Love." This is truly an inspired statement and a source of great encouragement to the sincere seeker for that only which is good. Happiness being spiritual, it certainly is not difficult to understand that there is but one way to attain it, and this way is by putting on spirituality. Even after this statement has been accepted as true, however, the cry goes forth from many a searcher: "But how can I be more spiritual? What shall I do to hasten this growth, so that I may obtain this good and be at peace?" As in taking a journey we not only keep our destination in view but also carefully plan and take each step of the way, so in our journey Spiritward not only must we honestly and whole-heartedly desire spirituality but we must as well cultivate spiritual thinking in its more simple modes, and gradually attain the ultimate, which will of necessity follow if our work is done faithfully in so far as we apprehend it.

Now true spirituality is not a seeming unto men to be spiritual; it is not a special gift from God to one, or a few; neither can it be fully recognized by material mindedness. It is the vital, living Christ-nature given to all alike, perhaps seen only in secret by our heavenly Father, but manifested to mortal apprehension by an influence for the greatest good to surrounding ones, by kind, thoughtful deeds, and by the healing of sin and sickness. Mrs. Eddy in the sentence previously quoted has given to those mentally alert a definite way to traverse. Note she says, "born of Truth and Love." Is it so difficult a task to accept that only which originates in Truth and Love, synonyms for God? Most surely all thoughts and purposes which come from God lead to one thing—spirituality and its resultant happiness. Without thought man cannot be, and it is not difficult to test every thought and find its origin before we accept it and put it into action.

There is no possibility of the least dishonesty, trickery, or mortal mind scheming emanating from Truth and Love. Many times it would seem great good could be accomplished by methods which could not be brought into the light before all men. However, it is always well to ask ourselves whether or not the whole world could know our thoughts and doings if necessary, and if not, we can be confident they must be rejected. Any thought or action which does not measure up to strict integrity and straightforwardness, no matter how much good the result promises, could not bring any real good and consequently no happiness.

Perhaps there are those who need to guard more earnestly against the more subtle enemies of Spirit, namely, hatred, resentment, criticism, malice, and kindred evils of thought and disposition. Certainly no honest seeker for spirituality will cling even for a moment to any of these evils when he realizes that nothing of any value ever comes from them. Does hatred or malice have any fellowship with that which is truthful and loving? Does resentment bring peace and harmony to the one resenting? Does criticism, unless actuated by the most carefully analyzed, helpful motive and accompanied with a sure ability to correct, ever conduce to kindness or love for critic or criticized? The answer to these queries is in the negative; and it is always found that in the degree in which one's thoughts are occupied by these evils, will one be deprived of happiness or peace of mind.

Very often the argument presents itself that surrounding conditions hinder man's spiritual advancement and interfere with the happiness which, were his environment otherwise, would be his. This issue of evil is surely a lie well disguised, and unless stripped of its falsity will stultify any progress out of whatever erroneous conditions apparently exist. Paul, in writing to the Galatians says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Well may we ask ourselves who or what hath bewitched us into believing that anything, circum-

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stance or place or person, can deter us from thinking, acting, and living the truth? No matter how discordant conditions in the home or business seem to be, no matter how many friends betray and slander, no matter if our whole little world turns and frowns upon us, never need we for one moment relinquish the certainty of God's tender love and protection for us. And this assurance is from Truth, bringing with it an influx of harmony immeasurable.

Then if our Leader's statement of happiness be accepted and spirituality be eagerly, honestly, and persistently sought, the entire course to be followed is evident. Isaiah pointedly tells us that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." And as we follow the precepts dictated by Love and let our every intent and purpose conform to Truth's undeviating line, adding to our mental storehouse more and more compassion, gratitude, and loving-kindness to our brother, refusing to admit into it anything unlike God, good, we shall progressively awaken to that state of thought where "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." This then is the consciousness all must eventually attain, and as humanity momentarily strives for its final accomplishment it will find the hours and days filled with a happiness and peace which the world can neither give nor take away, which is man's through all eternity.

"And there was light"

RUBY MAY SMALL

AN engagement had taken a party to a town twenty miles distant from their home, and it became necessary to make the return automobile trip late at night through a storm. Overcoming a momentary desire to avoid the dark, tedious ride, one member of the party, a student of Christian Science, realized that, since "in him [God] we live, and move, and have our being," only blessings could abide with "those leaning on the sustaining infinite" (Science and Health, Pref., p. vii), and the blessings gained were abundant.

Swiftly, almost silently, the car sped on, responding to the least touch of the skillful driver. Conversation lagged, and the student found herself marveling at the quiet, confident attitude of the driver, and the power manifested by the engine, as the miles were rapidly and easily covered. Thought was directed to the road ahead. Little of it could be seen in the light from the car, and with a slight shrinking she tried to pierce the darkness to see what dangers might lurk in its folds, what obstacles might loom up in the pathway. With so little light, she thought, how could the driver be so sure and send the car on at such speed? Apparently even the road kept coming to an end, leaving only a great black chasm beyond. Of course knowledge of the truth prevented belief in the reality of these illusions, and she knew the driver was content to traverse each successive portion of the road as it was revealed by the light.

How like life's journey, she mused, was this ride through the dark and storm toward home; how typical of the progress of mortals out of the darkness of material thinking into the light of spiritual understanding. Just as the automobile driver knew the road stretched on ahead even to the journey's end, just as he knew the power to traverse it was right at hand, just as he knew the light needed for guidance would prove sufficient and that the understanding necessary to make use of these things was his, just so each student of Christian Science knows that he is supplied with all rightful equipment and is guided all the way. Provided with God's messengers, the Bible and the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, for lamps unto our feet, there should be no hesitancy in starting out on the spiritual journey. Knowing absolutely that all things are possible with God and that He makes "the rough places plain," continued progress in the right direction will in due time win full spiritual understanding and at-one-ment with the Father. Patience and faithfulness and accuracy in following the guides are requisite.

No anxious thought concerning the dangerous curves somewhere in the darkness disturbed the driver, nor did he have to cross the high and narrow bridges with a groping and faltering dread. The light was ever present, dispelling even the gloom of the storm. No matter how dark and foreboding the clouds of sense may seem, no matter how insurmountable may seem the mountain of error coming into view, divine Truth is an ever abundant, never failing light guiding and guarding the pilgrim, overcoming and banishing every seeming shadow, whether of doubt, fear, discouragement, impatience, hatred, envy, lack, sickness, or sin, proving them to be but illusions, false beliefs, and unreal. Viewed in the true light, each storm becomes "showers of blessing" refreshing the earth. Thus pressing onward toward "the goal of Spirit, or life in God" (Science and Health, p. 324), the way grows brighter and brighter, until the heavenly home is reached and the fruits of Spirit are manifested, which the Scriptures inform us are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, purity. "This then is the message which we have heard of him, and declare unto you," says John, "that God is light, and in him is no darkness at all."

As the student welcomed these helpful messages, she was reminded of an experience in the early days of America's activity in the war and how the light of Truth shone upon her pathway. She and her husband wished to aid all they could in the overcoming of the evils threatening the peace and safety of the whole world, so he left for camp. She with their three little children did what she could by striving for greater spiritual light and by trying to remain steadfast to Principle. The testing days came, and only through divine strength was she able to say, "Not my will, but thine, be done," when unexpected orders sent the husband across, in a seemingly very dangerous position.

Opportunity came for a meeting at the embarkation point two days before the overseas trip, and words are inadequate to tell of the blessings derived from the little Camp Welfare room at the camp, with its loving, cheerful attendants, its atmosphere of peace and harmony, the abundance of Christian Science literature speaking "on earth peace, good will toward men;" and many happy, profitable hours were spent there. The parting came at three o'clock in the morning, and a great sense of anguish filled the heart of the student as she listened to the sound of the footsteps as her husband hurried away—to what? She knew he would always be with omnipresent God, but she cried out for greater understanding, for the light necessary to destroy the loneliness and heartache. Instantly these words came: "Thy God whom thou servest continually, he will deliver thee." With the message came the light, and with great thanksgiving all was trusted to the Father.

All through the following months the same spiritual light guided and comforted during many trying experiences, many hours of doubts and fears. The angel messengers (God's thoughts) were always present; Love never failed. Not only was the husband protected and brought safely home, but other boys who went out from the home, com-

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mitted to the Father, were sustained and kept, and came forth from the horrors of the battle fields tried and purified. Great gratitude fills the heart of this student for the teachings of Christian Science; and deep is her love for Mrs. Eddy, through whose unselfishness and love for mankind so many are freed from the darkness and chaos of material beliefs. To others to whom the way seems black she would say:—

"Light sufficient guards thy pathway,
Step by step we needs must go;
Darkness flees before Truth's sunlight:
Fear thou not! 'Be still, and know.'"

Alertness

CHARLES J. DEAN

IT is now the usual thing to find in large or busy communities, that an officer of the law is stationed at the intersection of two or more streets, whose business it is to direct the stream of traffic so as to prevent congestion as well as danger. As we watch one of these men applying himself to the various problems which arise, the constant alertness which he manifests and the absolute confidence with which he handles every situation that arises is especially noticeable. There is no hesitancy or faltering, but prompt, right decision, and positive action. He stands unmoved by all the tumult and confusion, never a part of it, never touched by any of it, ever conscious of the fact that back of him is all the power of the law; so that he expects, and receives, instant obedience to his word or gesture of command.

In our demonstration of Christian Science we many times stand in the midst of the most hopelessly confused sense testimony, and should remember that it is never a part of us, never touches us at any point; that we are master of every situation, for back of us is all the power and force and majesty of divine law. We should always be alert to the fact that our business is to keep thought clear, so that no confusion or evil can enter. The richest reward that can come to one for such spiritual service is to receive the commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." Throughout the centuries men have always desired to know how this blessed promise could be won, but self and the darkness of materialism have rendered the vision obscure and they have been persuaded to listen to a voice saying, "The time for the fulfillment of these things is past and gone." At last, however, there came one who so clearly saw the light that she was able to turn it upon the "gross darkness" that had covered the people, so that once more "the glory of the Lord" is seen shining upon men.

The rediscovery of the law of Christian living and thinking was insufficient for Mrs. Eddy; she was not satisfied until she had reestablished its operation among men and given to them clear and concise statements and rules whereby he who will may demonstrate and "prove all things" for himself. In the Church Manual, in the by-law entitled "Alertness to Duty" (Art. VIII, Sect. 6), she tells us how we may make this reward a present possibility. She says: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not to be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned." It makes no difference what our present experience may be, whether of the wilderness, the Red Sea, or Armageddon, there is no other way by which the victory can be won.

Selected Articles

["The Miracle"—*The Christian Science Monitor*, Boston, U.S.A., Oct. 11, 1919]

So long as the miracle was defined and dismissed as a supernatural occurrence, it made practically very little difference to religion. Orthodoxy accepted it as an act of faith, and explained, through the mouth of a famous pope, that only the acceptance of the supernatural constituted faith. Skepticism, if bitter, dismissed it with ridicule; if kindly, sought to explain it away, and so redeem the sanity and veracity of the gospel historians. Then came natural science, holding the scales level between orthodoxy and skepticism; pointing out to both that the impossible never happens; and adding, for the benefit of the latter, that the defense of the good faith of the evangelists must be based on something stronger than editorial glosses. So matters stood when Mrs. Eddy discovered Christian Science, and, in a moment, the miracle was rescued from the realm of speculation and ecclesiastical dogmatism, and given back to the divine Science of the gospel historians.

Now the word miracle never had any supernatural significance until such was forced upon it by dogmatic Christianity. It meant, in its original Latin form, simply something strange, and was the word used by the philosophers of pagan Rome to describe their experiments and demonstrations. The man who first borrowed it from pagan philosophy and applied it to the works of Christ Jesus was Jerome; but there is not only nothing to show that Jerome desired to distort the meaning of the word, there is everything to show that he did not. The evidence of this lies in the Vulgate, in which in translating from the original Greek words of the gospel, δύναμις and σημεῖον, he used their exact Latin equivalents, *virtus* meaning virtue in the sense of power, and *signum* meaning a sign. It is obvious, therefore, that the student of Christian exegetics will have to find his definition of a miracle as something supernatural, later than the fourth century.

Nor will the defender of the orthodox faith be any happier if he turns from the Dalmatian father to the modern philosopher. Hume, it is true, with unpardonable superficiality, actually did define a miracle as an abrogation of a law of nature, only to be dryly requested by Huxley to explain by what process of argument a broken law remained or ever had been a law. "Brave men," writes Ruskin, "have dared to examine lies which had long been taught, not because they were freethinkers, but because they were such stern and close thinkers that the lie could no longer escape them." Such a thinker was Huxley, and such a thinker was Mrs. Eddy. If you can break law, Huxley said in effect, you have not got evidence of anything supernatural; what you have done has been to expose an ignorance of law, and to reveal an absolute, or, at any rate, better sense of law. In just the same way Mrs. Eddy writes on page 135 of Science and Health: "The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law." The miracle, then, is the demonstration of law.

There was, nevertheless, a great gulf fixed between Mrs. Eddy's and Huxley's sense of a miracle. Huxley saw intellectually that the miracle was law; Mrs. Eddy practically demonstrated the fact. Huxley invented the word agnosticism to cover his ignorance of spiritual law; Mrs. Eddy boldly proclaimed that the only law is divine. Half a dozen centuries before, the schoolman, Doctor Angelicus, had asserted that the only science was that of theology or the

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Word of God, and now Mrs. Eddy was reducing this assertion to demonstration; and taking as her text those words of Christ Jesus which for nearly two thousand years dogmatists and skeptics had quoted without understanding and explained without inspiration, "He that believeth on me, the works that I do shall he do also," Mrs. Eddy did not shrink, for one moment, from the inevitable demand of her discovery. She accepted the burden of proof for herself and her church. Accordingly, as recorded on page 17 of the Manual of The Mother Church, "at a meeting of the Christian Scientist Association, April 19, 1879, on motion of Mrs. Eddy, it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."

Mrs. Eddy had seen clearly that faith without works, precept without practice, theory without demonstration, was dead. That was the very essence of Jesus' teaching, as it is the essence of Christian Science. He was ever at work, preaching the gospel and healing the sick, and the healing was always the demonstration of the preaching. "Wist ye not," he demanded of Mary and Joseph, when they found him arguing with the doctors in the temple, "that I must be about my Father's business?" and his Father's business consisted not merely in explaining the theory of the new gospel to the world, and in stating its precepts, but in proving that the theory was a scientific one, and that the precepts were demonstrable. This insistence on deeds instead of words was the essence of Jesus' practice of Christianity, and it has been insisted upon repeatedly with equal force by Mrs. Eddy, as when she writes on page 19 of Science and Health, "Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God."

Clearly, then, there is no excuse to be found in the Bible for representing the miracle as supernatural. Christ Jesus demanded from his followers, not only the repetition of his own miracles but demonstrations greater even than these. The attempt of orthodox theology to confine the working of miracles to his own disciples and to his own age is not alone a perversion of the Master's words but a repudiation of history. "He that believeth on me" is any man at any time, or words mean absolutely nothing at all, and every sentence in the gospels is open to reversal and contradiction. The miracle, throughout all the centuries since Calvary, has remained, and been shown to remain, a possibility to men who have enjoyed just sufficient of simple, unquestioning faith. Now in the light of Christian Science it emerges again what it was in the first century, the divinely natural demonstration of men's understanding of Principle; and therefore has Mrs. Eddy, in Section 7 of Article XXX of the Church Manual, under the heading "Healing Better than Teaching," declared: "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."

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[George R. Lowe in *Renfrew* (Ont.) *Journal*]

In writing a recent letter a critic seemed to be laboring under the delusion that Christian Science is opposed to scientific research. On the contrary, the scientific knowledge of God is served by every branch of healthful knowledge and achievement. Honest investigation of everything does not discredit the supremacy of spiritual law but is quite in accord with the gain of spiritual understanding. On page 195 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal."

In dealing with Science and Health, it is to be regretted that this critic did not quote it actually and accurately, but in an indirect way, giving citations whose correctness is difficult or incapable of verification. Also, in setting a verse of Scripture over against a sentence purporting to be taken from Science and Health, the supposititious contradiction is merely inferred from an adventitious reading of both. For instance, the Scripture verse, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God," inculcates exactly what Christian Science enjoins us to do, and is not contradictory to the teaching that true prayer involves much more than petitioning God. Similarly, "blood" has a spiritual significance far beyond any material sense of it.

To test Christian Science by the Scriptures, it is necessary to observe that the religious tenets of Christian Science, as given on page 497 of Science and Health, include adherence to the Bible, acknowledgment of "one supreme and infinite God," "His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness;" also "God's forgiveness of sin," "Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower;" and the last tenet reads thus: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

Assuredly Christian Science recognizes that Christian healing as practiced by Christ Jesus was given in the Master's commission to his disciples and was meant for all time. Mrs. Eddy did not select a number of texts from the Scriptures to bolster up Christian Science, but she interprets the Scriptures on the basis of the unity and intelligibility of God as Spirit, Truth, Love. This interpretation corroborates and unfolds every doctrine of the divine Life made known in the Bible, not with the notion that the acceptance of a dogma brings salvation to anyone, but with the idea that the keeping and living of every word of God brings spirituality, life, and health with it here and now—a present salvation. Therefore the ranks of Christian Science contain both those to whom the Bible was formerly a closed book and those who find in it a satisfying Christianity, which they had failed to find in their former religious affiliations. We submit that no well meaning religionist has any reason to find fault with this process of amelioration. There is room without crowding for every sincere effort to improve mankind.

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[W. Stuart Booth in *Colorado Springs* (Colo.) *Gazette*]

"The Bible Against Christian Science," the caption of a recent newspaper notice of a church service, is so directly misleading that, as a matter of justice, a word of correction is offered. The very first of the religious tenets of Christian Science, as written by Mrs. Eddy on page 497 of "Science and Health with Key to the Scriptures," states that "as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." That is definite enough, so far as words go; but Christian Science goes even farther in accepting unreservedly the test of Christian dis-

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cipleship given by Christ Jesus when he said, "By their fruits ye shall know them."

Christian Science has widely spread and has been accepted by many, many earnest Bible students because it has furnished them with the fruits of sickness healed, of sin destroyed, and of spiritual understanding, comfort, and cheer made manifest, even as the Bible promises. These works of Christian Science constitute indisputable refutation of the intimation that the Bible and Christian Science are opposed.

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[Katherine English in *Vancouver* (British Columbia) *World*]

In a recent issue a letter appears in which the writer alleges that Christian Science is not Christian and is not scientific. This statement is frequently met with, but is never made by anyone who is at all familiar with the subject, nor would such a one confuse Christian Science with Berkeley's philosophy, from which it is entirely distinct.

The name Christian Science was introduced by Mrs. Eddy to designate the scientific system of divine healing discovered by her in 1866. Mrs. Eddy's careful and scholarly use of words is often arresting, and its accuracy is invariably justified by any modern dictionary. For instance, the word science signifies knowledge, systematic and formulated knowledge, and such knowledge put to practical use. The meaning of the word is not confined to what is called natural science, or the science that deals with material beings, things, or phenomena. A dictionary defines science as "systematized knowledge considered in reference to the discovery or understanding of truth." This age prides itself upon being scientific, and it would be strange indeed if systematic knowledge were to be limited to material phenomena; if there were no way in which men could gain a knowledge of God as He actually exists or discover the laws of the spiritual universe. All Christians, theoretically at least, agree that God is Spirit, not matter, and that in Him "we live, and move, and have our being." Surely then, a scientific knowledge of Spirit and spiritual laws, which can be proved and used in daily life, should not seem a thing incredible. The discovery of divine law and the reduction of her discovery to a system comprehensible to the age in which we live was the life work of Mrs. Eddy.

She termed this science "Christian" because no other word could so aptly describe it, for it comes manifesting the spirit of Christ Jesus and his teachings; it is compassionate, helpful, redemptive. It comes, as Jesus did, to deliver us from evil. It teaches us, as he did, to render all power to God, who is good, not evil. Jesus taught men how to fill heart and mind with goodness, how to become blessed, how to forget self, and thus to show what manner of man results from constant communion with God, in whom is no evil at all.

The work of Jesus was not empirical but scientific; it was the result of his knowledge of the truth, of his acquaintance with God and with the laws of God. These laws which Jesus obeyed and illustrated were laws of Spirit; they enabled him to supersede material laws by his knowledge of a higher code. His deeds were prophetic of a day when all men shall know the truth as he did, and in consequence all shall be free from tyranny, ignorance, pain, from evil in any of its myriad forms. In these latter days, when the old order is changing with such startling rapidity, the teaching of the Nazarene is being found by many of the most thoughtful and intelligent to be the only system of thought that will solve the individual, social, and industrial problems that all must face with what understanding and courage they may.

Those who are students of Christian Science are beginning, in a very humble way as yet, it is true, but still beginning, to prove that true Christianity is scientific, that it is governed by unvarying laws, irrespective of person, class, time, or space. They are finding that obedience to these spiritual laws divests them step by step of erroneous opinions and beliefs, and of the suffering and limitation which ignorance imposes upon those who submit thereto.

The only possible way to understand Christian Science is to work it out for one's self in a scientific manner, to test and test again the formulated rules, to observe carefully the results of following them correctly, to let the evidence gained from experiment accumulate until sufficient knowledge is reached upon which to base judgment. Personal observation and experience will then show that Christian Science is worthy of its beautiful name.

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[Harry K. Filler in *The Tri-County News*, Grand Rapids, Ohio]

The *Tri-County News* quotes a minister as having said in a sermon that Christian Scientists have no right to call themselves Christian "when they do not accept the divinity of Jesus Christ." Christian Scientists most emphatically accept the divinity of Christ Jesus. The second religious tenet of the Christian Science church, to which all persons joining this church subscribe before being accepted into its membership, is as follows: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness" (Science and Health, p. 497). The last of the religious tenets of this church, found on the same page, is as follows: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

There is not a religious movement in all the world that exacts of its adherents the proofs of Christianity that the Christian Science movement exacts. Theirs is essentially a religion of works—the only true test by which one proves his worthiness to be called Christian.

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Extracts from Letters

[From a warden]

"I note that you would like a statement on the effect of the teachings of Christian Science on certain of the inmates of this institution, particularly ———.

"This prisoner was received ——— to serve a life sentence for murder in the first degree. We were compelled to maintain him in solitary confinement most of his time; and he at one time made an attempt to assault a guard with the intention of escaping. He became interested in the teachings of Christian Science, and shortly afterwards when I visited his cell he told me that it was not necessary to confine him any longer, that he wished to conform with all the prison rules and would do any work that was assigned him. I decided to give him a chance and assigned him to the prison laundry, and later transferred him to the prison library, where he is now. Since that time his conduct has been excellent and he is one of the best behaved prisoners we have at this time. He gets the Science literature regularly and it seems evident that its teachings have uplifted him. We have Christian Science services every Sunday at our chapel with fairly good attendance, and it seems to me that the teachings tend to make the prisoners more obedient and willing to do the work assigned to them."

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Editorial

Dominion and Power of Spirit

When in the history of a country an epoch is marked by the coming to the throne of a new dynasty, time is frequently dated from the accession of this ruling house. Likewise in the human life a new era begins, in effect like a new creation, when there is accession of spirituality. Of this Mrs. Eddy says in "Miscellaneous Writings" (p. 204), "Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist."

The enthronement of divine Principle, which is Love, means the dethronement forever of the carnal mind, whose characteristic is the reverse of love, or hostility to love, described by Paul as "enmity against God." Fleshly beliefs are of course hostile to all that is spiritual, and so they are insubordinate to divine law; they are "not subject to the law of God, neither indeed can be." Consequently when one becomes obedient to the law of Spirit his former manner of life ends and a new kind of life is known, even that life manifested in Christ Jesus; "for as many as are led by the Spirit of God, they are the sons of God."

Human beings have suffered much, not only from pagan theories but from various misconceivings of Christianity. The Master found his disciples slow to apprehend his true mission. They wanted power and self-magnification, and reached an undue point of self-glorification when they wanted to call down upon a village of the Samaritans the destruction of fire because the people would not make preparations to entertain them. Quietly he, their teacher, checked their ardor. He is credited with saying to them: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Manifestly Christianity could not be established by the thumbscrew and the boot, by rack or tourniquet. The hideous torture of human beings in the name of religion indicates always the design of human will to enthrone itself in power and to control others through fear. Exactly opposite to this is religion itself, because true religion unfolds to each individual the righteous government of God. Of the effects of this government Mrs. Eddy says (Miscellany, p. 189), "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love."

We have long admitted that love is the antithesis of hate. Ordinary teaching still respects the ancient adage, "Thou shalt love thy neighbour, and hate thine enemy," although Christ Jesus required love to be supreme; but to the spiritually minded, love becomes the habitude of thought, and they find wonderful results in that not only is hatred dismissed with all its malignancy, jealousy, and cruel imaginings, but fear is likewise disposed of. They then recognize how truly metaphysical John is in giving his assurance that "there is no fear in love; but perfect love casteth out fear: because fear hath torment."

The choice before a man becomes simple when he is asked who or what shall have dominion over him. Will he allow carnality to be enthroned and his life enslaved? Or will he have spirituality enthroned and enjoy "the glorious liberty of the children of God"? The religious life has been depicted by those unacquainted with spiritual joy as gloomy, restricted, joyless, with cross-bearing, disappointment, and thwarting as its portion. The speculative, far-off heaven was to be won by present misery and depreciation, or to be secured at the cost of present wealth by priestly mediation. From none of these standpoints could one see any glowing joy coming to him because of divine goodness. God was as a man magnified,—a chief with his favorites and his enemies, a judge pledged to make out a case against those who resisted the theology of the time. But with the spiritual view comes the Christ for the salvation of the world, worthily revealing the character of God, touching receptive hearts with kindness, and unsealing fountains of gratitude and tender love. With the accession of spiritual love to the dominant place in life comes heaven in foretaste at least, for the quality of eternal life is tasted and known. "This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The true God, then, being known as Principle, and Christ Jesus as the Exemplar, we have cause and effect understood. We are able to say with great love in our hearts that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Likewise we understand how man by his practice, that is, his spiritual activity, can reveal Principle,—and how he can demonstrate Truth in righteousness, Life in healing, and Love in heavenly-mindedness. To the spiritually minded, happiness is as normal as daylight. To such a one the shadows are already passed away and he walks in the shining of the true light. Joy is inevitable in the life corrected, so that no hate arises and no fear enters. "Being His likeness and image, man must," as our Leader says (Miscellaneous Writings, p. 16), "reflect the full dominion of Spirit—even its supremacy over sin, sickness, and death."

William P. McKenzie.

"Have faith in God"

When Jesus said to his disciples, "Have faith in God," he was not turning them to an unknown Deity, but was calling upon them to rely on a Father whom he had proved in their presence again and again to be omnipotent, omnipresent, omniscient good. Moreover, he encouraged them to know that with this faith in God they too could do the same works; for he went on to say: "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

From that day to this Christians have longed to possess this wonderful faith in God, which, understood and demonstrated, would enable them to repeat the works of Jesus and his disciples. They have counseled each other to seek it; they have prayed to God to give it to them. Occasionally there have been a few earnest seekers who have succeeded in winning a sufficient belief in faith to have results of good follow. Rarely, however, could they explain in any way the process by which they had attained it, so that others might go and do likewise.

When we ponder the ordinary theological teaching in re-

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gard to the arbitrariness of God's purpose for His creation, we find a reason for the seeming difficulty in the past of winning a practical, demonstrable understanding of such faith in God as would result in a repetition of the mighty works of the early Christian era. When we remember that for centuries God has been preached as a God of wrath as well as of love, and that His correcting rod was supposed to be wielded to inflict dire calamities upon man, is it strange that it has been difficult to gain a faith in Him and in His willingness to deliver from evil and to produce good and good alone?

The revelation of Christian Science so unfolds the nature of God as infinite Love with only the purpose to bless infinitely, that the hearts which have struggled to love and serve Him even when they had believed Him to be arbitrary, come with glad rejoicing to learn this truth of His absolute trustworthiness, which immediately strengthens faith and establishes the assurance of a present possibility of so understanding God that the promised works shall be made available to all mankind.

Christian Science reveals the truth about faith just as it does the truth about all things. Starting with a clear, spiritual understanding of God, it uncovers the mistaken sense of faith in matter and its suppositional laws. It shows that the supposititious beliefs in a material existence with all its sins and sicknesses, are made up of idolatrous faith in an opposite to God and His creation. It exposes the fact that to believe or have faith in anything apart from God, good, is to disbelieve in Him to an equal degree. Christian Science thus not only uncovers false faith or lack of true faith, but also emphasizes Jesus' insistence on the necessity for true faith in God and the glorious possibilities which result from its exercise. Best of all, Christian Science shows how such faith may be obtained.

Since God is infinite power and presence, He must of necessity have faith in Himself, in His own loving purpose for His creation, in His own allness; while man made in His image and likeness must reflect this same perfect faith. Then does the Christian Scientist seem to lack faith,—there is the Principle and the rule of demonstration which shows him how to lay hold of this absolute truth in regard to God as the inspirer and possessor of faith, and of himself—the child of God—as the reflection of this faith. This idea, allowed activity in his consciousness, will inevitably reveal the claims of doubt which may be lurking in thought, as well as expose their evil foundations and entire falsity, and as the truth is further cherished and clung to it will surely dissipate all unlike itself.

Now the test of faith is always in the works; for did not James tell us that "faith, if it hath not works, is dead, being alone"? Then if the works are lacking one may always be sure it is because some deterrent to perfect faith, some doubt, some fear, has not yet been uncovered and eliminated. Then what is to be done? Why, simply go back to the rule of absolute, perfect faith based upon spiritual understanding, and working and praying, allow it to cast out that which is untrue. Remember again Jesus' words, "Whosoever . . . shall not doubt in his heart"! All things must be possible to him who has faith in the realities of being, as Christian Science reveals them. In Science and Health (p. 199) we read, "Failure is occasioned by a too feeble faith." Pressing steadfastly forward in the light of spiritual understanding Christian Scientists may bring into fulfillment the desire of Mrs. Eddy for them, which she expresses in "The First Church of Christ, Scientist, and Miscellany" (p. 187), where she says: "May the divine light of Christian Science that lighteth every enlightened thought illumine your faith and understanding, exclude all darkness or doubt, and signal the perfect path wherein to walk, the perfect Principle whereby to demonstrate the perfect man and the perfect law of God. In the words of St. Paul: 'Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.'"

ELLA W. HOAG.

Announcement

THE Christian Science Board of Directors takes this means of announcing to the field the resignation of Dr. Francis J. Fluno from The Christian Science Board of Lectureship.

Some time ago Doctor Fluno tendered his resignation from the Board of Lectureship of The Mother Church, and in view of his many years of untiring, faithful service to our Leader, and to the cause of Christian Science, the Directors acceded to his request, feeling that he had earned a respite from the strenuous activities incidental to the lecture work. Doctor Fluno will continue his Christian Science work of Christian Science healing and teaching at his Oakland address and in these efforts we are sure that he has the love and best wishes of the entire Christian Science field, in which, it is needless to say, this Board most heartily joins.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Among the Churches

Current Notes

COLORADO.—The general attitude of the secular press continues in all respects fair to Christian Science, and in addition some marked instances have been noted, showing that some members of the press are awakening to the insidious, but increasingly active, medical propaganda which is being pushed through every available channel. This awakening on the part of editors is due largely, without doubt, to the fact that many of them read *The Christian Science Monitor*. Reprints from our *Monitor* and *Sentinel* are continually being noted, and in nearly every instance due credit is given. Of the letters of correction written by this committee on publication, four sent to sectarian papers and one to a medical journal were not printed, but all addressed to the secular press were accepted and published.

Inasmuch as Christian Scientists are the only ones who are really awake to medical aggressions it behooves us to stay awake and watchful. Efforts are being made to enforce medical inspection in the public schools in spite of the fact that the Colorado law specifies that the children shall be examined by the teachers without physical contact. When this examination by the teacher reveals a defect the parent or guardian may, rather than have a medical examination of the child as called for in such an instance, have a Christian Science practitioner sign the notification card stating that the child is having Christian Science treatment, and such statement will be accepted. When the school authorities endeavor to enforce medical inspection it has been found advantageous to call their attention to the law as above mentioned.—*Committee on Publication.*

WACO, TEXAS.—First Church of Christ, Scientist, Monday afternoon [Sept. 30] closed up a deal whereby this church secured the Shelton property at the northwest corner of Columbus and Eleventh Streets, and it is proposed, when

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matters get a little more settled, to erect a large and modern place of worship on this fine piece of ground. The consideration was eighty-five hundred dollars. The ground is 110 by 135 feet in dimensions, and is most favorably located.

Church services are now being held upstairs in the Scott Building, at Eighth and Washington Streets. The congregation was organized about eight years ago and the membership has steadily grown.—*Waco News-Tribune.*

Dayton, Ohio.—On account of the limited seating capacity of the church on East First Street, the congregation of Second Church of Christ, Scientist, has arranged to take temporary quarters in the First Unitarian Church, Salem and Neal Avenues. Arrangements have just been completed with the trustees of the last named church for the Christian Scientists to meet there until a new church can be erected. Under the arrangements made the Christian Science church will have Sunday school services at half past two, and afternoon services at four o'clock, Sunday; and Wednesday evening meetings will begin at eight o'clock. The first meeting under the new arrangement will be held Wednesday evening, October 15.

The reading room on East First Street will be kept open as usual. The congregation expects to sell the First Street structure soon. It has been occupied by the church for the past ten years.—*Dayton Herald.*

The Lectures

Boston, U.S.A. (The Mother Church).—Judge Samuel W. Greene, lecturer; introduced by Bicknell Young, who said:—

Paul says, "The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God," and he also declares, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." In both instances the Mosaic law was referred to, but all that the apostle said concerning it applies with equal cogency to everything that goes under the name of law. The Mosaic law was an attempt to interpret divine justice, and although it was immeasurably higher than anything previously given to the human race, it was necessarily limited, because, although the Israelites were the most spiritually advanced people of their times, even with them the conception of God was that of a severe judge, and law meant penalties and punishment.

With mankind to-day the same archaic views are more or less prevalent. Neither those who make written laws nor those who interpret them, nor those who accept material opinions, and thereby make the unwritten laws that largely govern mankind, have as yet learned of the actual basis and nature of law. In fact, it is only through the discovery of Christian Science by Mary Baker Eddy, who declares with unmistakable clearness the true nature of law in the words, "God is divine Principle" (Miscellany, p. 116), that mankind has been enabled to gain the right concept of law. This concept has appealed to thinkers in all walks of life. It has particularly appealed to lawyers, because the so-called principles which underlie the law indicate an eternal Principle as their true basis and substance. These and other events serve to indicate the great and encouraging but quiet revolutions that are taking place in thought and experience, both individually and collectively.

Our friend who speaks to us this evening comes from the great profession of the law. He has laid it down to take up the immeasurably greater profession of fulfilling the divine law by healing the sick and saving the sinful through the practice of Christian Science.

New York, N. Y. (Second Church).—John W. Doorly, lecturer; introduced by Charles E. Heitman, who said in part:—

When Christ Jesus said, "By their fruits ye shall know them," it is evident that he realized that works and not words constitute the only true basis for judging righteous judgment. It is on this same just and sound basis that Mrs. Eddy has asked the world to judge Christian Science, and so successfully has it measured up to the test that to-day there are literally thousands upon thousands of people from all walks of life, who bear grateful testimony to the fact that Christian Science is a practical and demonstrable religion, and an effective healing agency for all manner of sin and disease. Thus it is that the Science of Christianity, taught by Jesus and restated to this age by Mrs. Eddy, is arousing mankind to a realization that no argument is so convincing and unanswerable, and nothing is so secure and indestructible, as that which is founded upon truth demonstrated.

Saskatoon, Saskatchewan, Canada (First Church).—Dr. John M. Tutt, lecturer; introduced by W. A. Gilchrist, who said in part:—

The problems of humanity have always been much the same. All down the ages there has been sin, sickness, death, sorrow, poverty, discouragement, fear, and so on. When Jesus the Christ was in this world he solved every one of these problems thoroughly, and helped others to do so. Through his spiritual understanding he healed all manner of sickness, raised the dead, and brought joy and peace and freedom to those who learned of him. He taught the glorious truth of being, and proved his teaching by works, giving the honor to God, the Father of all. Shortly before his ascension he said to his followers, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." And his followers did do the works which he did for about three hundred years after his ascension.

In the year 1866 a noble, pure-minded New England woman, Mary Baker Eddy, discovered Christian Science, which is restoring primitive Christianity to the world, and again the works are being done and the truth of being, which includes health, joy, peace, freedom from every form of bondage here and now, is being taught and demonstrated.

Chicago, Ill. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Miss Anna T. Robinson, who said in part:—

As human philosophy, speculative metaphysics, has not solved for us the problem of the "origin and ultimate of man" (Science and Health, p. 487) and the universe, neither is the science, so called, of ethics solving for us the problems of human relationships. It is not showing us how to uproot the seeds of social unrest, of crime, of individual misery and despair, nor are the physical sciences freeing us from accident, disease, death, fear. The outlook would indeed be dark if there were not in the human heart the eternal desire to know and the eternal desire for right action, and if there were not a true philosophy and true Science which satisfies this desire. Jesus of Nazareth, understanding the nature of God, the relation of man and the universe to God, and the operation of God's harmonious law, taught the eternal metaphysics, which never wearies nor disappoints the searcher for truth. But Jesus

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was no theorist; he established his philosophy by demonstration, by scientific proof, by healing inharmony of every sort through his understanding of God's law, so bringing forth to human apprehension the oneness of philosophy and science. It is this philosophy and Science of Christianity, as taught and demonstrated by Jesus, that Mrs. Eddy through long and prayerful study of the Bible discerned and set forth in her book "Science and Health with Key to the Scriptures."

HARROGATE, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by A. G. Stevenson, who said in part:—

Mankind needs brotherly love and unity in all the activities of life, political and religious, industrial and domestic, and these can only be realized through the right understanding of God as the Father of us all and through faith in the ever present power of His love. In His kingdom all men are brothers, and in that realm of reality there is no warfare nor want, no sorrow, no sickness, no sin. God never made any of these things, and there is no other creator. So, as we come nearer to the truth, we are made free from fear of what is unlike God. Like so many others, I owe a deep debt of gratitude to Mrs. Eddy for teaching us, in Christian Science, to understand something of these simple verities, and to utilize somewhat in our daily life the protection which comes from practical reliance on the promises of the Bible.

SANTA ROSA, CALIF. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Marion Gregg, who said in part:—

Never in the world's history has humanity been so alert to the truth as it is to-day. In the Preface to her wonderful book, "Science and Health with Key to the Scriptures," Mrs. Eddy thus puts it (p. vii): "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." It is to this awakened mental state that Christian Science particularly appeals, for it shows us how, through right thinking, not only to express health in our bodies but, what is far more important, how to make our lives better and more wholesome.

LEAD, S. DAK. (Society).—William D. Kilpatrick, lecturer; introduced by Mrs. Carolyn Gatenby, who said in part:—

I remember of thinking as a child how wonderful it would have been to live in Jesus' time and to have been one of those little children that he took up in his arms and blessed. Many years after, when I became interested in the study of Christian Science, I began to realize that, wonderful as it would have been to live in the time when Jesus walked in the flesh among men, it is far more wonderful to be living in our own time, a time which is beginning to be recognized as that of the second coming of the Christ,—a spiritual coming into the hearts and consciousness of mankind. We have many among us to-day who have been privileged to witness the proofs of this Christ-coming in the healing of the sick and sinning.

BROOKLYN, N. Y. (First Church).—Frank H. Leonard, lecturer; introduced by Miss Florence L. Frank, who said in part:—

It is fair to assume that many a reader of the New Testament has wished that he might have lived in those bygone days; that he might have trod with our Master the hills of Judea and the shores of Galilee; that he might have listened to his inspired words and felt the healing touch; and, perchance, such a one, be he a sufferer from any of the myriad ills that flesh is heir to, has pondered in this wise: Were Jesus here to-day, I should be delivered from this thralldom. Do you know that Christian Science promises such a one that he may be liberated; that it proclaims the glad tidings that Christ is here, that Christ is Truth and has never left? Do you know that it reveals to us the divine law which Jesus applied so perfectly in his healing ministry, and pronounces it available to you and to me to-day?

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARKANSAS—Little Rock: Majestic Theater, 3:30 p.m., Dec. 21.

CALIFORNIA—Berkeley (Third Church): Twentieth Century Club, 8 p.m., Dec. 19.
Los Angeles (Fourth Church): Sunbeam Theater, 5722 Pasadena Avenue, 8 p.m., Dec. 22.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Dec. 23.
San Bernardino: Church Edifice, 736 E Street, 3 p.m., Dec. 28.
San Francisco (Seventh Church): Dreamland Rink, 3 p.m., Dec. 21.
Santa Barbara: Recreation Center, 3 p.m., Dec. 21.
Santa Monica: Santa Monica Bay Women's Club Auditorium, 8 p.m., Jan. 2.

CANADA—St. Catharines, Ontario: King George Theater, 3 p.m., Dec. 21.
Toronto (First Church): Church Edifice, St. George Street and Lowther Avenue, 8:15 p.m., Dec. 13.

CONNECTICUT—New Britain: Lyceum Theater, 3:45 p.m., Dec. 28.
New Haven: Poli's Palace Theater, 23 Church Street, 12:10 p.m. (noonday lecture), Dec. 16.

ILLINOIS—Chicago (Twelfth Church): Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 3:30 p.m., Dec. 21.
Chicago (Thirteenth Church): Church Edifice, 10317 Longwood Drive, 8 p.m., Dec. 15.
Peoria (Second Church): Shrine Temple, 8:15 p.m., Dec. 19.

INDIANA—Marion: Indiana Theater, 3 p.m., Dec. 14.

IOWA—Cedar Falls: Regent Theater, 8 p.m., Dec. 18.
Webster City: Orpheum Theater, 8 p.m., Dec. 18.

MAINE—Portland (joint lecture): Strand Theater, 3 p.m., Dec. 21.

MASSACHUSETTS—Melrose: Memorial Hall, Main Street, 8 p.m., Dec. 14.
Taunton: Odd Fellows Hall, Court Street, 4 p.m., Dec. 21.

MICHIGAN—Jackson: Masonic Temple, 8 p.m., Dec. 22.

MISSISSIPPI—Jackson: Century Theater, 8:15 p.m., Dec. 18.
Vicksburg: Vicksburg Public Library, 8 p.m., Dec. 19.

MISSOURI—Butler: Opera House, 3 p.m., Dec. 21.
Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Dec. 22.

NEBRASKA—Omaha (Second Church): Church Edifice, Forty-first and Davenport Streets, 8 p.m., Dec. 18.

NEVADA—Sparks: Isis Theater, 8 p.m., Dec. 22.

NEW HAMPSHIRE—Exeter: Unitarian Church, Elm Street, 8 p.m., Dec. 22.

NEW JERSEY—Hackensack: Lyric Building, 8:15 p.m., Dec. 21.
Montclair: Montclair Theater, 3:30 p.m., Dec. 14.

NEW YORK—New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Dec. 18.

OKLAHOMA—Medford: Alvo Theater, 3 p.m., Dec. 21.

RHODE ISLAND—Providence: Strand Theater, 8 p.m., Dec. 21.

TENNESSEE—Memphis: Church Edifice, Dunlap Street and Munroe Avenue, 8:15 p.m., Dec. 22.

WISCONSIN—West Bend: Mermac Theater, 8:15 p.m., Dec. 19.

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Testimonies of Healing

I should like to express my gratitude to God, and to our revered Leader, Mrs. Eddy, for the many blessings that have come to me through the study of Christian Science, and more especially from the church services, which I began to attend in August, 1914. My father was a priest of the Church of England, and from my earliest childhood I had been instructed in all the beliefs of that faith, and therefore knew something of the "letter" of the Bible. From the first I was much impressed by the reading at the Sunday services of the Christian Science church of the correlative passage of Scripture from the first epistle of John, and especially by the verse, "And every man that hath this hope in him purifieth himself, even as he is pure." I did not commence the study of the Lesson-Sermons till March, 1915, so that when I went into the church for the Sacrament Sunday of January, 1915, I was not aware that the service was to be different in any way. It would be quite impossible to put into words what the effects of that service were upon me, except to say that I knew I had been in the presence of God. I was completely healed of immorality, and the blessings and power that have come to me from that experience are too wonderful to relate.

I am grateful for the daily good that is unfolded to all who strive to obey the will of God, even as a little child. I am grateful also for the healing of the smoking habit and of many faults of character. Christian Science makes life worth while in every way. I trust that this testimony of the regenerating power of Christian Science may be of some help to others.—Pierce L. Hart Smith, London, England.

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I wish to express my gratitude for what Christian Science has done for me. I have been healed of nervous debility, stomach trouble, and that cause of all disease,—fear. For nearly eight months it seemed almost unbearable; I was filled with torment day and night. It almost seemed useless for me to try to sleep, as the torment was more severe then. I was afraid to go out of the house, and could not approach anyone without trembling. My healing has been permanent. I was called for examination in the second draft for the Army and was pronounced in perfect condition.

I am so grateful to be able to have this testimony published, where it may help others that are similarly afflicted. I am thankful to God and to Christ Jesus, the Way-shower, also grateful to our revered Leader, Mrs. Eddy, to whom we owe so much gratitude for her plain explanation of the Bible and for her great writings. I am also grateful for the Christian Science literature, and for the lectures to which all are so lovingly invited.—Herman E. Roeder, Chicago, Ill.

I wish to verify the healing of my brother, also to express my gratitude for the many blessings Christian Science has brought to us. I was healed of hay fever in a very severe form.—(Mrs.) Lina Roeder Franklin.

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At the time I became interested in Christian Science I was taking six kinds of medicine, but notwithstanding this fact I was attracted to its teachings for its value as a beautiful, practical religion, rather than for its healing efficacy. For the past six years, however, the earnest study of the Bible, and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with her other writings and all the Christian Science periodicals, has healed every attack of sickness and financial limitation that has presented itself.

I have become a member of The Mother Church, which has been a wonderfully helpful privilege. Words can express only an infinitesimal part of the gratitude I feel toward Mrs. Eddy and all the faithful workers in Christian Science, who make it possible for each and all to prove Love's ever availability.—(Mrs.) Doris A. Chisholm, Salem, Ohio.

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During the four years in which I have been a student of Christian Science I have found that whenever we understandingly apply the rules laid down for us by Mrs. Eddy in "Science and Health with Key to the Scriptures" to any of our problems, the right results are always demonstrated. I am grateful for our textbook. It has enabled me to understand many things in the Bible which were before a mystery, and has changed my belief in a God afar off to faith in God, the divine Principle, the creator of every right idea. I am grateful for the practitioners who lovingly helped me through many trials, and for class teaching which changed my faith into understanding, for I can now see how to be active in good and am glad to join with the army of faithful workers who are striving each day to uplift consciousness so that all the world may feel the influence of this wonderful truth. I am grateful, too, for the Sunday school, where our children are learning to trust our Father-Mother God more and more every day. When I look back over the trials we have come through, such as measles, sprained ankle, tonsillitis, blood poisoning, infantile paralysis, influenza, and many other ills, I can rejoice that we have made some progress and can teach our children how to put on the whole armor of God so as to protect themselves from the suggestions of error.

We feel it is impossible for people to realize how much we owe to Mrs. Eddy until they have experienced the beneficent effects of the healing power of this truth she labored so long and unselfishly to share with others, and we are grateful that she has explained it so clearly that those who are willing to leave all and cast their nets on the right side may help others as she did.

(Mrs.) Margery K. Roach, Washington, D. C.

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I became actively interested in Christian Science in February, 1914. Several years before that a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given to me by a dear sister, and I read it occasionally but could see nothing worth while in it. It was noticeable that after each reading I felt better, was happier and more contented, but I did not at the time attribute this change to Christian Science. In the beginning of the year 1914, however, I was very unhappy, so began the study of Christian Science in earnest. A little light began to penetrate the darkness, and I purchased a pocket edition of Science and Health, which I read every spare moment. In about a month the tobacco habit was permanently overcome. I had tried repeatedly to break this habit through will power but had failed. Stomach trouble has also been overcome, and I can now eat anything I wish without bad after effects. In the fall of 1917 my hair began to fall out very badly. I had treatment from a practitioner, and after several months the healing was manifest.

In April, 1918, I was drafted into the Army, and a short time afterwards was sent to France. Once in particular I was wonderfully protected, and time and again it was proved to me that "all things work together for good to them that

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love God." I am grateful for the sense of protection and safety that was with me through it all. I was free from the ailments common among the soldiers; indeed my health was perfect.

I am thankful to God and grateful to Mrs. Eddy for this truth that makes free, for the help of loving friends at home, and for the Publishing Society, whose literature reached me through the Christian Science War Relief committee. The Bible, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the *Quarterly* were my constant companions, together with the Hymnal; and the hope, comfort, and courage they brought and are still bringing are immeasurable. I can show my gratitude only by daily striving for more of that Mind "which was also in Christ Jesus."

GILBERT G. MARTENSON, Las Animas, Colo.

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Fourteen years ago, while filling my first term as teacher, I suffered so much from cramps and backache that all preparation for the next day's lessons was done while flat in bed, and considerable time was lost from the schoolroom. Glasses were worn for all study work, and had been used for more than six years. A tendency to sprained ankles made walking often painful, and a violent temper caused much unhappiness, remorse, and self-condemnation.

At this time Christian Science was brought to my attention through the healing of a sister, and an earnest study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, awakened hope, and joy, and confidence. Knowing that the prayer, "Lord, if thou wilt, thou canst make me clean," is answered to-day as surely as it was nineteen hundred years ago with the beautifully compassionate answer, "I will; be thou clean," there came patience to overcome temper and hate; and as some understanding of divine Love entered consciousness the physical inharmonies disappeared. Cramps and backache ceased, and only once have they tried to return in all these years, and then by reading Science and Health I was free from discomfort within thirty minutes. The glasses were at once discarded and have never been worn again, though years have since been spent in art work, demanding constant use of the eyes. The ankles finally ceased turning, and daily it is being proved that a hateful temper is no part of the spiritual man, created in the image and likeness of God, Love.

For these many blessings deep gratitude goes out to our loving and faithful Leader, Mrs. Eddy, who by her earnest devotion to the Christ-idea has shown us all the way by which we, too, may understand the ever present Christ.

(Mrs.) CLARA COITH NELSON, Greenleaf, Kan.

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Christian Science has taught me that the true and only God does not send sin and sickness. This has been such a blessing to me, for it is so different from the way I had thought of Him. The first time I attended a Wednesday evening testimony meeting and heard so many express their love and gratitude to God and to Mrs. Eddy, I thought how beautiful it would be if it were really true that there was such a practical religion, and the thought came to me that if I were sick again I would try it, little thinking how much I needed its teachings even then. It was only a few weeks after this that I was taken suddenly ill. The first thought that came to my husband and myself was to get the doctor, and not until he spoke very discouragingly to my husband and said an operation was necessary did we decide to try Christian Science. In two absent treatments I was healed.

I am grateful not only for this one healing but for many others. The Christian Science literature means much to me, also the Sunday school that my children have the privilege of attending. I am grateful for church membership and that Christian Science has given me some understanding of the Bible and a love for the study of it. I am most thankful to God for our dear Leader, Mrs. Eddy, who through her unselfishness has given us this beautiful teaching, and that so many are awakening to the fact of what this healing truth means to the world.

(Mrs.) CLARA D. TERRY, San Diego, Calif.

I wish to verify everything my wife has written in her testimony, and to add that she has not told one half of the blessings that this blessed truth has brought into our lives. We were worried, sick, and discontented; now we are full of love, joy, hope, and contentment. Before taking up the study of Christian Science we had no special aim in life but to help ourselves; now we are workers in the field with other Christian Scientists helping to heal the world.

✧ CHARLES P. TERRY.

Christian Science has done so much for me that I hardly know where to start to tell of its benefits. It found me in a very morose condition, and though other means had failed to bring me light, I was soon made happy and strong through treatment from a Christian Science practitioner. We sometimes hear people say that Christian Science is good only for troubles of this kind, that they do not believe it heals physical ailments. I have had many proofs in my own experience of its efficacy in healing what would be called strictly physical difficulties, and am convinced it is a quicker and surer remedial agency than anything else.

Some time ago, after seven years of unusually strenuous office work, with but few vacations, I found myself in such a condition that it seemed as if I would either have to take a long rest or resign my position. I called on a practitioner and asked for treatment, and within a comparatively short time was so changed physically and mentally that I was able to keep right on working; and though the work was even increased over what it had formerly been, my health continued to improve to such an extent that it was plainly noticeable to those around me. I came in contact with many people every day, and for about two months hardly a day passed without some one remarking at the pronounced change in my appearance.

In her book, "The First Church of Christ, Scientist, and Miscellany" (p. 130) Mrs. Eddy says, "Truth never falters nor fails; it is our faith that fails;" and Paul says, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." All that I am and have I owe to the understanding of God gained through the study of Christian Science, and words cannot express my gratitude for it.

(Mrs.) FAY SCOVILLE HIGLEY, Albion, N. Y.

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During the four years I have known of Christian Science I have had many proofs of its healing efficacy. In the autumn of 1918 I was healed of what is known as a blind boil. This had made its appearance on my leg just above the knee and for over a week had been causing me serious difficulty. Though I had applied the truth of Christian Science to the best of my ability the condition did not improve, and finally at the end of the week I asked for help. This was Sunday night. After one treatment I felt relief, much fear was destroyed, and I felt I could rest, knowing

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that Truth heals all our diseases. There was some relief the next day but I was still unable to stand, and the root of the trouble did not seem to have been reached. However, treatment was continued and on Wednesday morning the whole thing was destroyed.

I cannot adequately express my gratitude for this healing, which showed so clearly that "Truth should, and does, drive error out of all selfhood" (Science and Health, p. 538). I am also grateful for the overcoming of chronic headaches, for the instantaneous healing of an internal trouble soon after becoming interested in Christian Science, and for numerous other physical benefits; but words cannot express my gratitude for the absolute transformation of my daily life through the study and application of this new-old truth, which was restored to us through the purity and devotion of one woman, Mrs. Eddy.

(Mrs.) Dorothy C. Hughes, Shanghai, China.

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The message of Christian Science came to me as a direct answer to an appeal for help, and the comfort of this teaching has been continuous. My progress might have been more rapid but for certain faults of character which I was not willing to recognize or part with. Much loving assistance has been given me from time to time by friends and practitioners, and class instruction in 1914 was a great blessing. I was instantaneously healed of a very inharmonious condition of the throat; a tendency to influenza and very severe colds has gradually lessened, and many other ills have been overcome. It would be impossible to relate all the wonderful effects of the application of this Science in daily life. At times of bereavement and great shock I was marvelously healed of sorrow, and I can never be grateful enough to the Christian Science friends who supported my suffering sense on those occasions. Just after Christmas, 1917, influenza attacked my husband, my mother, and myself. I was the first to succumb, but applied for Christian Science treatment and in two days was able to be about and nurse the others. As they are not Scientists, the doctor was called in, but their recovery was slow, and there were more complications following than in my case.

Christian Science teaches us to understand the Bible spiritually and becomes a lamp unto our feet. The literature is such a blessing when one is living in an out-of-the-way place. It is no wonder we love Mrs. Eddy, for she has given us so much and opened our eyes to behold the spiritual reality of God's universe. Every time we experience the Christ-healing we love and understand Jesus the Christ better. My prayer is that I may grow in grace, and that the light of this truth may soon dawn for all men and govern them in Love.

(Mrs.) Nelly Morris, Upminster, Essex, England.

✧

For the many blessings of daily experience I wish to express my gratitude. Physical strength and true happiness have been gained through the understanding of God as ever present Truth, Life, and Love, and of man as God's idea. The understanding also of man's spiritual individuality and of his oneness with God, is a daily help. Through the reading and study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Discoverer and Founder of Christian Science and all its helpful activities, I have been healed of spinal injury, severe headaches and backaches, colds, and throat and bowel troubles.

I wish also to express gratitude for my mother's healing in 1915, on Christmas day. She was a sufferer for many years from heart, stomach, and bowel troubles which materia medica had failed to help, and which were healed at that time through treatment by a Christian Science practitioner. There has been a wonderful improvement in her daily life since then, and she is now studying the textbook.

For the spiritual understanding and greater confidence in God's healing power, which I gained through class instruction, I am daily more grateful. For all the benefits received from Christian Science physically, mentally, and spiritually I am very grateful, also for our Leader's life and the literature which she has given to the world and which is proving so universally helpful.

(Miss) Edith Gast, Greenfield, Mass.

✧

"If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Through several years of earnest study and application of the truth in our little family, never once has this promise failed in fulfillment. Words cannot express our gratitude for the many proofs we have had in the freedom from disease and sin which has followed sincere, earnest application of Christian Science.

Not for healing, but because we had all but lost our faith in the orthodox teaching about God, did we seek Christian Science, and we have truly found that the right understanding of Him is the healing. A nervous disorder pronounced incurable by specialists, and for which no healing was sought in Science, as I deemed any cure impossible, has been completely overcome simply through the enlightenment gained by the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Also, smallpox, chicken pox, measles, and croup have been overcome, and the innumerable daily problems of a family with two children have been solved, proving daily—yes, hourly—that freedom from man-made bondage is surely ours when we know the truth.

Our thankfulness to God is to-day supreme for the privilege and opportunity of using and proving His wonderful truth. Our gratitude to our dear Leader, Mrs. Eddy, is second only to our gratitude to Jesus of Nazareth, for she has surely made plain again the way marked out by the Master.

(Mrs.) Daisy L. Stwalley, Tacoma, Wash.

✧

I have always been very grateful for the Christian Science literature. In the *Journal* and *Sentinel* I find many articles that help me solve my problems, and *The Christian Science Monitor* is very helpful, with its clean news and splendid Home Forum page, also the wonderful editorials. I did not turn to this teaching for healing, but out of curiosity; for I wanted to know what it was when I heard the name. I have, however, had many healings since, having been healed of colds, the effects of accidents, and broken bones. Christian Science is also teaching me how to love.

(Mrs.) Mary C. Shannon, Brooklyn, N. Y.

✧

While eating breakfast one morning my jaw became dislocated and I was unable to close my mouth. This had occurred a number of times previous to my coming into Christian Science and I had always been immediately relieved by a physician. As it was purely a mechanical operation, I made no objection when it was suggested that I go to an osteopath in the neighborhood. A friend accompanied me, and the doctor worked over me for about half an hour without any result. Then he called a brother osteopath and they worked together for another half hour.

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Finally they said they could do nothing for me, that the muscles had contracted too much, and that the longer the jaw was dislocated the more difficult it would be to reset it. They said it would be necessary for me to take an anesthetic in order to have the jaw reset.

My friend went with me to my place of business and explained matters to my superior, who is a Christian Scientist, and I intimated to him that I should like Science help while the operation was being performed. He therefore called a practitioner, who said that it was not necessary to have any operation; that I should read Science and Health and he would treat me. Many times fear, which the doctors had implanted, seemed to take hold of me, but it was always relieved by the work of the practitioner. About two o'clock in the afternoon I started to think of the many demonstrations I had had in Science and a feeling of great gratitude came over me. When I next thought of my jaw it was in place and I was able to talk. I had never realized the omnipresence of God so clearly as I did at that moment.

I have also been healed of the tobacco habit and of severe colds. Glasses have been laid aside, and an ulcerated tooth which the dentist had said must be removed has been saved. I am very grateful for all these demonstrations but much more so for the knowledge of God which Christian Science has given me. I am also grateful for the privilege of church membership and church work.

EDWIN M. R. WEINER, Battle Creek, Mich.

✧

I have long desired to express my gratitude through our periodicals for the peace, contentment, health, and happiness which I have experienced since taking up the earnest study of Christian Science some five years ago. Whenever we have applied the truth to inharmony of any kind the result has been always the same,—complete relief, accompanied by the peace "which passeth all understanding." In a family with three children there are many occasions when it is necessary to know what real obedience is, and we often turn to that wonderful article on this subject in "Miscellaneous Writings," where Mrs. Eddy says (p. 117), "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law."

I am most grateful for the privilege of teaching in the Sunday school, and of having my children attend. I have great cause for rejoicing in that they may have these truths taught them from childhood and will not be confused with erroneous teachings. We have had many healings; a severe burn, eye trouble, blood poisoning, chronic biliousness, and sick headaches have been overcome. I am most grateful, however, for the knowledge of the ever presence of divine Love and intelligence, always ready to solve our problems when we put self out of the way and turn absolutely to God. I am thankful to God, the giver of all good, and grateful to Christ Jesus, the Way-shower, and to our beloved Leader, Mrs. Eddy, who gave all her efforts to the discovery and dissemination of Christian Science, the Christ-teaching. I am also grateful for our periodicals.

(Mrs.) OLA M. FRAZER, South Pasadena, Calif.

✧

Christian Science is coming to mean to me an ever available remedy and counselor, but I have been slow to grasp even a part of its possibilities, as owing to former training it was not natural for me to turn to God in any trial. When staying in the mountains with my children and my husband about a year and a half ago I was attacked with all the symptoms of grippe. Since taking up the study of Christian Science I had depended almost entirely upon a practitioner for help in time of need, but on this occasion, not wishing my family to know of my condition, I decided to do my own mental work. After about twenty-four hours the symptoms all left me like the lifting of a fog and I was so surprised and grateful that I then told my family.

Since that time I have had many proofs of the ever available and ever operating power of Truth, which have caused me to realize more and more the importance of guarding my thoughts. Among numerous causes of gratitude I find myself rejoicing most often in the realization that I have this beautiful, usable religion to give to my children.—(Mrs.) FLORENCE J. HUDSON, Chicago, Ill.

✧

Christian Science has been a help to me physically, morally, mentally, and spiritually, and I am indeed thankful to God and grateful to Mrs. Eddy, who brought again to a needy world the truth about healing as Jesus taught it. About seven years ago I received my first glimpse of the Christ, Truth. I was suffering from a disease similar to that of the woman spoken of in Mark's gospel, who touched Christ's garment and was healed. I, too, was healed, with never a return of the trouble.

At the time I called for help in Christian Science I was in bed and had been under a doctor's care for five or six weeks, but the practitioner asked me to drive over to see her, a distance of seven miles, and said she would give me a treatment so that I would be able to do this. A girl in our home therefore dressed me and drove me to the next town, and as I was no worse for the trip I went back again in a few days. In three weeks I was completely healed and in two weeks more was doing my own work. I have since been healed of broken arches and have laid off glasses, which had been worn for seven years. Our three youngest children were healed of typhoid fever. The two youngest had pneumonia with it. Before these children had fully recovered the oldest boy took the disease and asked for a physician. He was more care than the three others together, as I had so many man-made laws to comply with. One boy was run over by an automobile ambulance, but in three days he was up and walked. Mumps, smallpox, a skin disease, and many other discordant conditions have been overcome through Christian Science.

To say that we are grateful to Christian Science is not enough; I would proclaim it from the housetops. My daily prayer is for understanding of the truth and more light. I hope this testimony may help others to know that God is the same yesterday, to-day, and forever.

(Mrs.) NORA R. POWERS, Ashley, Ohio.

✧

It has been my desire for some time to express my gratitude for the healing of my husband. He was ill for seven months, and the time came when drugs could do no more for him; indeed, the "last enemy" seemed hovering over us when we turned to Christian Science for help and complete healing followed. I have been healed of bad headaches, nervousness, asthma, and fear, which was my greatest torment. Words could not express my gratitude for the joy Christian Science has brought into our home. The greatest satisfaction I have realized has been the spiritual uplift. I wish to express my thanks for the literature so abundantly provided, and for the services which have been so lovingly arranged for us by our revered Leader, Mrs. Eddy.

(Mrs.) MAGGIE CAHILL, Sheridan, Wyo.

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Signs of the Times

[Thomas A. Edison in *National Electric Light Association Bulletin*]

A new order of things is emerging from the events of the last five years. Whatever may intervene, the ultimate result is going to approach more closely a square deal—for labor, for capital, for the merchant, for the farmer, for every one. The employer who is not square with his employees, or the employee who is not square with his employer, is going to be out of step with the times.

Demagogues may muster a following of illogical radicals who advocate injustice as a means of gaining justice, and stiff-necked reactionaries may selfishly oppose the progress which destiny has decreed as humanity's reward for the sacrifices that have been made, but in the end there will prevail a just and honest basis for the relations between capital and labor. This new relationship cannot be legislated into existence. It will spring from the conscience and patriotism of the people. The time is coming when the unjust employer and the disloyal employee will share equal odium in the esteem of society at large.

[*Christian Work*]

We must Christianize the process as well as the product of industry. We must give fuller, freer, finer life to all who work beside us, on whichever side of the glass door they sit. We must give fuller life, not out of benevolence, but out of justice; not as "welfare work," but as one of the costs of production. We must lift up the standards of housing, schooling, living. We must prevent the depletion of health, the exhaustion of energy, the strain and tension of fear, and must make the health and happiness of the workers the first charge upon all productive industry.

[*London* (Ontario) *Free Press*]

The world is not yet back into the place of peace and happiness. It is scarcely to be expected. The foundations of the old régime have been so thoroughly broken up. Boundaries have been shattered, old customs have been crushed, and barriers have been broken. The whole world is in a molten and moving state, waiting to be fashioned anew, and that fashioning will take place either by the orderly process of progress and growth or by volcanic eruptions and revolutionary upheavals. With these matters the Christian church is vitally concerned. There are differences of opinion as to how far the church should go, and what the church should say at this time, but we are all agreed that the church should bring us some message and some leadership that will be authoritative.

One of the perplexing problems created by the new era vitally touches the social side of the church's work. It has been advocated by many that the church should have its smoking room, its pool tables, and, if need be, its own "movies" and dancing floor; that these under proper supervision would minister to the social life of our young people. It is right here the church is in danger of being side-tracked from its main work. Christianity is not primarily a new social order, but a new spiritual life. The church's great function is not the reconstruction of society, but the regeneration of humanity. The latter rightly done will bring about the former. The church is not supposed to be a "midway," but a temple; not a home, but a maker and sanctifier of homes. The minister is not to be a "mere master of ceremonies," who can lead a dance, sing a song, or play a good game of whist; he is to be a spiritual adviser with spiritual gifts and with the vision of a prophet. Such things as we have mentioned are of no value to the higher interests of either church or individual. You cannot lure the careless into spiritual traps by any such bait.

The church will make a mistake also if, at this time, it poses as an authority in sociology and economics. We have no programs, nor should the church be expected to present rigid programs for municipal governments, for matters of taxation, or industrial schemes. That is not the particular function of the church. The function of the church is to proclaim the great spiritual truths of the Scripture and the fundamental Christian principles, that if received and adhered to will inspire men in political and business life to create and foster such programs as will bring in the new social and industrial era.

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Announcements

From The Christian Science Publishing Society

New Pamphlet in English

"Good Tidings" is the title of a new English pamphlet, containing the following articles which are republished from the Christian Science periodicals. "Friendship," "Error Corrected by Truth," "Replacement," "Applying Christian Science." This pamphlet has been placed on sale at five cents a copy.

New Pamphlet in Dutch

"Christian Science: The New Birth," a lecture delivered by Bicknell Young, in Dutch with alternate pages in English, is on sale at five cents a copy.

New Pamphlet in French

"Causation" by Frederick Dixon, in French with alternate pages in English, is on sale at five cents a copy.

New Vest Pocket Pamphlet in German

"Our Refuge," vest pocket size, printed in German, with alternate pages in English, contains the following articles which have previously appeared in English vest pocket pamphlets: "Safety," "The Effect of Courage," "Home," and is now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

IT would seem to me that I would rather give up almost anything rather than be without this most splendid daily paper. A few weeks ago a man came to see me on a business proposition, and during the course of a general conversation on the subject of advertising and so forth, he stated that there was a certain paper the editorials of which he most thoroughly enjoyed and appreciated, and I believe he intimated that they were the best he could find,—in fact he did so remark and went on to say it was THE CHRISTIAN SCIENCE MONITOR. This man did not know a thing regarding Christian Science and so his opinion is surely significant, doubly.

DURING my four years in the school of journalism in one of the leading universities of the nation, THE CHRISTIAN SCIENCE MONITOR was the subject of many critical lectures. Every department in the school at some time used it. On the mechanical side the "dress" was commended for its fine appearance, the conservative use of headline type and general clearness of make-up. As an advertising medium, we were taught that it is one of the most valuable means in the country on account of the class of readers that it reaches and that an article acquires prestige in being accepted by the advertising department of THE CHRISTIAN SCIENCE MONITOR. The policy of the paper is the acknowledged forerunner of a new journalism because the effect is already apparent—research shows that even in five years news is cleaner than formerly. The effect of the cleaning up of sport news was particularly emphasized. Even the dean, who was chary with his compliments, said, "We have all respect and admiration for THE CHRISTIAN SCIENCE MONITOR here."

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston, U.S.A.

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

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Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

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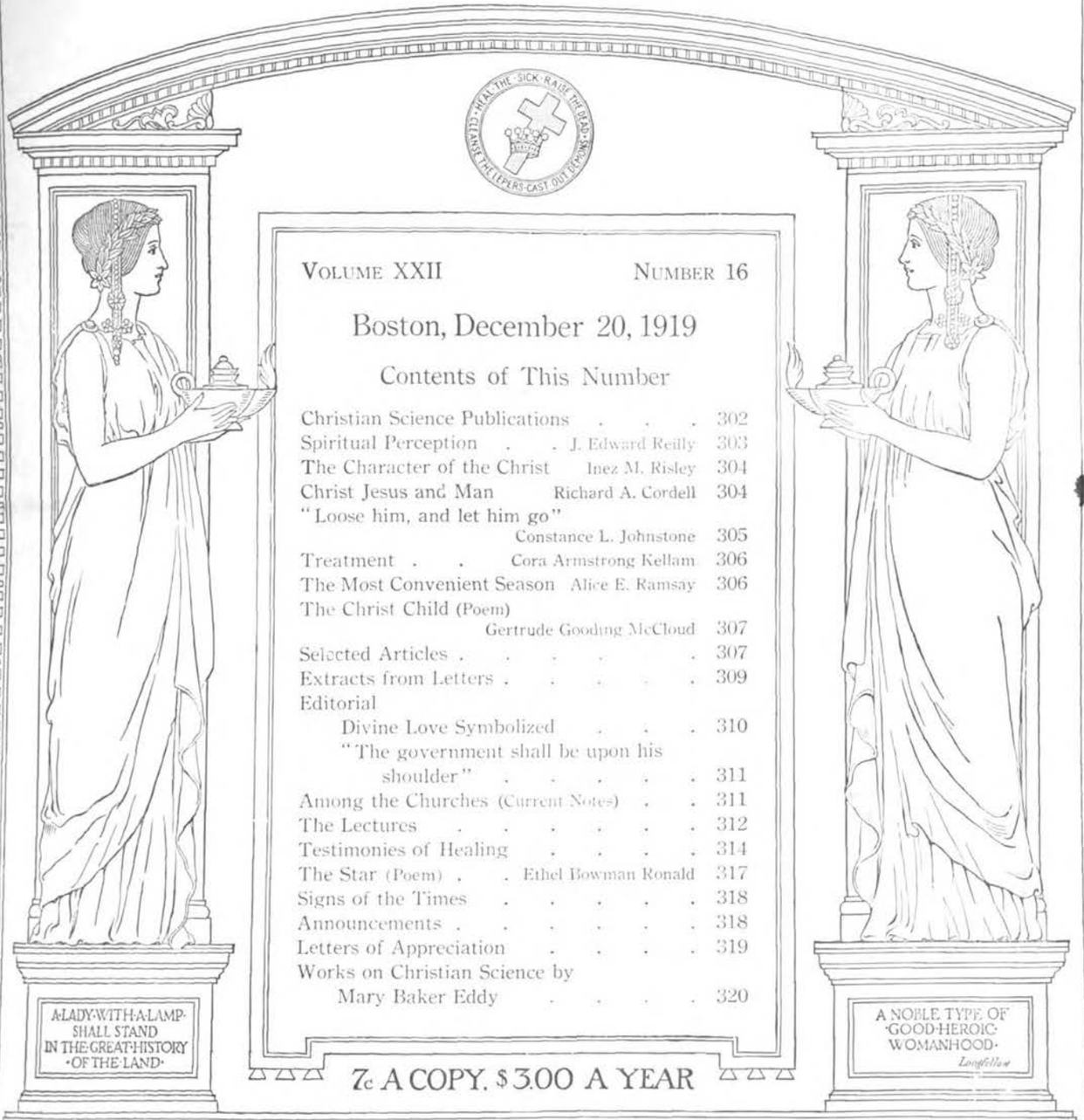
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

AN INTERNATIONAL DAILY NEWSPAPER

Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays. Adequate news service. The various departments of a modern newspaper. Unique Home Forum page. Entire page of editorials dealing with the vital topics of the day. Contributions to the columns of the Monitor should be addressed: Editor, The Christian Science Monitor. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Spiritual Perception

J. EDWARD REILLY

JESUS was wont to speak by parables to the populace; for, as he said, "in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." To-day Christian Science demands, as did Jesus, that man shall reach the Horeb height of spiritual vision and see things as they are in reality, and not as they seem to material sense. Christian Science promises that if man will look beyond the veil of sense testimony, he shall find the "pearl of great price;" he shall find health, peace, and life eternal. In point of fact, upon man's spiritual insight and understanding depends his hope of salvation from the bondage of sin, sickness, and death. "How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" says Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 510). What is it that prevents us from seeing the truth? what but the belief in a mortal or carnal mind, the blinding enemy of mankind, which the illuminating vision of Christian Science dispels in the same way as the darkness is dissipated by the rising sun.

When Mrs. Eddy discovered Christian Science, it was not a new creation any more than was Newton's discovery of the law of gravitation or Marconi's discovery of the law of wireless telegraphy. The truth she discovered or uncovered was always at the point of vision where she found it, but it required her spiritual insight to perceive it. It was there, but the human mind could not see it; it was expressed in the Bible and the Bible was accepted by the Christian people of the world as the word of God; nevertheless this age was without a seer or prophet until our Leader, through her purified and uplifted thought, pierced the veil of sense and beheld the light of Life, Truth, and Love, as the watchful shepherds of Bethlehem saw the light that flooded the hillside about them, out of which came the glad tidings of the birth of the Savior. In "Miscellaneous Writings" (p. 1) Mrs. Eddy says, "Goodness reveals another scene and another self seemingly rolled up in shades, but brought to light by the evolutions of advancing thought, whereby we discern the power of Truth and Love to heal the sick."

After the crucifixion, the chastened affections of Mary Magdalene lifted her thought above the stern evidence of death and enabled her to be the first of Jesus' followers to see that he had risen. Thomas, on the other hand, mystified by doubt and despondency, refused to accept the testimony of his brother disciples who had seen their risen Master, and would not believe until he could examine the wounds in Jesus' hands and side. The loving reproof of Jesus after he had patiently presented the material evidence, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed," shows how he longed for this disciple to lift his vision through awakened faith and purified consciousness to behold, as did Mary Magdalene and the other disciples, the living, incorporeal Christ.

On page 476 of Science and Health Mrs. Eddy makes the following reference to Jesus' spiritual insight: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." Mind finds expression through sight, and upon the quality of the thought depends the narrowness or breadth of the vision. One person, looking at a painting through the intelligent eye of the artist, sees the harmony of color, the outline, perspective, and atmosphere. In correctly interpreting the beauty of the artist's thought portrayed in the picture, he may experience keen pleasure and be stirred to exclamations of joy. Another, viewing the same picture, finds not the subtle charm of beauty it holds for one "who has eyes to see," and goes on without a single impression beyond the fact that it is a piece of canvas covered with paint.

In like manner the spiritually minded see only as God, divine Mind, sees. To them the glorious picture portrayed by His hand expresses perfection, reality, harmony, peace, bounty, and freedom from sin, sickness, and death. The mortal mind, influencing thought with its dull and ignorant beliefs, causes the victim to see only harmful conditions on every hand. He is confronted with mental pictures of disease, misfortune, and disaster, until he is forced by his very dread to take refuge in "the secret place of the most High," where the things of the spirit of God "are spiritually discerned."

When Elisha was apprehended at Dothan by the army of the king of Syria, his servant, who had "risen early, and gone forth," saw that the heights were surrounded by the horsemen and chariots of the enemy, and he cried to his master in terror. Elisha did not admit as true the evidence of danger brought to him through his servant. He said, "Fear not: for they that be with us are more than they that be with them." Was it not his spiritual vision that enabled Elisha to know that the recognition of God's presence is more potent than the host of Syrian horsemen and chariots? He was not afraid, because he knew that whatever claimed to be the enemy of God or of God's child, was impotent, unreal, and untrue. In order that his servant might enjoy the same sense of security as himself, he prayed and said: "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw." The effect of Elisha's prayer was to inspire the young man to dispel fear and discover the protecting and sustaining power of Truth all about him; for it is recorded that he beheld that "the mountain was full of horses and chariots of fire round about Elisha."

When the enemies of physical sense press close about us, let us recall what Elisha said to his servant, "Fear not," and through the light of Christian Science look beyond and above finite sense into the realm of infinite, divine Love, whose presence is sufficient to protect against all evil. Happy indeed is he who has found through Christian Science the Christ, Truth; who, in the turbulence of mortal

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strife, feels that indefinable peace "which passeth all understanding;" who can stand in the face of malice and hatred and be conscious of ever present Love; who can demonstrate God's bountiful supply out of seeming poverty and want; who can approach apparent danger with that courage born of an abiding faith in God's protecting care; and who can see God's perfect child in place of sick and sinning mortal man.

The Character of the Christ

INEZ M. RISLEY

THE character of the Christ may be defined as the perfect reflection of divine Principle, expressed in conscious living in accord with the ideals of God, good. On page 313 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "It is noteworthy that the phrase 'express image' in the Common Version is, in the Greek Testament, *character*." With the light which this understanding gives, we see in the earth life of Jesus, the anointed, a continuous upward unfolding from glory to glory, as the Messiah, Redeemer, Way-shower, through demonstration overcoming all the evils of false belief in order to show mortals the way out of discord, disease, and sin. The definition of Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583), enables the Bible student to discern the spiritual meaning of the Christ. All through the Scriptures we find vividly portrayed this spiritual import of Him who was before Abraham,—the leadership, the guidance, the power that draws not only all men but all creation, even from the remotest parts of the earth, making it one in heart, purpose, and language, causing it to hear the one voice and to realize only the divine presence.

In Science and Health (p. 107) we read, "This apodictical Principle points to the revelation of Immanuel, 'God with us,'" and this Principle led the Wisemen to follow the star. In the fullness of time, heralded by a call to repentance and purity, the perfect man appeared unto the sons and daughters of earth, to begin his visible work. He went about on foot regardless of wind or storm, teaching humbly, patiently, by the wayside, of the things pertaining to his spiritual kingdom, telling of the power which belongs to God alone, and proving the truth of his teachings by doing many mighty works. Not acceptable to many was this humble king, who helped all alike, the only requirement being a manifest sense of need and a desire and willingness to be helped. Except by a small number, a king was desired who would establish a material kingdom of unexampled earthly power and splendor, and this only for the few. Jesus demonstrated that he had dominion over all things, yet he never forgot that his kingdom was not of earth. It was hard for ambition, despotism, self-love, to yield their claims, and because of this the gentle Jesus was delivered to be crucified, even then performing one of his greatest works,—greatest in illustration of the loving forbearance he taught, in blessing and healing an enemy.

To-day as of yore this Christ is here, revealed in Christian Science, healing the sick, destroying sin, and overcoming death. This Christ comes to each individual consciousness, even to the helpless prisoner in despair without one ray of hope. As a result of the loving and devoted work of Mary Baker Eddy in giving to the world "Science and Health with Key to the Scriptures," Jesus' followers are again performing the mighty works he commanded them to do. Rising from the worship of a personality to the realization and demonstration of God as impersonal Principle, divine Mind, Life, Truth, Love, we are changed from glory to glory. As a result of this change or this following of the highest light and clinging to and proving this understanding, we have our loved ones restored. Lost, perhaps through no conscious sin, yet victims of malice, hatred, and revenge, they are healed by the Christ, who makes "every whit whole." This compassionate tenderness, masterful in its effect, is everywhere present. The touch of divine Love enables mortals to perform their necessary tasks in the spirit of free men. This impersonal power, this sweet influence softens all alike, captors and captives, and this Truth it is that in due time lifts above any seemingly hopeless condition.

Studying the closing scenes of Jesus' earthly career, we realize that he had been progressing to that sublime height of fully surrendering a false selfhood; and there enters our thought the meaning of his oft repeated assertion, "I am the resurrection, and the life;" and that peace which is the end of doubt and mystery and the beginning of faith and understanding, is gained. As this change from glory to glory takes place in our consciousness, we relinquish our long cherished plans and purposes. We even yield our regrets. In the midst of seeming darkness and gloom we consciously enthrone the Christ, the divine idea, as "King of kings," and realize that the only force to be used in the establishment of His kingdom is love.

Christ Jesus and Man

RICHARD A. CORDELL

TO one who has threaded his way through the confused maze of ancient and modern philosophy, psychology, and ethics, the clear, satisfying logic of Christian Science comes as a basic theology which promises eventually to solve all the great problems still unanswered after two thousand years of Christianity. It is as the sword that cuts the Gordian knot of creed, formalism, and materialistic worship. It offers for the first time in nineteen centuries a reasonable, convincing explanation of the relation of man to God, and of man to Christ Jesus.

A topic of to-day to which a great deal of serious attention is being given is that of church unity, which, however, can never be realized so long as men blindly cling to rites, ceremonies, and formal worship, instead of worshiping God "in spirit and in truth." Recently the writer was engaged in a certain undertaking in company with three ministers of different denominations. In the course of our conversation the subject of church unity was mentioned. All three agreed that it was no longer merely a possibility but an ideal which would probably be reached before the end of this century. They also agreed that the first thing to do would be to find some basic idea to underlie a universal religion. Upon being asked to venture an opinion as to what this should be, the writer answered that we could do no better than to consider the two fundamental requirements of the Christ-life formulated by Jesus: Love God supremely, and love one's neighbor as one's self. One of the ministers replied rather warmly that such a statement was an insult to Christ Jesus himself, for the fundamental demand of Christian religion is to accept Christ Jesus as our personal Savior. The writer silently expressed his gratitude to God for the understanding of Christian Science, which shows us so clearly the relation between God and man, and between Christ Jesus and man. In "Science and Health with Key to the Scriptures" (p. 26) Mrs. Eddy says, "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—

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treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully." To think that Jesus personally is interceding with God in our behalf not only detracts from the perfection and omniscience of God, but also contradicts such direct commands as, "Work out your own salvation." Only by following in his footsteps can we progress in understanding until we realize that we are indeed the sons of God and joint heirs with Christ. Merely saying that we believe in Christ Jesus amounts to nothing. Not by profession but by actual demonstration do we express our love of God and our allegiance to the Christ-life. Empty phrases employed without the understanding of their real meaning will never enable us to have that Mind in us "which was also in Christ Jesus."

What Christian Scientists need most to know is that each one must work out his own salvation. This means an unceasing prayer, an unyielding purpose to cast from us the material sense of things, to rid ourselves of hate, malice, criticism, fear, self-pity, and the belief that there is a power opposed to God. Although this is an individual task, we have the inspiring example of the Master ever before us, supplying us daily with fresh courage and hope. Christian Science refutes the vicious teaching that man is a miserable sinner, "a worm of the dust;" it teaches instead that man is created in the image and likeness of God, Mind. Christ Jesus revealed the Son of God, that we may know, as John says, that "now are we the sons of God." Because man is inseparable from God, Christ Jesus could reflect the divine idea of God, and he did so more fully than any man who had ever trod the earth. In the scale of progress we are all striving toward the manifestation of the God-idea; as Christ Jesus proved this unity with God so may we prove it, through demonstration of Christlike thinking and living. Our task is to assimilate more and more of the Christ, Truth, and grow in spirituality until we reach those divine heights where, in the words of the beloved disciple, "we shall be like him; for we shall see him as he is."

"Loose him, and let him go"

CONSTANCE L. JOHNSTONE

AS a mother who is learning to appreciate her true relationship to her child, I would very much like to relate two little experiences which I had recently, that proved how much help instead of hindrance one can give one's child, when the understanding of the truth about God and the truth about man, and their true relationship to one another is realized and faithfully applied.

The first experience is a very homely little incident, but nevertheless a very helpful one, and proved of much value to me. I had always been in the habit of waking my son—now fifteen years of age—in the mornings to prevent his being late for school, hurrying over his study of the Lesson-Sermon, and eating his breakfast hastily. He had never been late for school, and when his grandfather was praising him for his punctuality one day, the thought suddenly occurred to me that the child was accepting unconsciously praise that he had not really merited, and therefore was holding a wrong belief about himself; in fact, he was holding a dishonest position. This thought unfolded to me that the error really lay in my own attitude. My foolish, mistaken sense of mothering him was really smothering him, robbing him of his growth in self-reliance. Having seen the error, I explained it to my son and told him that in the future I would not wake him; that he must learn to rely on God and himself. I had several battles to fight when he was not heard moving in the mornings, and once or twice I succumbed to the old anxiety. Finally one morning this thought came to me clearly: What does it matter if he is late for school, if he does miss his lesson, if he does hurry over his breakfast? Will it not help him far more, and give him a practical experience, and awaken him to the truth of what I explained to him? The enemy was completely overcome in my consciousness this time; therefore, the child was released.

For one or two mornings the waking of the boy was uncertain and the conditions resulting therefrom were very hurried. The question was then raised rather peevishly, "Why don't you wake me, mother, as you used to do?" The answer was, "We must all learn to rely on God and ourselves, and if we have any fears, then let us pray to God for help." That same evening about eight o'clock my son went out without saying anything to me,—a thing which he never did,—and for a moment I wondered where he was going; but I felt no real concern, knowing that good only reigns. The next day I discovered by the side of his bed the pamphlet, "'Awake thou that sleepest,'" so I knew then he had gone down the night before to the Christian Science reading rooms to purchase it, as there was not one in the house. There has been no trouble since, and he wakes each morning regularly. The great lesson to me was borne home, that by leaving our children to God, we free them from our own hampering thoughts and anxieties, and they then begin to develop and progress. Our children will never learn self-reliance and trustworthiness while the parents try to usurp the place of God.

The other experience was a beautiful little healing. It was a Sunday, and there was to be a Christian Science lecture in the afternoon. In the morning my son called me saying he felt too ill to get up. To mortal sense he had a high temperature and a severe chill. I had arranged to go to lunch with a friend after the morning service, and then to the lecture. I told my son I would go to church but would return to him instead of going to the lecture. After the morning service I explained to my friend that I had to return home, as my son seemed ill and there was only the maid to look after him. She lovingly tried to let me see how much the lecture would help me, gently saying, "Cannot you trust him to God?" I said: "Yes, of course I can, but I feel I ought to go home. Anyway I will telephone and see how he is." I did so, and the maid said he was a little better, having slept all morning. I was still anxious, however, and again spoke of going home. Again, the loving friend said, "I do not want to persuade you, but do you not think the lecture will help you to help him,—and how can he come to any harm in God's care?" I again telephoned, and this time left the message that I had decided to go to the lecture after all.

The lecture was very much enjoyed, with the exception of an occasional thought of the boy. After the lecture the desire to go to the evening service and leave the child entirely to God came over me. I rang up on the telephone again. This time my son came himself, and I proposed to him that he, too, come to church. The reply came, "O! I do not feel well enough, mother," but in church I looked up to the gallery, and there was my son, perfectly well.

This was another great lesson to me,—that if we as mothers will only break away from the false sense of anxiety for our children and know they are in God's hands, they make the effort themselves to get free from error and learn to apply the truth for themselves; and that is the highest

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protection they can possibly have. Parents must learn to "loose" their children and let them go; in other words, free them from the hampering, limiting, human fears, and see them as God's children, being always guarded, guided, and protected by Him. In thus putting them "in the secret place of the most High," we are opening up untold blessings for them; for it is teaching them to rely on God, and not on frail human personalities. There being only one creator, one creation, one Father and Mother in reality, we are all brothers and sisters in Christ, Truth,—therefore dependent on God alone. This experience indicates the wisdom of Mrs. Eddy's admonition in "Science and Health with Key to the Scriptures" (p. 236), "Parents should teach their children at the earliest possible period the truths of health and holiness." In this way only is true freedom from parental anxiety earned.

Treatment

CORA ARMSTRONG KELLAM

CHRISTIAN SCIENCE treatment is the bringing into expression of that Mind "which was also in Christ Jesus." The practitioner understands the promise, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This treatment demonstrated in the harmonious action of the human mind and body illustrates Mrs. Eddy's statement in "Science and Health with Key to the Scriptures" (p. 210): "Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation. Jesus healed sickness and sin by one and the same metaphysical process."

Treatment in Christian Science is true prayer. The answer is the healing. The vital force of a Christian Science treatment is the truth lived, which has therefore become a living truth to the enlightened consciousness, and this truth, audibly or inaudibly declared, carries healing. The conscious utilization of this knowledge of spiritual facts, exercised to establish obedience to the law of God in our lives, reveals the one creator and the one creation. The awareness of this spiritual creation was revealed in the miracles of Jesus, who proved conclusively by his treatment of sin, sickness, and death, that the correct view of creation is wholly spiritual. Just as intelligence proves that witchcraft never created a witch, and that all the childish faith of the ages cannot ultimate in a personal Santa Claus, so Christian Science proves that superstition or false belief cannot and does not create anything.

Knowing that there is no disease, disease being nonexistent in God's creation and consequently everywhere absent, the Christian Science practitioner proceeds with honest conviction and mathematical certainty to apply the metaphysical logic which demonstrates itself in "signs following." The patient, agreeing mentally with the spiritual facts, finds himself healed. Thus is Christian Science treatment justified; for, as the Master said, "Wisdom is justified of her children."

By reading Science and Health, the writer was healed of what is termed congenital malformation of the eyeballs, thus proving Mrs. Eddy's apocalyptic vision embodied in her statement, "By knowing the unreality of disease, sin, and death, you demonstrate the allness of God" (Unity of Good, p. 9). The finality of all treatment is the perception of divine Love, and this Love, reflected in loving living, heals. Our beloved Leader has left us a priceless legacy in the definite instructions on this subject in the chapter entitled "Christian Science Practice" in Science and Health, wherein on page 418 occurs this illuminating passage: "Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick."

The Most Convenient Season

ALICE E. RAMSAY

WHEN Paul was accused before Felix of being "a pestilent fellow," we learn in the book of Acts that after a few days, Felix, with his wife Drusilla, sent for Paul to hear him concerning the faith of Christ; and as the prisoner "reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." In our pilgrimage Spiritward we, as students of Christian Science, meet with experiences similar to this of Felix. When the operation of divine truth in the human consciousness uncovers some hidden error,—a frailty, false belief, or latent fear,—we are prone to tremble at its seeming magnitude. Instead of instantly facing and destroying the enemy, as when David fought with Goliath, we are tempted to turn our backs upon it, hide it under cover, or gently push it aside, figuratively saying to every correcting voice: "Go thy way for this time; when I have a convenient season, I will call for thee."

But why tremble at error unmasked? Mrs. Eddy has taught us in "Science and Health with Key to the Scriptures" that one form of error is no more real than another. In fact she says clearly (p. 418): "Cast out all manner of evil. 'Preach the gospel to every creature.' Speak the truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which flee before the light of Truth." Thus we see that error is not real, and therefore its seeming magnitude is but the false sense we entertain concerning it; for a lie multiplied one hundred times, still remains a lie,—false in every detail, unreal in every manifestation,—and we have but to let into our thought the light of the truth concerning the lie in order to destroy it. How clearly the Master recognized the nothingness and unreality of evil when he said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Quite recently the writer received a well merited rebuke along these lines, and it is with a heart full of gratitude that she would now pass on the experience to others. For years the thought of using canned goods for food had been repulsive. A latent fear of ptomaine poisoning was the basic error to be destroyed. Notwithstanding the statement of Paul that "now is the accepted time; behold, now is the day of salvation," the error had been allowed to remain undisturbed in thought. Whenever it came to the surface it had been invariably dodged or sidetracked; so there it lay, ever ready to make its appearance at the least provocation.

One day the writer entered a grocery store to make some purchases. Under her arm was a copy of the *Sentinel*, carefully folded inside out, to insure protection from any chance adverse thoughts of mortal mind. Wondering what to buy for supper, the thought of sardines presented itself. It was

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years since she had tasted any, but here again the old serpent raised its head. She hesitated for a moment, turned to the clerk in a half questioning way, and then mortal mind spoke up: "I suppose there is no danger of ptomaine poisoning from canned goods nowadays, is there? They are much more carefully prepared, are they not?"

With a look of surprise at the speaker, the clerk replied very gently, yet with positive assurance, "Just use a little of what you're carrying under your arm there and you'll experience no danger." This rebuke so tenderly given, at once revealed a fellow student in Christian Science. Blushing with shame, yet filled with a deeper sense of gratitude and humility, the writer thanked this loyal student for his fearlessness in rebuking error and thus acknowledging Truth to be indeed the only way; whereupon he again replied, "And should we not be able to look a man in the face and speak the truth?" Then came gently, soft as a breath of heaven, these words of our Master: "Not that which goeth into the mouth defileth a man, . . . those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts . . . these are the things which defile a man."

With a deep sense of peace and joy the writer returned home. It seemed that a great need had been met. The sardines were eaten without a vestige of fear; instead, during the entire meal thought was so uplifted to a realization of the allness of Spirit and the nothingness of matter that an earnest prayer of gratitude went out to the great heart of Love for this experience and demonstration of Truth. During the peaceful evening that followed there came to remembrance, also in this connection, two other helpful passages of Scripture: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest;" and "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." These words of Jesus, so full of rich meaning, brought home more fully the lesson that now is indeed the acceptable time, and now the most convenient season in which to work out the problem of being; for only through prompt and continual practice may we who are striving for spiritual progress, hope to grow daily, patiently, and steadfastly, up into that perfect "stature of the fulness of Christ."

[Written for the *Sentinel*]

The Christ Child

GERTRUDE GOODING MC CLOUD

WE think of him as a little child who came long, long ago,
To bring his thoughts of purity to heal a world of woe.
The wise men and the shepherds,—all who beheld his light,—
Came from afar, to where the star had led them through the night.

Ah, but the Christ eternal through ages past had been
Ready to heal receptive hearts of thoughts of death and sin;
God's truth, forever shining through mists of mortal mind
Has ever been on this dark earth ready for men to find.

The Christ-child thought of Jesus was needed then as now,
To make men meek and humble, to teach them how to bow
Their heads in adoration to God, whose love, expressed
In purity and service, in him was manifest.

Our gifts of love and gratitude we give to Truth to-day,
Our praise to Him whose Christ we know has been with us alway.
Our lives in loving service we consecrate anew,
In memory of Jesus, who came His work to do.

Selected Articles

["Acknowledging God"—*The Christian Science Monitor*, Boston, U. S. A., Oct. 24, 1919]

In many ways and by many incidents the Bible teaches us that if God is forsaken or left out of human calculations altogether, the people perish. In the downfall of Sodom and Gomorrah, for instance, this lesson is paramount. Likewise in the insanity of Nebuchadnezzar. The latter is of more than usual interest at this hour. Babylon had evidently reached the zenith of her power and glory and, as the Bible record indicates, a well defined opportunity had come to Nebuchadnezzar to express his gratitude. But he spurned it. Overlooking the great city from the walks in his palace, he declared, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" His words, boastful enough in themselves, meant far more than is indicated on the surface, for they were evidently spoken with the intention of denying a most important fact, as recognized in Christian Science, namely, the power of accomplishment. Nebuchadnezzar's denial was complete, for, excepting himself, it included every one, even God. It was mortal belief, which cannot know God, good, and which was ready for self-destruction; that is to say, ready to revert to its original nothingness. The acknowledgment of God's omnipotence, or of good as All-in-all—the true basis for all understanding—having been forsaken by Nebuchadnezzar, his reason fled.

There is a close counterpart to this story of Nebuchadnezzar's insanity in the self-adulation and cruel egotism of Herod Agrippa I. He, too, allowed himself to be carried away by so-called mortal sense, until no good desire seemed left in him, no acknowledgment whatsoever of God, good, remained. His awful and sudden destruction as depicted in the twelfth chapter of Acts came upon him because he had forsaken God, good, willfully and completely.

In these incidents there are important lessons to learn. Do they not teach us, for instance, that when mortal belief has reached such a state of depravity that it is mere wickedness without any apparent desire for good, a man has no glimpse of Truth and therefore mortal belief is self-destroyed? Do they not show clearly that a false belief knows nothing and really is nothing; no law of being sustains it and it cannot make a sustaining law for itself? This is evidently also what Mrs. Eddy means when she tells us that "the nothingness of error is in proportion to its wickedness," or, to quote the entire sentence as found in "Science and Health with Key to the Scriptures" (p. 569), "The Scripture, 'Thou hast been faithful over a few things, I will make thee ruler over many,' is literally fulfilled, when we are conscious of the supremacy of Truth, by which the nothingness of error is seen; and we know that the nothingness of error is in proportion to its wickedness."

Now if the acknowledgment of all power of accomplishment as belonging to God was necessary in Nebuchadnezzar's time, much more so must it be accepted for to-day,—as much more so as the world to-day has advanced in spiritual understanding over the world of ancient days. Much is being said about mine and thine in this hour, but that question can never be settled until due acknowledgment is given to the source of all that is good. No man or group of men can afford to deny that "the kingdom, and the power, and the glory," belong to God alone, to Mind, and until this fact, which both David and Christ Jesus emphasized, is more universally acknowledged, discord will seem to abound

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in the world. Society, when it forsakes, like Nebuchadnezzar, the true foundation for all understanding, like him is bound to be punished for its arrogance; that is, it will have no true basis for the settlement of its difficulties until God is acknowledged as supreme. All that it builds will turn into ashes until Principle is taken into consideration and the proper acknowledgment is made that is due the supreme name of God.

There is, however, still another and different lesson to be learned from the Bible incidents just related, and that is that a man's life is not at all dependent upon a state of so-called health of the body. Both of the men referred to seemed until stricken to have an abundance of physical health. Rather is a man's existence entirely a condition or state of thought; it is a condition that depends for improvement upon the extent God or Principle is acknowledged as supreme, as All-in-all. "Health is not a condition of matter," we read on page 120 of Science and Health, "but of Mind; nor can the material senses bear reliable testimony on the subject of health." In other words, our true health may be said to be manifested by us, according to the degree of the understanding of Principle, God, which we possess, or according to the sincerity of the scientific acknowledgment of God that we make. In this understanding, however, we should remember that a grain of Truth understood outclasses an entire universe of material error or false belief. Even a little of this spiritual enlightenment, therefore, will preserve life and lengthen our days here upon earth. It is not an empty bit of phraseology, then, which the psalmist declares in so many places where he says that it is God that preserves our life from destruction; or, to use his own beautiful words from the fortieth psalm: "Let thy lovingkindness and thy truth continually preserve me." Whether it be, therefore, in the days of ancient kingdoms or in our own time, the acknowledgment of God as All-in-all is of prime importance.

The acknowledgment of God as supreme is most important because it is always the very first and simplest step by which we turn from matter to Spirit, from error to Truth, from chaos to Principle. It is one of the first proofs, as it were, of spiritual enlightenment, or that Truth has been accepted. No more comforting or scientific promise could be given us, therefore, than the one in the third chapter of Proverbs which Mrs. Eddy quotes with so much approbation. "Godliness or Christianity is a human necessity," she says in her Message to The Mother Church for 1901 (p. 34): "man cannot live without it; he has no intelligence, health, hope, nor happiness without godliness. In the words of the Hebrew writers: 'Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths;' 'and He shall bring forth thy righteousness as the light, and thy judgment as the noonday.'"

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[E. W. Broadbent in *Halifax* (Yorkshire, England) *Guardian*]

A clergyman states: "We of the Guild of Health are closely in touch with the doctors. We do not accept the Christian Science theory that medical aid is useless." Christian Science does not teach that at this stage of the world's understanding, medical aid is useless, and in speaking of medical practitioners, on page 164 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "It is just to say that generally the cultured class of medical practitioners are grand men and women, therefore they are more scientific than are false claimants to Christian Science. But all human systems based on material premises are minus the unction of divine Science. Much yet remains to be said and done before all mankind is saved and all the mental microbes of sin and all diseased thought-germs are exterminated."

Christian Science healing is based on the scientific and provable law of the reality or allness of Spirit and the consequent unreality or nothingness of matter. As we begin to see, therefore, and understand God's law we are able by the application of this law to overcome and destroy every false so-called law of matter with its beliefs of sin, disease, and death. Just as in the case of mathematics, however, we cannot demonstrate its higher rules until we understand the first ones, so in Christian Science we can only demonstrate what we understand, and conversely we only understand what we can demonstrate.

It is a great sign of progress for a clergyman of the Church of England to state that much harm has been done to religion by making people feel that ill health is sent by God, and that all disease can be relieved by mental treatment. In Christian Science, however, this mental treatment is the activity of divine Mind, and has nothing to do with human will, hypnotism, suggestive therapeutics, or mental science so called.

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[Harry Vandegrift in *Catholic Universe*, Cleveland, Ohio]

In the *Catholic Universe* there appeared an erroneous statement relative to the teachings of Christian Science. The statement in question appeared in an editorial entitled "Christian Science a Vain Delusion," and ran as follows: "While it [Christian Science] directly attacks the basal principle of Christianity by denying the divinity of the Christ, it calls itself Christian. While it contradicts the sources and criteria of knowledge, it usurps the name of Science."

In view of the plainly published teachings of Christian Science which have now been before the public for nearly a half century, the above statement falls mightily short of a proper relationship to the fact. Christian Science does not deny the divinity of the Christ. I submit the following in refutation of the charge. The second and fourth tenets of Christian Science are as follows (Science and Health, p. 497): "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

Can words be more clear and explicit on this subject? A sincere critic will not permit prejudice to warp his judgment. Men can be fair in matters to which they are opposed as well as in those with which they are in agreement. All of Mrs. Eddy's works abound in words the import of which is the diametrical opposite to those in the statement that Christian Science denies the divinity of the Christ. A Christian, according to a dictionary definition, is "one whose inward and outward life is conformed to the doctrines of Christ." Christian Scientists would emulate the master Christian in all his ways. Christian Science so teaches. I ask, Would not such a group of persons be as justly entitled to the name Christian and their claim to it as valid at least as that of others?

Christian Science goes to the very fountain-head of

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knowledge, to the all-knowing, all-wise, omniscient God, the creator of the universe; therefore the declaration that the source of knowledge is contradicted and the name of Science usurped is a misstatement of the facts. Apparently our critic has deduced his statement that the source of knowledge is denied, because matter is treated as a nonentity by Christian Science, and that therefore the realm of the physical sciences, from which evidently he understands all knowledge must proceed, disappears. This situation obtains because of the belief in matter, and Christian Science never concedes it in the absolute or spiritual sense, for it would be wholly inconsistent with and contrary to the understanding that God is the only intelligence and that God is omniscient.

Christian Science teaching is based upon the premise, according to the Bible, that creation is spiritual, that all substance is Spirit, which must be the absolute, real, and forever fact. The acceptance and demonstration of this is the mission of Christian Scientists. It can be demonstrated because it is a fact and it is therefore science in the highest and truest sense. Science is defined as "knowledge of principles or facts." Therefore instead of usurping the word science, Christian Science concedes all to it.

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[H. R. Colborne in *The Sunday Times*, Australia]

To evidence the fact that Christian Scientists are Christians, I would call your readers' attention to the directions given by Mrs. Eddy, the Discoverer and Founder of Christian Science, for the teaching in the Sunday schools. She explicitly lays down the rule that the "first lessons" should be the Ten Commandments, the Lord's Prayer with its spiritual interpretation as given on page 16 of Science and Health, and the Beatitudes. (See Manual, Art. XX, Sect. 3.) She also states in the textbook, "Science and Health with Key to the Scriptures," on page 448, "It is Christian Science to do right, and nothing short of right-doing has any claim to the name."

It is right and consistent with the teaching of Christ Jesus to heal all manner of sickness and disease and to relieve the oppressed, and Christian Scientists are doing this daily, according to the measure of their understanding of spiritual Truth. Men and women have been cured through the teaching of Christian Science, not merely of sickness and disease but also of various bad habits, such as drunkenness, debauchery, morphine and drug taking, and criminals have been reformed.

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Extracts from Letters

"During my service in the Army, Christian Science was a wonderful help to me and mine. Although I was raised in a Christian Science environment, it was not until a great sorrow came to my immediate family that I brought it into practical application in my daily life, and since then it has been our guide at all times. The particular experience of which I wish to speak began in the spring of 1918 when I was drafted from a trained position in the shipyards into service in the Army, resulting in a great sense of misplacement as well as financial limitation and separation from all those things which mean so much to us. I worked faithfully on the problem, and had help from a practitioner for my wife, who had by far the larger share of the burden to bear; but there seemed no yielding of the seemingly overpowering evidence of the senses, except in the sense of separation, which was overcome by absolute reliance on the ever presence of Truth.

"Upon going across to France I read Christian Science literature almost constantly, and this together with the application of what I learned enabled me 'to walk *over*, not *into* or *with*, the currents of matter, or mortal mind' (Unity of Good, p. 11). From the period of inoculation, from which I suffered no inconvenience or pain, to that of crossing the sea at the height of the submarine warfare without either fear or seasickness, all problems were solved except the one of limitation at home, and also a feeling of inactivity as regards military life, which I disliked very much. It was not until we had gone 'over the top' in the Argonne that these yielded, for there, while lying under an intense barrage, applying those pearls of great price, the truths of Christian Science, the fullness of God as Principle broke upon my consciousness with the radiance of a full day. I had reached the point where nothing but God could be of any benefit to me, and from that moment every semblance of inactivity in military work left me and I was able to be of much benefit to a number of men as well as take care of my immediate needs, one of which came in the form of an instantaneous healing of gas poisoning caused by the bursting of a gas shell in our midst which resulted in many of my companions being forced to go to the rear. Through the help of ever present Truth I was enabled to 'carry on' as well as go out on a volunteer patrol that night, which kept me in a driving rain until a very late hour, with no bad results, although doctors recommend absolute quiet for such cases.

"My debt of gratitude grew with each moment, and I wish to express at least a part of it for our Leader, Mrs. Eddy, who gave us this truth with the method of studying the same, making our help available at all times; also I wish to thank the Publishing Society for the vest pocket edition of the Bible and Science and Health, which enabled those who were interested in Christian Science to study it at all times under all conditions, even on the front line under shell fire. A fellow student of Christian Science and I went over the Lesson-Sermon under shell fire when there was a lull in the infantry work, as well as at every opportunity at each stage of our experience from the front line in the Argonne and Belgium to the peaceful confines of the Welfare Depots, so wisely planned by The Mother Church.

"Although active service had its urgent needs, the period following the signing of the armistice was not without its subtle snares, but thanks to the constant application of the truth, every suggestion of error that presented itself was overcome speedily. My experience has taught me much in the way of true humility, patience, and obedience, as well as appreciation of our home, together with the knowledge that God is ever available, and that there is no separation for those who dwell 'in the secret place of the most High.'"

"The inclosed amount is sent to The Christian Science Benevolent Association fund in grateful recognition of the privilege of contributing to this worthy branch of our cause. Error has tried to make the writer believe that it would be wiser to wait in sending a contribution until such time as a much larger amount could be sent, but to-day, reflecting upon the vast amount of good which this Association will bring to humanity, came the desire to participate in the establishing of this healing work, in however small a degree, and the realization in a measure of the true sense of giving. How true are our beloved Leader's words (Science and Health, p. 79), 'Giving does not impoverish us in the service of our Maker, neither does withholding enrich us.' I am indeed grateful for what Christian Science, through its various channels, is doing toward bringing harmony to all mankind."

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Editorial

Divine Love Symbolized

When the untutored Indian of the American plains is asked to draw the figure of a man, if he is able to make any elaboration he will depict him with war bonnet or weapons, showing that to him the typical man is the warrior. In the same way the too much tutored European presenting his symbolical man will reproduce by the million a lithograph of his ruler glowingly depicted with sword and helm as a war lord. Even in countries of moderation it is too often the officer who can make underlings fawn, the executive who shows severity to his helpers whom he calls subordinates, the financier who can tax the people and contemn them, the successful politician whose habit is to rule or ruin,—it is these who are viewed as typical examples. The qualities of mercy, self-restraint, and courtesy, the activities of gentle ministry to others, have ever been too scantly valued. Were the case of the man who fell among thieves on the Jericho road reported to suit the general expectation we should read of the thieves' boldness, of the amount of their booty, of their stratagem and clever escape; then there would be a brief mention of the fact that their victim had been picked up and rescued. But when Jesus of Nazareth told the story he spoke as a poet, and made a presentation of the mercy which should be inherent in the heart of every true man so that the whole world is enabled to learn a deep lesson regarding the operation of the Golden Rule and the right practice of Christianity. Men, therefore, should no longer glorify any robber, whether it be "bag-baron" by admiration or "crag-baron" through fear; but should have the moral courage to act from such humane motives as were revealed by "the good Samaritan."

The question of the hour, the question to be asked while the Christian world is celebrating the Nativity is this: Shall there be born to mankind at this Christmastide the true idea of what man is? Do the sufferings of the trying years of war suffice to enable men to discard as type and pattern the boastful war lord, inconstant, cruel, destructive? Can the scientifically Christian ideal arise, so that not the warrior but the mother shall be chosen for pattern and exemplar, revealing constancy, compassion, healing, and restoration? The wise at heart are seeing that we must inevitably at some time turn from Ishmael and Cain and Barabbas and choose the Christ, and those who understand Christianity see it to be likewise inevitable that a continuing unfoldment of scientific Christianity shall accomplish, as with mother-love which will not be denied, the salvation of the world. In "Science and Health with Key to the Scriptures" (p. 561) Mrs. Eddy says: "John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost,—divine Science. As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood."

The world has been too content with its material type, too irresponsive to the divine ideal. The typical man has been the one in whom inhered the characteristics of the male members of the group. Were they warriors, brigands, merchants, herdsmen, shepherds, the chief one would be representative of the group in character, and a pattern for the young men. It is easy enough to see that when men imaged God He was conceived of as having masculine characteristics magnified. The reversal of age-lasting misconceptions was brought about when through dawning Christianity there came the revelation of man from above, and by the mystery of the incarnation the true type and pattern was unfolded. The ideal for man was manifested in Christ Jesus as "Emmanuel, which being interpreted is, God with us," the saving influence in the world that signalized the Christian era but is from everlasting to everlasting.

Why is it that with all the ameliorating influences of Christianity men still have war in their hearts? In the old days they were interested in the chase because it kept them fit for war; but even now men say, "War is man's game." In a peaceful activity of life we find the shepherd lifting from the snowdrift the untimely lamb and bearing it to his fireside that it may have the kindly care of a woman. But what of the lambs fallen among wolves? Is there not need everywhere for that help and caring which can only be given by one, whether man or woman, who has the mother heart? Indeed it is the womanly quality that worthily represents man. This, of course, is a hard saying for the bully and the heartless business man; a hard saying for the slaver and the sensualist; but what a joy it is to the enslaved, to those who are oppressed, to all those who are the lost children hemmed in and terrified by human wolves.

In logic man is the term for the genus including men and women and children too, and comprehending human beings of all races and conditions, in all climes and ages. In metaphysics man stands for God's idea, the image and likeness or expression of Deity; hence the definition of man given in the textbook (Science and Health, p. 475), "He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness . . . that which has not a single quality underived from Deity." With this definition understood it must be evident that mankind will eventually lay aside its belief of man in the flesh and woman in the flesh with separate and warring interests. The man whose hand is against every other man, the nation that is continually wielding the sword against other peoples, the unscrupulous conqueror, the subtle schemer and betrayer, indeed all the activities which seem to have gone to the building up of evil in what is called human history, will tend to disappear, and a new world will appear wherein are new motives, new joys, new gladness of such a sort that the felicity is recognized to be indestructible because it is the development and expression of Principle.

We are beginning to understand a little of the unfolding of Christian Science teaching, and what our textbook discloses in the chapter on the Apocalypse (Science and Health, p. 561) is worthy of prayerful consideration: "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood. The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea."

William P. McKenzie.

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"The government shall be upon his shoulder"

"FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace;" so wrote Isaiah of the Christ and his universal kingdom. This perfect ideal of government, belonging to God and expressed by His Christ, has been sought by people of all ages. Ever since Moses proclaimed from Sinai God's law as revealed in the Ten Commandments, God's acknowledged people have been expected to present the highest understanding of what God's government really includes.

In later years there has come a deep, underlying conviction that in some way Christianity must be demonstrated in such perfection that the unity among men, which will evidence the ideal government and will prove the possibility of freedom from all discords and dissensions, shall be realized. The schools for the most part have postponed to an unknown future heaven the hope of this practical, present proof of Christ's reign, thus leaving the world in a well-nigh fruitless search for some satisfying concept of government for its present use. Inasmuch as men have failed to know God as divine Principle, Love, they have not based their concepts on a perfect premise, and their conclusions, therefore, have fallen short of the perfect Christ-ideal.

Jesus, however, presented the availability and necessity of understanding God's government and man's power of expressing it, giving to all men the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Through his every word and deed he, himself, proved that this perfection could be realized here and now, for he always refused to be governed by aught but God, thereby manifesting the ever presence of the Christ, or God's spiritual, perfect man. In "Science and Health with Key to the Scriptures" (p. 332) we read: "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth."

Now Christian Science teaches that if men are to follow in the footsteps of Jesus they, too, must demonstrate the Christ; for how else can the reign of Christ be evidenced and God's kingdom come "on earth, as it is in heaven"? This in no way implies an arrogating to one's self of any power, but on the contrary demands the exercise of the perfect humility which will acknowledge no power apart from the Christ. Indeed, Christ, Truth, alone is potent, and it is only as men recognize this and seek Christ and Christ alone that they can expect to triumph over the evil beliefs which Jesus denominated as the liar and his lies and which constitute the supposititious opposite of the divine selfhood.

Christ, Truth, is the Savior yesterday, to-day, and forever. As mortals awaken to feel their need of this Savior, they become willing to accept divine Science and find in its teachings the way not only to acknowledge, but also to demonstrate, the Christ. This wonderful living Christ, Truth, is always at hand to control every situation, and every one must at some time yield completely to its dominion; for does not the Bible tell us that every knee shall bow and every tongue confess the Christ? As men turn from the falsity of error and its deceptions to the life-giving power of Truth's government, they are inevitably confronted with the results of mistaken education, which has insisted that mortal man is the expression of both truth and error. Believing that the truth is in and of mortal man, it is quite impossible to prove it to be the power of God. The moment one can see that divine truth wherever manifested is always the Christ, the Son of God, he begins to recognize its mighty power for good, and the reign of Christ has commenced in his consciousness. "The real man being linked by Science to his Maker," says Mrs. Eddy in Science and Health (p. 316), "mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship."

Then mortal man needs to open his eyes to see the marvelous nature of this Christ, Truth, on whose shoulder the government must finally rest. He must soften his heart that he may not be deceived into resisting this wonderful redemptive power, which is always at hand to deliver from every claim of evil. He must awaken to the availability of this impersonal Christ, which is equally everywhere, to be demonstrated through holy thinking and living. This spiritual discernment will destroy fear and doubt, it will banish all desire for personal control; for it will know that the Christ is everywhere to correct and govern with its hallowing truth. Clinging to this perfect Christ, there will result the understanding of unity which can only be gained therein, and which will bring the blissful experience of seeking one's own in another's good. It will quench all desire to sin and will bring to light all the glories of perfect man, the ideal Christ, expressing always and forever the perfect government of perfect Truth and Love.

As our Leader tells us in Science and Health (p. 565): "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love."

ELLA W. HOAG.

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Among the Churches

Current Notes

NEWARK, N. J.—The edifice of First Church of Christ, Scientist, now under construction at the southwest corner of Clinton and Hillside Avenues, is after the design of the Italian churches in Lombardy. The building will have a frontage of 130 feet and a depth of 62 feet. The congregation has been meeting in the Masonic Temple at 16 Hill Street, and the building committee is planning to rush the construction with the purpose of holding services in the new church soon after the first of the coming year. The excavation work has been started. The interior will be so arranged as to provide for the seating of eleven hundred persons.

Newark News.

ASTORIA, OREGON.—The number of pieces of Christian Science literature distributed by boxes at depot, theaters, river boats, Alaska fishing boat, lighthouses, and other places, as well as through the mail, from January 1 to July 1, 1919, was as follows: 115 *Journals*, 571 *Sentinels*, 5 *Heralds*, 2405 *Monitors*, 2 *Quarterlies*, 1 pamphlet; making a total of 3099 pieces.

JAMAICA, LONG ISLAND, N. Y.—With the purchase, by a member of the Christian Science Society, of the Hicks estate property on the westerly side of Clinton Avenue, near Shelton Avenue, it became known that the Christian Scientists contemplate the erection in the near future of a church.

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The property has a frontage of 100 feet and a depth of almost 200 feet. It is in one of the best residential sections of Jamaica. The Christian Science Society has been holding its meetings for the past few years in the Jamaica Masonic Temple.—*Flushing Journal.*

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The Lectures

Milwaukee, Wis. (Second Church).—Dr. John M. Tutt, lecturer; introduced by B. F. West, who said in part:—

It is related that over in France, after a battle of unusual intensity that had raged all night and left the fields covered with the bodies of the slain, the morning dawned with a wonderful peace and tranquillity. Contrasting strangely with the gruesome sights of the battle field were the beautiful sunrise, the marvelous tints of the sky, the perfume of flowers growing everywhere abundantly on the battle field, and the joyous caroling of the birds, glad that the sun had risen—all seeming to contradict and deny the presence of death and horror. It was as though somewhere in the great world of life there was a consciousness that had no knowledge of discord, a consciousness that was above and beyond the power of evil to penetrate or disturb.

Upon the troubled scene of mortal existence, not very unlike that of the battle field, for on every side we see the marks of conflict, men falling by the wayside, the ravages of sin, disease, and death—upon this troubled scene the dawn of Christian Science arises, dispelling the dark shadows and revealing a consciousness that is above and beyond the power of evil to disturb, revealing a wonderful peace and an understanding that heals and saves. It is the consciousness of the infinite God. That this consciousness is attainable by each and every one is the message of Christian Science.

Los Angeles, Calif. (joint lecture).—John Randall Dunn, lecturer; introduced by Edward J. Vaughn, who said in part:—

The thought is very prevalent in the world that religion is something apart from business and daily living. Christ Jesus, who was at once the greatest teacher the world has ever seen, neither taught nor recognized such division of man's activities; and his saying that he must be about the Father's business, showed his inclusion of all activity in one supreme design,—for God is the Father, and God is infinite, All. The teachings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, as set forth in her writings, are in scrupulous accord with the doctrines and religion of the great Master. Her unnumbered students throughout the world have learned something of the truly profitable privilege of being unselfish, and many of them are blessed with abundant riches that have come of right doing.

Chicago, Ill. (Fourth Church).—Prof. Hermann S. Hering, lecturer; introduced by George E. Fuller, who said in part:—

A news item in a Chicago paper recently stated that the authorities at Jerusalem had decided to forbid bathing in the river Jordan. American medical doctors had convinced them that the river was a carrier of dangerous disease germs. For centuries religious faith has centered about that river. It enriched Bible history even before John baptized Jesus in it. Since then religious sentiment has caused thousands of pilgrims to visit it, bathe in its waters, and carry away the waters for use in special religious rites. We may smile at the simplicity of this religious faith, but we need to be reminded that here is another evidence of the activity of materia medica faith in matter usurping religious faith in matter—medical belief displacing religious belief. And we should be awake to the situation uncovered by this incident and similar ones. Must we accept this new order of belief, this change of faith? Where do we stand?

On this point two inspired statements of Mrs. Eddy in her book, "Science and Health with Key to the Scriptures," are of deep significance. On page 430 she says, "Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter;" and on page 23 she says, "'Lord, I believe; help thou mine unbelief!' expresses the helplessness of a blind faith; whereas the injunction, 'Believe . . . and thou shalt be saved!' demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God." Clearly, spiritual understanding is what we need to offset and combat the blind beliefs and popular faiths of all times, including our own; and spiritual understanding is revealed only to the receptive heart through Christ in Christian Science.

London, England (Sixth Church).—Miss Mary G. Ewing, lecturer; introduced by K. F. Knudson, who said in part:—

For over four years this country and her allies sustained a burden which we should probably have considered impossible to bear, could we have peeped into the future in August, 1914. If we are asked to explain how it was done, we shall no doubt be unanimous in saying: Because an ideal of supreme value to us was at stake, an ideal more valuable than riches, friends, home, yes, more valuable than a material sense of life itself. All these things were felt to be valueless, were our ideals of justice and freedom shattered. In fact it was a spiritual idea which guided and sustained.

The war is past, but can we honestly say that those who stood united during those years are united in their aims and aspirations to-day? Do they not rather feel that their respective interests conflict and that the happiness of one individual or class must be at the expense of another? Now, why is that? Is it unreasonable to think that just as obedience to a spiritual ideal protects the interests and prosperity of nations, so can the happiness of classes and of individuals be secure if we gain sufficient understanding of and consequent faith in spiritual power through reliance upon which we shall have all other things added to us, such as prosperity and peace of mind and their natural result, health? It is the purpose of Christian Science to give humanity a practical and understandable ideal which can achieve this.

New York, N. Y. (Third Church).—Frank H. Leonard, lecturer; introduced by George Falkenstein, who said in part:—

If we were to search deep enough in human consciousness to discover the cause of most of our actions and transactions, probably most of us would be surprised to find that fear—fear of the future, of the unknown, of possible and impossible happenings, of poverty, of disease, of punishment, of loss, and of loss of life in particular—is the motive power of much that we think, say, and do. But this would not be so if we all took God at His word, as it comes to us through the vision of Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." It is lack of absolute trust in the one God, the infinite Father, that begets fear; and it

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is ignorance of God's being that prevents this absolute trust in Him.

The world to-day, having just passed through a terrible period of the results of ignorance and fear, has awakened to the demand of the proverbs: "Get wisdom, get understanding: forget it not;" "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." Christian Science, better than any other religion, philosophy, or system of ethics, imparts the true knowledge and understanding of the all-embracing, all-governing Father, whose love casts out fear of every kind; and Mary Baker Eddy, the Discoverer and Founder of Christian Science, in her life reflected this love, and continues to reflect it in the teachings embodied in her writings and institutions.

TONOPAH, NEV. (Society).—Paul Stark Seeley, lecturer; introduced by Samuel Hallet Crittenden, who said in part:—

The world to-day is seething with unrest and hatred. While organized armies have ceased to destroy each other, yet the causes which precipitated the world conflict have not been eliminated. The world is crying for peace, and there is no peace! In our own prosperous mining camp, we see that class antagonism has done its work—not a wheel turning! Distrust, suspicion, hate, rampant! Can the mere signatures to agreements heal the breach?

We see in our land endless commissions and arbitration boards laboring over differences. After vast toil an award is announced, and yet the ink is barely dry before new issues arise. What will be the end? Is there any hope that the old systems can be doctored to meet the situation? is there any philosophy that can solve the problem? any new arrangement of laws that will insure health, prosperity, and happiness for man? But if we could find out just how to get along with our neighbor, what rule or procedure to follow in our business dealings, how to live harmoniously with those with whom we come in contact, the situation would be clarified wonderfully, since the community problem or national problem is simply a multiplication of the individual problem—and harmony multiplied a million times will be always harmony.

ZANESVILLE, OHIO (First Church).—Judge Samuel W. Greene, lecturer; introduced by E. F. Grimsley, who said in part:—

Mankind is continually reaching out for peace, health, and happiness, which can only be gained through right thinking and acting, and the right understanding of God and man. Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Through the study and practice of Christian Science thousands of people throughout our land and other parts of the world are experiencing and testifying to a sense of freedom from sickness, sin, and all discordant conditions, such as they have never experienced before.—*The Times Recorder.*

TACOMA, WASH. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Clara M. Knatvold, who said in part:—

While looking over the large audience gathered here this evening, I was forcibly reminded of that memorable meeting of Jesus and the woman of Samaria at the well, where she had come to draw water at the noonday hour, and of her urgent request of the Master that he give her to drink of that other water, that she thirst no more. The world is athirst to-day and, like the Samaritan woman, is crying out for that living water. The spiritual yearning in man cries out for an answer to the question, Who, where, and what is God?

ROCHDALE, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Bertie Howarth, who said in part:—

We are to-day on the threshold of a new era. On every hand men are reaching out for greater freedom than they have had in the past. Systems and conditions which have obtained perhaps for generations are being weighed in the balances, and unless they can prove their utility to-day, are being thrust aside as useless. This is surely good, for it shows that men are at last beginning to wake up to realize somewhat of their rights as sons of God, rights which decree that man shall not be in bondage to anything, but shall have freedom and dominion—dominion "over all the earth."

In spite of all this, however, we find that even where material conditions have improved, men and women are going through this world still unsatisfied, sick at heart, weighed down by burdens of sin, sorrow, disease, ignorant how to obtain their freedom; and they begin to realize that, after all, material things do not, can not satisfy. Where, then, must man look for relief? The answer to this question was given by our Master nineteen centuries ago in the words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christian Science shows how this may be done, and it is proving every day that these words are as applicable to-day as when they were first spoken.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Mobile: Battle House Auditorium, 3:30 p.m., Dec. 28.
Montgomery: Church Edifice, 16 High Street, 8 p.m., Dec. 26.

CALIFORNIA—El Centro: Palace Theater Building, 3 p.m., Dec. 28.
Los Angeles (joint lecture): Shrine Auditorium, 655 West Jefferson, 3 p.m., Dec. 28.

CONNECTICUT—Bridgeport: Church Edifice, 871 Lafayette Street, 8 p.m., Dec. 28.

ILLINOIS—Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., Jan. 3.
Chicago (Sixteenth Church): Masonic Temple, 1716 Lunt Avenue, 8 p.m., Dec. 20.
Monmouth: City Hall (?), 8 p.m., Dec. 19.

KANSAS—Beloit: Church Edifice, Hersey Avenue and Third Street, 8:30 p.m., Jan. 5.

MASSACHUSETTS—Winthrop: Winthrop Theater, Winthrop Center, 3:30 p.m., Dec. 28.

MISSOURI—St. Joseph (joint lecture): First Church Edifice, Twelfth and Felix Streets, 8 p.m., Dec. 19.

MONTANA—Butte: High School Auditorium, 8 p.m., Dec. 29.

NEW JERSEY—Hoboken: Hoboken High School Auditorium, 3:30 p.m., Dec. 21.
Plainfield (First Church): Proctor's Theater, 216 West Front Street, 8:15 p.m., Dec. 28.

NEW YORK—Brooklyn (Second Church): Church Edifice, Sixty-seventh Street, between Third and Fourth Avenues, 8 p.m., Dec. 30.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Dec. 29.
New York (Eighth Church): Hotel Commodore, 3 p.m., Dec. 27.

OREGON—Portland (Second Church): Church Edifice, East Sixth Street and Holladay Avenue, 8 p.m., Dec. 29 and 30.

VERMONT—Burlington: Majestic Theater, 8 p.m., Dec. 28.
Rutland: Playhouse, 3 p.m., Dec. 28.

WASHINGTON—South Bend: Grand Opera House, 3:30 p.m., Dec. 21.
Walla Walla: Keylor Grand Theater, 3:30 p.m., Dec. 28.

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Testimonies of Healing

I feel that I must express my gratitude for the manner in which my need has been met. While serving in the Royal Navy I was stationed at a camp about two miles from my home for several months after the armistice was signed. My boots, a heavy service pair, chafed my heels, causing one of them to blister. The blister burst and another came; probably five or six burst and were replaced by others before I took much notice. Then one day my foot and leg ached so that it was very difficult to walk. On arriving home at night I examined the foot and found there was a hole at least half an inch across and nearly half an inch deep in my heel. The surrounding flesh was purple, the ankle swollen, and there was a large swelling in my groin.

A Christian Science practitioner was asked for help and the next morning all pain was gone. On entering camp I asked a sick berth steward if he would give me a bandage to keep the dirt from my heel as it was chafed. He came to my office to put the bandage on for me, but when he saw the hole he at first refused to do so, stating that my foot was poisoned and it would be necessary for me to go to bed for about four days and have hot fomentations, or I should probably lose the leg. When he found, however, that I would not lay up but intended to go on with my work, he bandaged the heel for me. I was enabled to do all my work that day. The next morning my sick berth friend again advised me to go to bed, but when he took off the bandage which he had put on twenty-four hours before, the hole was perfectly filled up and the swelling gone. The bandage was clean lint with no dressing of any kind upon it.

While at sea I received much help from Christian Science in a number of ways, and I feel very grateful that I have been brought to know even a little of the truth which makes free.—Arthur Cross, Southsea, England.

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Six years ago I began the study of Christian Science. I did not take it up for physical healing, though it was much needed, but from a compelling necessity to find God. From the day I began to read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature, I forgot my physical self, and one day, about a month later, suddenly awoke to the realization of perfect health. Nervous exhaustion, tubercular bronchitis, rheumatism, serious eye trouble, and many other ailments have disappeared. I did not know that health and abounding strength are manifestations of God, and was most impatient and ungrateful because they had manifested themselves so perfectly and the spiritual light and understanding I so much desired did not come; but now, since the day is dawning for me, I can truly say that I am grateful for the necessity for long, earnest, and prayerful study. Many faults of disposition are being corrected, much fear is being destroyed, and material needs are being supplied. When loved ones passed on I was kept in perfect peace. In my family many beautiful proofs of the power of Life, Truth, and Love, both to heal and to protect, have been established.

I am most grateful for all the help that has come to me through the activities of our church and through the literature, and for the encouragement gained through seeing the growth in Truth and Love expressed by my coworkers. For membership in The Mother Church, also in a branch church, for class instruction and the privilege of membership in my class association, and especially for the opening up of the Bible which our "Key to the Scriptures" and the daily study of the Lesson-Sermons have brought to me, I am also grateful. Because of the darkness of the night out of which I have been led, I know that there is no condition which cannot be corrected by the truth, if faithful work is done according to the rules given by our dear Leader, Mrs. Eddy, who has taught us how to follow the Way-shower, Christ Jesus.

(Miss) Edith L. Fetterman, Washington, D. C.

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On page 540 of Science and Health Mrs. Eddy has written, "The muddy river-bed must be stirred in order to purify the stream." Before I understood anything about the truth as it is taught in Christian Science, my mentality, with its sick thoughts, its fears, limitations, jealousies, hate, and selfishness, was indeed like a "muddy river-bed," and in great need of being stirred and purified. I am very thankful to say that the needed purifying process has been started and I know that it will continue until I can say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith." For over eight years Christian Science has been my only physician and my constant protection, and it has never failed me when I have honestly and consistently applied its teachings. I have been healed of an ulcerated tooth, of headaches and nervousness, and many disagreeable traits of character have been overcome. I am truly grateful for every physical healing, but far more so for the spiritual unfoldment and enlightenment that Christian Science has brought to me.

I am very glad to say that both my mother and my father have been greatly benefited by Christian Science and they are truly grateful. For many years my father had been a chronic invalid, suffering severely and frequently from stomach trouble. About seven years ago he was healed in Christian Science, and there has never been any return of the difficulty.

I am most grateful to Mrs. Eddy, and deeply thankful for the purity, love, and self-sacrifice which enabled her to give this healing and liberating truth to the world. I wish also to express my appreciation for all our literature, including the Lesson-Sermons, which are unfailing sources of inspiration and help. I humbly desire that I may learn so to live that my actions at all times express my gratitude.

(Miss) Mildred Morrison, Iowa City, Iowa.

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Nine years' study of the teachings of Christian Science has wrought such changes in my life that I find it difficult to reconcile the man that I knew as myself before taking up this study, with the man who fills that place in my thought at the present time. The first man was a confirmed dyspeptic, was suffering from chronic bowel trouble for which he had taken medicine more than twenty years, sick headaches which appeared about every three weeks, and bad colds, often accompanied by severe attacks of neuralgia lasting several days and making sleep impossible without the use of opiates. He was a constant user of tobacco and liquor, was extremely nervous, and had worn glasses more than ten years, it having been impressed upon his mind that he would never be able to read or do any kind of close work without them. Pills, powders, and tablets formed a very important part of his daily diet.

This man has been regenerated. The man that I recognize as myself to-day has not employed a physician or taken a drop of medicine for nine years; has not used tobacco or liquor for eight years; has not worn glasses for five years,

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and was healed of dyspepsia, bowel trouble, sick headaches, predisposition to colds and extreme nervousness, during his first reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Discoverer and Founder of Christian Science. I am extremely grateful for these healings, not alone because of my increased bodily comfort, but because I know them to be the physical manifestation of a better understanding of the Science and harmony of being—the allness of God, the perfectness of man, His image and likeness, and the nothingness of matter and its so-called laws.

Christian Science has taught me to love the Bible; it has given me a practical religion, rules for the conduct of life applicable to every day of every year. It has given me a better concept of what it means to have "no other gods," and to love one's neighbor as one's self. I am grateful for having lived in the age in which Christian Science came to the world, when "he sent his word, and healed them."

FRANK P. GILMORE, Portland, Ore.

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Christian Science has been the only physician for myself and my three children for the past five years. They have been healed of chicken pox, measles, whooping cough, and other ills too numerous to mention. My little boy when five years old was very quickly healed of a bad attack of the croup. Fifteen minutes after I talked with the practitioner over the telephone he began to get better and in an hour he went to sleep. He slept perfectly till morning, and has not suffered from this trouble since. Two of the children recently were attacked by scarlet fever but they came through it beautifully, and the little girl, four years old, did not have it at all.

God's power has been proved to me many times. I was healed of a bowel disorder of several years' standing, and ptomaine poisoning in a very bad form was overcome in one day. For these healings I am very grateful. I have been benefited in every way through this great truth that was given to us by Mrs. Eddy, and it is my desire to be able to help others as I have been helped.

(Mrs.) MAUD OPAL BERKLEY, Downs, Kan.

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A little while after I became interested in Christian Science I was taken with chills and fever. A practitioner was called, treatment was given me, and I was healed. Since then I have overcome headaches, from which I had suffered since a child. Last winter I was healed of influenza. I suffered so severely from this trouble that my husband could not remain in the room with me during the nights, so we deemed it best to call a practitioner. She came and worked with me overnight and the next morning I was up and about my household affairs, healed. We cannot find words to tell the many wonderful and good things that have come to us since we have been in Science. I shall always have a deep appreciation of Mrs. Eddy, who found the way that leads us to Christ and the demonstration of God's power to heal and make us free.

(Mrs.) MYRA B. WHITLEY, Boswell, Okla.

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My attention was first called to Christian Science by the remarkable healing of a relative. This demonstration led me to have treatment for eye trouble that was seriously interfering with my school work. I was healed in five treatments and have never had any return of the trouble. Later I was helped to overcome a sense of nervousness at examination time and the thought that I could not understand mathematics. I am very grateful for the privilege I had for several years of attending Sunday school, also for our periodicals, which I find to be a source of ever increasing help and encouragement. For the many other blessings that I have received through Christian Science I am deeply grateful.—(Mrs.) HAZEL FRANZ, Los Angeles, Calif.

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I feel that I should acknowledge with gratitude a healing experienced in the summer of 1918. When my husband and I were returning from our vacation, taking the trip on a tandem motor cycle, I began to feel ill with severe pains in the head and stomach. I tried to help myself but was not very successful, and soon after reaching a hotel in Pittsfield, my husband telephoned for a Christian Science practitioner, as I was in considerable pain and found myself growing numb. To mortal sense the disorder seemed to be ptomaine poisoning. Within an hour after the practitioner started treatment I fell asleep, waking later to find that every trace of pain had vanished, and in the morning we were able to resume our journey.

Physically and mentally both my husband and I have been benefited greatly through Christian Science and we are more than grateful for it.

MRS. WALTER N. HEATH, Salem, Mass.

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My thought constantly goes out in praise and thanksgiving to God, divine Love, for the healings that have come to me through Christian Science, as given to us by our revered Leader, Mrs. Eddy, who through her great love for and obedience to God has made the way so plain for us that all who seek may find God and finding Him, as a divinely natural consequence, find man as His image and likeness. After several years of constant study and application of Christian Science, I have become physically well and strong. From earliest remembrance I had never known what it was to be free physically. The whole body was sick, and I never knew what it was to have a day free from aches and pains, while many days were spent in bed. Through the faithful study of Christian Science, together with the help of practitioners, I was healed of the sense of separation and of the belief that man can ever even for an instant be separated from his Maker, divine Mind, and was also freed from physical suffering.

Words cannot express what Christian Science has done for me and for my family. During the last eight years it has supplied our every need.

(Mrs.) JENNIE E. SWAN, Salamanca, N. Y.

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It is about nine years since I first heard of Christian Science, at a time when I was in great need of physical healing. When only two years of age I had a severe sunstroke, and I never recovered from the effects of this until I was healed in Christian Science. I was such a physical and mental wreck that it was impossible for me to attend school more than a few months at a time without having a nervous breakdown, and as I was very fond of study this was a great trial to me. I also suffered severely from throat trouble, heart disease, bowel disorder, biliousness, and other complaints; in fact, most of my time was spent on a couch. After three weeks' treatment from a Christian Science practitioner these ailments left me one by one, and I was also enabled to discontinue the use of glasses, after having worn them for five years.

A short time ago I had a little experience which was of great help to me. I had been suffering from backache in a

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severe form for some days and could hardly walk about. One evening I mentioned this condition to my mother, who said that we should realize the unreality of it; so I tried to lift my thoughts above materiality for a time, and after a while the words came, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High." I was rather astonished, as I seldom if ever think of this verse. I got up and went for the Bible so that I could read the words correctly, and then found that the backache had entirely vanished, and the strength I experienced was wonderful.

It would be quite impossible to express my gratitude for Christian Science.—(Miss) Lily Turpin, Leeds, England.

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For years I took special delight in ridiculing what I thought Christian Science to be, but the time came when I, too, was forced to turn to it for relief. Our baby, who had not been expected to live, was perfectly healed by Christian Science in a very short time, and my wife, who had been suffering from a very serious condition, was soon restored to health. I was healed of an eye trouble said to have been inherited and pronounced by several of the best oculists to be incurable and beyond the remedy of glasses, because any lens that might help the vision completely destroyed the focus of the eye. For the past eight years I have been able to use my eyes under any and all conditions without the slightest pain or inconvenience. When I had been reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for about two weeks I realized one afternoon about five o'clock that I had not been smoking since lunch time, which was an unheard-of thing as I had been a slave to the habit for years and was accustomed to smoke continuously from early morning until late at night. All desire for tobacco had left me, and it has never returned.

Christian Science has completely remade our family, and there is never a day that we do not have added proofs of God's care and protection. At the time I began studying Christian Science the so-called "family Bible" was found in the bottom of an old trunk, where it had been for several years, but since that time several copies of the Bible have been in regular use in our home. In addition to my gratitude for the numberless blessings that have come to our family through Christian Science, I am particularly grateful for Mrs. Eddy's wonderful wisdom and foresight as manifested in the way in which she established this great movement. Not only do Christian Scientists owe to our beloved Leader an endless debt of gratitude, but as a direct result of her loving labors the world is fast learning the boundless meaning of the opening sentence of the Preface to Science and Health, "To those leaning on the sustaining infinite, to-day is big with blessings."

J. R. McCleskey, St. Louis, Mo.

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When I turned to Christian Science I was suffering from a complication of diseases, among which were heart and stomach trouble, enlarged glands of the throat, and extreme nervousness. One of the best physicians in this part of the state, after treating me for a year, advised my family to send me away from home for a change of climate and scenes, saying I could not live but a few months. I therefore went to stay with relatives in the northwestern part of the state, and while there became interested in Christian Science. I asked for help from a practitioner and the stomach trouble was overcome in the first treatment. I was soon able to come home and in a few weeks was entirely well. Christian Science has since been my only physician, and it has never failed me.

I have not words to express my appreciation for the Christian Science literature. I thank God that He gave to the world this revelation through Mrs. Eddy, and my greatest desire is to learn more each day and be a help to others.

(Mrs.) Christine Briggs, Fate, Texas.

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Five years ago when Christian Science healed me of a condition which threatened to result in a malignant growth, if an operation was not performed, I thought I knew what gratitude meant; but since then I realize that such a healing was only the forerunner of the Christ—the voice in the wilderness which cried, "Prepare ye the way of the Lord." In the last few months, through Christian Science, I have been sustained and comforted through "the valley of the shadow of death" to such an extent that I have been able to prove for myself and others, in spite of many temptations, that there is no separation from divine Love; no situation in which we are not protected; no decision to be made which Mind does not direct; no sorrow which Truth does not overcome, as we advance in our understanding of man in the image and likeness of his Maker.

I acknowledge with conviction my indebtedness for the class instruction that made it possible for me to attain a demonstrable knowledge of divine Principle which creates and governs the universe and by which we reverse the inharmonious testimony of human experience and affirm and demonstrate the accurate premises and conclusions that obedience to the First Commandment demands.

(Mrs.) Jessie Ellett Mitchell, Downers Grove, Ill.

✧

Seven years ago, when Christian Science came to me, I was a physical and mental wreck. I had been under a physician's constant care for three years, gaining little if any help, and was finally told that no medicine would cure me and that an operation was necessary. I was indeed as one in the sea with nothing to hold to, for I preferred death to an operation. Christian Science came to my attention, however, and by the time I had read the first fourteen pages of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I had found that for which I had been seeking and was instantly healed of nervous prostration. Through the earnest study of the Bible and Science and Health I was able to realize that sight is spiritual and to lay aside glasses which the oculist said it would always be necessary for me to wear.

While most grateful for the physical healings, my gratitude for the mental and spiritual regeneration is beyond expression. Early in my interest in Christian Science I became a member of The Mother Church. I am indeed very grateful for all the periodicals, and for the many ways for helping mankind established by Mrs. Eddy. Words cannot express the happiness I receive from the study of this beautiful, demonstrable religion. I can only prove my gratitude by being faithful to God and to the works of Christian Science.

(Mrs.) Sadie Warner, Salem, Ohio.

✧

Many times at Wednesday evening meetings I have listened to the testimonies given and always there were those who expressed gratitude for the spiritual uplift, and I have thought, Why does not the spiritual unfoldment come to me, so that I might honestly give such a testimony? I

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looked for a miracle to come into my experience, such as would change entirely my disposition and circumstances, and so temporarily missed recognizing my first healing, which was beautiful and permanent.

For many years my work called for long hours of standing and I could not remember a time when there was a day's freedom from backache. About three weeks of Christian Science treatment brought a complete healing from this trouble, and I am very grateful for it. A throat affection which came every winter and usually ended in an attack of grippe has not been experienced for several years and headaches have become less frequent. I now see that these are proofs that the spiritual unfoldment is at work, and wish to express my sincere gratitude for these blessings and also for the literature provided by our dear Leader, Mrs. Eddy.

(Miss) EMMA BRUENN, Durand, Wis.

✧

Christian Science has made life worth living, and as I scan the past I know that I never really knew what it meant to live before taking up the study of it. For years I had lived under the cloud of invalidism, pronounced by physicians and always kept in mind by my family and friends. I did little else than worry and study over the apparent symptoms. Then I made the acquaintance of some people who seemed different from any I had known, and I soon learned why. They had found the "pearl of great price"—Christian Science. I knew as soon as I heard its wonderful teachings, that it was the truth, and doubt has never entered my consciousness since. At once I began the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through this study I was healed. I had no other help.

This healing, while wonderful and a great blessing, is not all I have derived from Christian Science. Every need has been met, and the spiritual uplift means more than all else. I have had the privilege of class instruction, and much happiness has come through being able to let the blessed light shine, that others may see and glorify God. I am trying to show my gratitude to our beloved Leader by loving more and following as nearly as I can the way she has shown us.—(Mrs.) MAUDE E. FISHER, Wallace, Idaho.

✧

It is four years since I first came into Christian Science. At that time I was a mental and physical wreck. For about a year and a half I had suffered from a number of ailments, including nervous exhaustion, hemorrhoids, weak heart, nasal catarrh, and nervous indigestion, which was so bad I could not take a bit of solid food. For thirteen years I had worn glasses with no hope of ever being free from them. I was in constant pain most of the time and very weak, and there were times when my mind seemed to become a blank. I had the best of medical attendance, but still grew worse. Finally I became so discouraged I decided not to take any more medicine as I felt there was no good in any of it. Then a relative who had been healed in Christian Science advised my trying it, and sent me to a practitioner, with the result that in less than a week I had not an ache or a pain left, I had removed my glasses, and was eating everything I wanted. At the same time I was healed of the fear of riding in an elevator. This is just one of many beautiful healings which have taken place in my home.

I was indeed grateful for this physical healing, but words cannot express my gratitude for the spiritual uplift which Christian Science has brought to me. I have had the privilege of class instruction, and have become a member of The Mother Church, also of a local church, and am trying not by words but by deeds to prove my gratitude for the truth as given us by our beloved Leader, Mrs. Eddy.

(Mrs.) EDITH F. ENGLANDER, Oakland, Calif.

I wish to corroborate the above testimony given by my wife, knowing it to be true in every detail. Previous to our coming into Christian Science the prospects of her ever regaining her health and strength were not very promising, as we had tried a number of doctors, also two chiropractics, without any apparent help and she was going into a rapid decline. Her healing was instantaneous and she has been enjoying the best of health ever since. I wish to take this occasion to express my gratitude for the many blessings received by me and by my family through Christian Science. We became interested in this teaching in May, 1915, and the first week I disposed of eyeglasses, and have not had any further need for them since. I also lost all desire for the use of tobacco in any form.—R. ENGLANDER.

✧

I began reading Science and Health some three years ago merely to learn what was in the book, and not only did I find it to be just what I was looking for, but while reading I was healed of a very bad case of heart trouble. The following summer I was freed from bowel disorder of several years' standing and many minor ailments. I am very grateful for these healings and hope to understand more fully what God intended for us to learn through the study of His holy Word.—(Mrs.) MARY A. HURDLE, Guernsey, Wyo.

✧ ✧ ✧

[Written for the *Sentinel*]

The Star

ETHEL BOWMAN RONALD

THE star that shone so long ago
O'er Bethlehem afar,
That cheered the shepherds' wakeful eyes,
And brought such wonder to the wise—
Still shines that ancient star.
And though the mists of earth enfold,
The seeking gaze may yet behold
Its radiance and its glow.

It is the hope that comes to cheer
Where pain and sickness dwell,
That promises since God is good,
If we but know His fatherhood
His children must be well.
It is the joy that soars and sings
Above the world's unhappy things
Until they disappear.

It is the love that knows no strife,
But gently doth forbear,
And as a flower turns toward the sun
Looks to the only perfect One
And sees Him everywhere.
Hope, joy, and love, they ever are
The shining of that glorious star
That heralds Truth and Life.

O God, as wise men came of yore
With frankincense and gold,
We come in glad humility
Our grateful hearts to offer Thee,
And all the love they hold.
And like that joyous angel throng
That pealed on high their deathless song,
We praise Thee and adore.

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Signs of the Times

[*San Jose* (Calif.) *Mercury Herald*]

"It is not that Christianity has been tried and found wanting, but that it has been found difficult and not tried."

The above quotation is from a handbook on "The Church and Reconstruction," issued by the Detroit Committee on Preparedness for the General Convention of the Episcopal Church.

Truer words than those quoted above were never penned. Christianity in its real essence, in its true spirit, has never been tried; it has never been lived by men, not even by professing Christians in general. For most of the world it is yet largely in prophecy; for practically the entire human race it is but an ideal. . . .

When the world wakes up to the truth that a religion that is not incorporated in the character of the individual and manifested in his life is, as to such individual, not real religion at all, but only a superstition, or an ideal, or a distant hope, there will be a consistent and determined effort to put Christianity really to the test. Talking about religion, subscribing to sectarian creeds, accepting Christ as our Savior, conforming to the ritualism of any church, or even saying many prayers asking selfishly for blessings and salvation for one's own little soul—none of these, nor all combined, constitute religion according to the Christ standard, the Bible standard. According to the plain and positive teaching of Jesus it is only they who do the will of the Father, who obey the Master's commands, who follow him both in life and in spirit, that are to be accepted by him. Who that will read the gospels with half an open mind can doubt that this is his teaching; that this is his idea of Christianity?

Neither leagues of nations nor any other physical device will bring a very near approach to the millennium until more of the men and women who make up the nations live the Golden Rule and have enthroned in their hearts the spirit of Christ to direct, to dominate their thoughts, their motives, their deeds, their lives.

[*Moon-Journal*, Battle Creek, Mich.]

One need not be a Christian Scientist to know that many people are scared into being sick. Two or three friends can send a man to his bed by telling him he isn't looking well, when there is nothing the matter with him. Almost any physician will tell of "curing" patients with bread pills or salty water, plus frequent reports that convince them they are "gaining."

The one sound bit of advice given out in connection with this "flu" warning is, "Don't get excited." But already scores of folks in Battle Creek with nothing more than autumnal colds have imagined themselves stricken with the "flu" and have called on their doctors to come at once. When one doctor refused to make such a call one night last week, the prospective patient excitedly asked, "But what shall I do?" "Go back to bed and forget it," was the advice—which was even better than "Take care of yourself and don't get excited."

[*Visalia* (Calif.) *Delta*]

Much discussion has been going on relative to the alleged discovery of a physician and scientist that the human body weighs less by from half an ounce to an ounce immediately after death than before, and his deduction is that the difference represents the weight of the soul which leaves the body at death. We are surprised that any learned man calling himself a scientist should advance the theory of a material soul; for that is just what this broad claim is, and nothing else. To have weight the soul must be composed of matter, and if composed of matter it cannot be a soul, for the reason that all matter is perishable and must perish.

[*The Congregationalist and Advance*]

"We are not doing well as a nation in the work of reconstruction," said the Rev. Arthur Dakin, of London, "because we are trying to reconstruct on the old basis of selfishness, instead of that of sacrifice. The Christian message is not 'Every man for himself,' but 'Every man for the good of the whole.'"

[*Herald and Examiner*, Chicago, Ill.]

When Jesus, the possessor of a truth that was in advance of his time, said of the ruler's daughter: "The maid is not dead, but sleepeth," they "laughed him to scorn."

So laughed they at Columbus, Frances Willard, Abraham Lincoln, Mary Baker Eddy, Isaac Newton, and all those who dared to dream for world betterment. Let us be careful of the witticisms that we would turn on those whose vision is different from or beyond ours. For these are the people whose fame, like the fame of the Christ, may yet go abroad throughout all the land.

Announcements

From The Christian Science Publishing Society

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WANT to take this opportunity to express my gratitude for and appreciation of all the publications to which I subscribe. I would like to express especial appreciation at this time of THE CHRISTIAN SCIENCE MONITOR. I am a teacher of history in ——— and I cannot begin to tell you how the MONITOR has helped me for the past four years to present the world conditions to the classes that came under my supervision. I have depended almost entirely upon the MONITOR as a source of information during the war, and I am finding day by day that my confidence in the sane judgment and clear interpretation expressed through its wonderful editorials and otherwise has not been misplaced.

THE MONITOR is one of the most dignified newspapers that we have read. Not only is it a newspaper that appeals to the reader who wants to know the news of the world every day, but its typographical appearance is to be commended. A strong editorial page that is without bias is a feature that thoughtful readers must attach great importance to as they do to the general tone of the newspaper in all its departments. The breadth of the religious influence that is behind the publication of the MONITOR is indicated by the daily recognition of important political matters as well as the other extremity of human affairs—good, clean sports.

I COULD not imagine for two days why I did not receive THE CHRISTIAN SCIENCE MONITOR as usual. On the third day, looking up the subscription, I found it had expired. At just this moment my gaze happened to fall on one of the local newspapers, and such a feeling of blankness came over me as I thought what it would mean if one of these had to be the source of information for my daily news. And then it was that I found out just what the MONITOR had come to mean to me. I am hastening to renew my subscription and my acquaintance with the only paper that is full of real news.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

Published by
The Christian Science Publishing Society, Boston, U.S.A.
Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

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Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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What God Hath Joined Together

SAMUEL GREENWOOD

PAUL declared the eternal truth concerning man when he wrote to the Romans, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." To make this truth practical to mankind is the one legitimate purpose of the Christian religion. The Hebrew story of the garden of Eden, recorded in the second and third chapters of Genesis, following the account of God's perfect creation, represents something besides Him, as coming upon the scene in the guise of a serpent, and inducing Adam and Eve to partake of a knowledge of evil; and the sequel to this fable of the serpent, as seen in the subsequent history of mortals, illustrates the effect of so-called evil usurping the place of good in the consciousness of men. Obviously all the serpent would have to do to accomplish its purpose would be to get the man to think of himself as a separate intelligence from God; for, in deluded thought, this suggestion accepted would naturally appear as a sense of evil power, presence, and experience; in other words, the fable would apparently become the fact in human consciousness.

Now the momentous question for humanity is, Did a serpent, or something corresponding thereto, actually beguile God's image and likeness into knowing something besides good, and thus submerge man's original, pure selfhood in an evil consciousness, or is it all only a suppositional dream of error? Human belief, voicing itself through scholastic theology, physiology, materia medica, vehemently declares that it did, and points to the testimony of the earth convulsed with passion and strife, and lying under the curse of sin, disease, and death. These are proofs, surely, argues incarnate error, that man was banished from the divine presence and given over to the dominion of the serpent.

But this does not coincide with the viewpoint of Christianity, as stated by Christ Jesus, who said that the devil "is a liar, and the father of it," and that "there is no truth in him." In other words, Jesus' pronouncement implies that evil is but a false sense, and this false sense, not God, is the author of sinning mortals and the source of their evil works. In the last of the sacred writings John speaks of the serpent as that "which deceiveth the whole world;" that is to say, the whole story of the serpent, from Genesis to Revelation, is simply hallucination, the pictured panorama of the vision of error, having no substance or reality in the truth.

Christian Science does not deviate from the absolute facts of spiritual creation, in which God manifests Himself through His ideas and expresses the only truth about man as the imaging forth of His own being. It accepts without reservation the Master's verdict regarding the devil and his works, or the serpent and his lies; and sees the history of evil, wherein man is depicted as separated from God, as but the phantasmagoria of the "deep sleep" that fell upon Adam; that is, the mesmerism of the racial belief in matter and sin, which Christian Science is now dispelling. Science demonstrates that the infinitude of good leaves neither time nor place for evil or devil.

But the serpent is still "more subtil than any beast of the field," and its voice is still heard in the garden of mortal beliefs. It asserts itself in our homes, in our churches, and in all human associations, and we must decide what we are going to do about it. "The serpent," Mrs. Eddy writes, "is perpetually close upon the heel of harmony" (Science and Health, p. 564). It is ever urging upon us to partake of the forbidden tree, to consent to having an evil mind, and we are either treating these suggestions as did Adam or as did Jesus. Which is it? The whisperings of animal magnetism that would poison our thoughts against ourselves or others are only something to be denied, as the lie about man.

We should know that the design of the adversary is the same to-day as in the beginning, and that is, to separate man from his consciousness of good, to join him to an evil origin, experience, and destiny; and from this would naturally follow the separation of men from each other through evil motives. This is strikingly evident in the attempt to bring disunity into the ranks of those who are to-day endeavoring to establish an equitable adjustment of the affairs of the nations. It may be seen in the effort to produce and to perpetuate differences among the members of Christian denominations to prevent the one thing that will accomplish error's overthrow; namely, the demonstration of Truth. But although the serpent talks like a man, or whispers its arguments in the secret of one's own thoughts, or asserts them boldly where they would be least expected, Christian Scientists know enough of the nature and methods of false belief, and should be sufficiently awake to what they know, to see through the mask and recognize what is at work, and to treat it accordingly. Those who understand Christian Science have no more excuse for listening to error and furthering its designs than would a mathematician to yield to the argument that two and two are five.

Misguided though well-meaning attempts to settle others' personal affairs or to force absolute spiritual conclusions upon those whose thoughts are unprepared for them help no one. Appealing to Cæsar for liberation is not apt to be more successful to-day than in the time of Paul, and now as then may only result in an increase of difficulties, since freedom must come through spiritual understanding. Strife and dissension in homes do not bring satisfaction to the participants. These things mark the trail of the serpent, and this trail will be obliterated only when men refuse to admit any separation between man and his divine source.

Jesus proved beyond question that the Son cannot be separated from the Father. His atonement brought to light not only the unbroken unity existing between divine Principle and His ideas, but also, if one is ready to see it, the unbroken unity existing between these ideas. "By this shall all men know that ye are my disciples," said Jesus, "if ye have love one to another." Christian Science is the truth about God and man brought within the scope of human prac-

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tice, but this truth does not separate families or friends or fellow workers. Truth separates man from error, but from nothing else.

We shall always have to associate with others, and we may as well learn to get on with one another where we are. The opportunity to "provoke unto love and to good works" is never lacking when to seek the kingdom of God first is the aim of all, and when this occupies one's thoughts there will be no time nor occasion for quarreling. Let us remember that God has not joined any man to evil, to selfishness, passion, dishonesty, or any other wrong thing, and we should not think to do so. One cannot work out the consciousness of his own unity with good while mentally separating another therefrom; therefore we should realize, in all its sharp significance, that before we could succeed in thinking any evil of a man, we would have to separate him, to our sense, from God. No one could be angry with a child of God. No one could think of taking revenge upon one of His ideas. No one could let hatred, or any other unholy thing, into his consciousness while thinking of himself and of others as the children of divine Love. Then let us not put asunder what God hath joined together. "He that is begotten of God," wrote John, "keepeth himself, and that wicked one toucheth him not."

Watch and Pray

ETHEL MUNRO GOSS

TOWARD the close of a day that had gone sadly awry, a student of Christian Science was impelled to seek earnestly for the cause of her seeming confusion. The day had been strewn with failures, a bitter thought here, an impatient word there, self-pity, and now self-condemnation —all had combined to form a troubled mist of discouragement. She realized that she had allowed her day to begin without any spiritual preparation and so had been found defenseless. An earnest study of the Manual which followed led to the humble realization that she had not been obedient to its by-laws.

Mrs. Eddy says of our Manual (Art. XXXV, Sect. 1), "It stands alone, uniquely adapted to form the budding thought and hedge it about with divine Love." A careful perusal of these by-laws in their special reference to daily prayer will reveal to the student that in Article VIII, Sections 1, 4, and 6, Mrs. Eddy has given us loving instruction which will be found to apply to every phase of mortal existence, for they cover our duty to God, our duty to man, to our organization, and to ourselves. Also, in the last tenet of our church "we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus" (Manual, p. 16), and when we become members of The Mother Church we subscribe to these tenets and by-laws.

The wise tenderness manifested in these by-laws which bid us daily to watch and pray, is unfolded to us more and more as we realize our need of this alertness. There are various phases of human thought which need to be awakened to the necessity for this daily obedience. One is the claim of an active, capable, human self that has been accustomed to do all that is demanded of it and to do it well, but which in this daily watchfulness is reminded that it must lay aside a sense of human achievement to find strength in the allness of divine Mind. Another claim is an apathy toward the things of Spirit, which causes us to be "cumbered about much serving" and to be neglectful of our daily spiritual nourishment and protection until a more convenient season. Again, in ministering to others, one is often apt to forget to minister to one's self. Here the self-abnegation and consecration necessary for one's work needs to be daily strengthened and nourished so that the weeds of mortal mind do not come in and hinder growth. How subtly the enemy plants the seed when we mentally sleep,—seed which may spring up into self-glorification, self-will, unless we defend ourselves daily from all evil, and pray that only God's kingdom be established in us. Surely the budding thought is here protected if we but heed and obey these loving laws.

Each day requires its own spiritual preparation. We can not rest on yesterday's triumphs, nor be discouraged by yesterday's mistakes. The children of Israel were bidden to gather the manna every morning, "every man according to his eating," "and when the sun waxed hot, it melted." The mortal sense of day returning often seems to bring with it the return of many trivial cares, the renewal of old burdens, so that we need to be mentally alert and on guard in order to strengthen our grasp on spiritual reality. The Israelites also were warned not to be anxious for the morrow, but just gather the food necessary to sustain them that day, "every man according to his eating."

Daniel's victory over the lions was not the sudden triumph of a day, but it was the result of many days of faithful prayer when, with face turned toward Jerusalem, he looked away from material sense and prayed to the God of his fathers. This daily watchfulness and prayer had formed in his consciousness a rock-bound confidence in the allness of God, a sense of the unreality of that which is unlike God, and so he was ready for the larger problems when hate and malice threw him to the lions. We are not tested beyond our endurance if we are faithful, and so Daniel's faith and trust, strengthened by those days of prayer, enabled him to prove the nothingness of animality, and when the morning light came, he could turn his back on the lions, aware of their utter powerlessness, and then serenely look up and answer the king, "My God hath sent his angel, and hath shut the lions' mouths."

A Victory Behind the Lines

HERBERT M. GEORGE

NOT all of the battles in France were fought in the front line trenches during the recent war. There were many mental battles waged behind the lines, of which the world is hearing through the Wednesday evening testimony meetings and the Christian Science periodicals. The soldiers fought some of these battles alone with God, some with the aid of their comrades, and others with the assistance rendered by the Christian Science War Relief workers. The workers, too, had their battles.

The Lesson-Sermon on the subject of "Unreality" reminded the writer of a very interesting engagement with the common enemy, called by Paul "the carnal mind." One of the Bible references in this lesson was from the tenth chapter of Matthew. The Master was giving instructions to his disciples preparatory to sending them forth to preach the gospel and heal the sick. He told them that they would be delivered up to councils and scourged in the synagogues and brought before governors and kings for his sake; but they should take no thought as to how or what they should speak, because God would give them what they should speak.

The writer was engaged in Christian Science War Relief work in one of the hospital centers in France, and accepted an invitation one noon to mess with the officers, who were all doctors. It was an exceedingly busy hour for the worker. Material sense found some very willing mouthpieces in the

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group seated at the mess table. A malicious attack was made upon what they conceived to be Christian Science. If Christian Science had really been what they thought, the attack would have been justified and their objective attained,—that of stopping all Christian Science activities. While the grenades and bombs of the carnal mind were exploding all about the immediate vicinity of the worker, he withdrew mentally into "the secret place of the most High." Thus abiding "under the shadow of the Almighty," angels ministered unto him. He knew that divine Love would give him "a mouth and wisdom" which adversaries would "not be able to gainsay nor resist." When the barrage of error lifted, the truth was spoken. The effect was to let loose the batteries of mortal mind in a controversy against the truth.

The officers were informed, however, that the purpose of the Christian Science War Relief workers was primarily to serve those boys who were Christian Scientists and any others who desired Christian Science treatment; that in response to a request from the head of the Red Cross organization (who had charge of all the reading matter for the boys in the hospitals), *The Christian Science Monitor* was being distributed free to all those desiring to read this daily, international newspaper. It was made clear that no propaganda was being conducted; that the general commanding that section had given his permission to carry on this work of helping to maintain the morale of his men. The splendid work being performed by the doctors and nurses was acknowledged, as was the spirit of cooperation among all the various branches of welfare work.

The attack subsided, the officers one by one withdrew to their respective wards, and the worker became conscious that a victory had been won,—not that the doctors had been converted to Christian Science, but the worker had won a victory over self. There was no anger or resentment in his thought toward those who held differing opinions regarding the efficacy of prayer in healing the sick. He had experienced the truth of Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 571), "Clad in the panoply of Love, human hatred cannot reach you." The worker let the officers keep their concept and he kept his. He realized that his last words to them would come true; namely, that some day they would recall the statements made and find them to be demonstrably true. In the chapter of Matthew before referred to, the Master told his disciples that if there were any that did not receive them, nor hear their words, they should depart, shake off the dust from their feet, and let their peace return unto them. So the worker did not let the dust of false concepts settle or find lodgment in his thought. He continued his work in peace and was not again interrupted. In fact this was the only instance of its kind that occurred during his seven months' work in France.

On the return trip to the Christian Science War Relief rooms, some thirty miles distant, a serpentine suggestion tried to fasten itself in his thought. Its argument was something like this, "If you had been a better metaphysician, you would have avoided this encounter." Distinctly in reply "the still small voice" came, "Did the metaphysical understanding of Shadrach, Meshach, or Abednego prevent them from being cast into the fiery furnace, or Daniel from being thrown into the lions' den, or Peter and Silas from being imprisoned? Did it prevent Paul from being stoned, or the viper from fastening itself upon his hand? No; but their understanding of God and of their relationship to Him and to each other, freed them from their persecutors." With this conviction, the worker shook off the viperous belief into the fire of mortal mind, and it was destroyed. He went on his way rejoicing in another conquest over material selfhood, praising God who had supplied him with "the wisdom and the occasion for a victory over evil" (Science and Health, p. 571). The writer is indeed grateful for the practical religion taught and demonstrated by Christ Jesus and made plain to this age by Mary Baker Eddy, who endured unto the end all persecutions that she might deliver her spiritual revelation to mankind, viewing them (Science and Health, p. 570) as "millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert . . . waiting and watching for rest and drink."

Service

DAISY BEDFORD

AT the present moment when the question of service is engaging the thought of the whole world, a small incident which occurred to a student of Christian Science in this connection may be helpful. The student in question had been from home for some time and was greeted on her return with the information that one whom she had known for a number of years and who had but recently become a member of her household, had had a position offered to her which from every human standpoint appeared to possess much greater advantages than the post she was then filling. Her only reason for not accepting it had been the fact that her employer was away and it did not seem right to contemplate any change during her absence. Both knew that in Christian Science, Principle, not person, must govern the action of each of its ideas, and after some thought and discussion of the whole subject, the following points came to light: That as both were students of Christian Science, both acknowledged in their daily work that the thoughts, actions, and desires of God's children are governed by divine Principle. The one who had recently become a member of the household had done so according to her highest understanding of Truth, and the post had been offered her as the result of faithful work. She could only hold that position, therefore, so long as it was right for her to do so. To remain after God had pointed out other work would be wrong and would bless neither herself nor her employer. To change her work, however, without divine guidance would likewise bless neither herself nor others. Looked at in this way, a clearer vision that there is only one employer, divine Principle, Love, dawned in thought, and a little further discussion brought to light the fact that the post offered was one which would bring the individual into close touch with the laws of materia medica, and therefore one which no honest student of Christian Science could conscientiously accept.

This little incident brought a wonderful sense of loving cooperation and unity to both students; a deeper, clearer understanding that all of God, infinite good, is shared by His children; that no one idea can monopolize that which is the heritage of all; that loving service is the performance of the Biblical injunction to "love thy neighbour as thyself." Labor in its truest, highest sense is ever the "palm of noble minds," and as such the privilege of all, not to be monopolized by one class of society. The employer enjoys it in common with those who may be known as his employees. As Paul puts it so beautifully in the twelfth chapter of I Corinthians, according to one translator: "Now there are . . . various forms of official service, and yet one and the same Lord; diversities in work, and yet one and the same God—He who in each person brings about the whole result." Then he goes on to say in the last verse of the chapter, "And now I will point out to you a way of life which transcends all

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others;" and in the first verse of the fourteenth chapter, "Be eager in your pursuit of love."

Service, the act of serving, then, is really bringing into the human experience order out of chaos, the law of harmony where discord before governed, the action of a higher understanding of good upon that which does not conform to the standard of good. When each individual learns to rejoice in the work of his hands, he will learn that in serving others he is serving himself more completely than he ever can another.

The work he is engaged upon is individual expression. Not a blow is struck by the carpenter's hammer that is not an indication of his character; for his work expresses what he understands of divine Principle and how much he has apprehended of the law of God. It may be the apprehension is only in its infancy, or it may be that apprehension is nearing the growth of maturity which has been named by human agreement perfection; but service, or work, call it what you may, must be expressed by each individual. To stop work of all kind would mean stagnation, and stagnation means decay and death. Man's expression of activity, which is called service by the world, should have one aim as its reward—the "well done" of the Father, who has given to each one his talents to be used for Himself in making His paths straight and in preparing that path of holiness—wholeness—in the wilderness, where no lion nor ravenous beast, "that defileth, neither whatsoever worketh abomination, or maketh a lie" shall be found. Then will he understand the meaning of that wonderful utterance of John: "Beloved, now are we the sons of God," because he will be doing the work of Him who sent him forth to be about His business.

"Honour to whom honour"

CHARLES V. WINN

EVERY lover of good has been cheered and comforted by the great victory for truth and righteousness expressed in our nation's recent decision for the prohibition of the liquor traffic. Such a forward step in humanity's march upward is indeed a cause for gratitude and rejoicing. There were apparently many causes, social, economic, and educational, for this great change; but in the first flush of victory, remembering Paul's admonition to "render therefore to all their dues: tribute to whom tribute is due . . . honour to whom honour," we must not forget that lone, brave woman, Mrs. Eddy, whose clear and inspired teachings have done more to eliminate this blight from our land than all other things combined. In "Miscellaneous Writings" (p. 285) our revered Leader, after speaking of a certain form of sensuality says, "Science and Health, the book that cast the first stone, is still at work, deep down in human consciousness, laying the axe at the root of error."

From the very date that "Science and Health with Key to the Scriptures" was published, the temperance movement began to take on new life. Mrs. Eddy says in Science and Health (p. 404), "The temperance reform, felt all over our land, results from metaphysical healing, which cuts down every tree that brings not forth good fruit." The writer has personally seen, through the application of the teachings of Christian Science, some of the most desperate cases of intemperance healed instantaneously, where all other means had failed. When one considers that these cases could be multiplied by thousands, he cannot but commence to see what a great part Christian Science has played in bringing about such a desirable reform. Most of the other reformative agencies have proceeded along the line of trying to get the victims of bad habits to forsake them largely by portraying the awful results that their indulgence brings. Christian Science teaches us that the only way to get rid of things that are wrong is to introduce things that are right. The only way that one can get a victim of intemperance or any other vice to forsake it is to prove its unreality by bringing into his life the things that are real and which will bring him so much more peace and joy and happiness than evil apparently brings that his fondness for the evil will drop away.

The Bible says, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Inasmuch as God is Spirit, the only joy is spiritual; and as this joy comes into our experience, the so-called pleasures of evil cease to attract or allure. This is exactly what Christian Science does for us. It shows us that man has real satisfaction only in spirituality; that he does not have to crave constantly for something to bring him surcease, but that God abundantly and continuously gives him that peace which passeth human understanding.

Conquering Error

VIVIAN M. KUENZLI

MANY times reference has been made in our periodicals to the scientific use of words in "Science and Health with Key to the Scriptures" and the advantage of familiarizing ourselves with their exact meaning in order better to understand the statements made therein. In no case, perhaps, is this more clearly shown than in the reference on page 217, where we read, "When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science." Many times, when confronted by an apparent recurrence of a condition supposedly conquered, this passage has been carefully studied, and recently the word conquered seemed to require special attention. A standard dictionary says, "To defeat an enemy is to gain the advantage in a single action; to vanquish is to win a signal victory; to conquer is to overcome so effectually that the victory is regarded as final." This definition opened up a field of research, and through reference to the concordances the use of the words, defeat, vanquish, and conquer, in the various writings of our beloved Leader meant more than ever before.

Sometimes one beginning the study of Christian Science and experiencing the wonderful proof of healing promised throughout the Scriptures, immediately assumes that a condition has been conquered. While this is often the case, there need be no sense of discouragement should it be found later that there is more work to be done along the same line. Perhaps the enemy may have been merely defeated. Then there is afforded the further opportunity so to strengthen thought and grow in understanding that when another attack is made, there will be an increased confidence in God and consequent loss of faith in error, so that the task of vanquishing may be undertaken joyfully, knowing that the result is sure.

We may not know how much work is needed to lift thought to the realization of God as infinite Love, nor how much patience is required in the effort to make this knowledge practical in every detail of daily living, but we do know that Jesus spoke in no uncertain tone when he said: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Christian Science emphasizes the necessity for earnest, persistent, consecrated devotion to the things of God to-day, knowing that in proportion to our obedience

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now, our to-morrow will be improved. We are assured that however tenacious the particular phase of error which tempts us to-day may seem, or how many yesterdays may seem to have been darkened by it, God's will concerning us is that we manifest perfection. As we pray "Thy will be done" and "Give us grace for to-day" (Science and Health, p. 17), each erroneous condition will be courageously met, defeated, vanquished, and conquered, and we shall begin to comprehend the wonder of the promises given in the second and third chapters of Revelation "to him that overcometh."

True Teaching

BABBETTE LEAVY

JESUS' promise, "Seek, and ye shall find," stands out as a beacon light to every Christian Scientist, assuring him that in the degree of his honest searching for the truth he will find divine Love meeting his every need. To the writer it seemed a great blessing had come into her experience when she was privileged to serve in the capacity of Sunday school teacher. Entering upon her duties, the Bible and our textbook, "Science and Health with Key to the Scriptures," and the concordances, were diligently searched so that she might be well prepared for any question asked by the class. After this preparation it was with a keen sense of disappointment that on leaving the class there was no evidence of the uplifting, joyous unfoldment usually gleaned from hearing the Lesson read in church. Something was wrong in her work, and determined to locate the error, she resorted to the reading room. In this restful atmosphere thought turned to the one source and humbly asked to be shown the way.

Taking up an old volume of *Journals* (Vol. XVI, pp. 162, 163) an article was found entitled, "He that teacheth." In this article the sentences, "The very word educate suggests a latent goodness and power which is to be drawn forth, rather than a series of doctrines which are to be crammed in;" and, "In its best sense education is . . . the unfolding of the qualities of man infolded in the child till it is made manifest that all are 'partakers of the divine nature,'" were a joy and revelation. And what a joy to see that all which was to be known was in divine Mind; that there was no need for cramming in, no need for a self-righteous feeling as to teaching, but just the restful, joyous activity of knowing that teacher and pupil alike were rejoicing in the knowledge that "the Lord God omnipotent reigneth."

Upon realizing this great truth in humbleness of thought, truly waiting to be led, the following week it was seen that where previously the children gave a part of their attention to another class in the same room, this Sunday error was laid aside in the joys of seeking the treasures of Truth. This realization of the true teaching has brought forth fruit to be utilized in every channel of activity. Our beloved Leader says in "Miscellaneous Writings" (p. 303), "When wisdom garrisons these strongholds of Christian Science, peace and joy, the fruits of Spirit, will rest upon us all."



Can we not trust through the darkness,
When the night seems long and drear?
The morn will break and shadows flee,
For we know that Love is near,
To bring the glad, glad message,
To heal from the sense of pain,
And peace will come to the waiting heart,
Like sunshine after rain.

ANNIE ADAMS.

Selected Articles

["The Gospel of Work"—*The Christian Science Monitor*, Boston, U. S. A., Oct. 18, 1919]

Jesus of Nazareth was the master-workman, and in this, as in everything else, he is the way. If the world would remember this, and would pay more actual heed to the example of his daily life, as he went about Jerusalem and Galilee intent upon his Father's business, it would be better for it. Unfortunately the claim of orthodox theology that he was God has almost stifled the world's effort to obey his command to walk in his way, and to repeat his works. Yet as Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 46), "Jesus was 'the way;' that is, he marked the way for all men."

Can any person imagine Jesus taking a holiday? The gospel historians answer the question in one of those inspired flashes with which they illuminate an entire situation, or reveal a man's character: "And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him." There the reader of the Bible story has recorded the day of Jesus the Christ, a day exemplified exactly in a sentence of Mrs. Eddy's, beginning on page 519 of Science and Health, "The highest and sweetest rest, even from a human standpoint, is in holy work." This must necessarily be so to anyone who has grasped the fundamental fact in Christian Science that causation is spiritual. For if this be admitted, it follows that there can be no exhaustion in the divine Mind or the "great First Cause," whereas the human mind, material in its essence, is, even on the showing of the medical faculty, not only liable to exhaustion, but ultimately doomed to decay. This accounts for the feverish excitement so frequently produced by amusement, and the restlessness generated by chronic indulgence in it; and explains the sardonic jest of a master of epigram, that "life might be tolerable if it were not for its diversions."

Every true worker knows the joy of work, as well as the joy of that rest, indistinguishable from the work, of the contemplation of and preparation for further work. This joy, in George Herbert's famous saying, is true of the sweeping of a room; it is the taking advantage of opportunity, and so paving the way to further opportunity. Carlyle has expressed this joy of work, whether of the broom or of the pen, whether of the spade or of the pencil, in the very perfection of words, "Blessed is he who has found his work; let him ask no other blessedness." Yet it is a beatitude from which a goodly portion of the world is forever taking, or asking for, a holiday. No doubt Carlyle would have replied to such an objection, that your holiday maker was of the great family of the fleeing hireling, and could not leave his work because he had never found it. The true worker spends his days, because he cannot help it, in the temple, and his nights, because he cannot escape it, on the mount which is called the mount of Olives.

Every one knows that the olive, all the world over, is the symbol of peace; and it is impossible to read the Bible or Mrs. Eddy's writings without discovering the metaphysical meaning of the mountain of holiness, of revelation, or of endeavor. At night, under the stars, Jesus climbed the hill of endeavor, to find on its summit the holiness and the revelation necessary to his work in the temple on the morrow. Herod was giving himself up to the lust of the gorgeous palace at Capernaum. From Rome to Athens, from Athens to

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Ephesus, from Ephesus to Jerusalem, from Jerusalem to Alexandria, the civilized world was delivering itself over to the pleasures and passions of the night, or giving itself up to the sensuous oblivion of sleep. Real joy, true peace, genuine rest, the great world knew nothing of; they were the fruits of the work of the master-workman, the sentinel of Principle on the summit of Olivet. Labor there would come to the world with the dawn, the labor from which it was always striving to escape. But the master-workman would come with the sunrise, down the slopes of the mount, to minister to a sick world in the temple courts.

Was this sick world grateful to him? It simply could not be, for it did not understand the meaning of work. It called him a winebibber and a glutton, a blasphemer and a Sabbath breaker, out of its sensuous opposition to Truth. He answered it in the unknown tongue of work, "My Father worketh hitherto, and I work." The negative, "Thou shalt not do any work," was clearly not a command to cease from the true work, inspired by the real gospel. The traditional observance of the Jewish Sabbath with its ceremonial inactivity, must give place to the spiritual activity of divine service, as expressed in healing the sick and the rescuing of the sheep from the pit. In his answer the Jewish hierarchy saw the doom of their pretensions, and redoubled their efforts to kill him. Yet the very next words of Jesus disposed of the argument that he was a Sabbath breaker or a blasphemer. "The Son," he said, "can do nothing of himself, but what he seeth the Father do." The power, in other words, to accomplish his works lay not in the human Jesus but in the Mind of Christ. "The Apostle Paul," Mrs. Eddy writes, on page 79 of Science and Health, "bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: 'My Father worketh hitherto, and I work.' He never described disease, so far as can be learned from the Gospels, but he healed disease." In the night hours, then, when the world was given over to sleep or worse, the master-worker sat on Olivet, in silent communion with Principle, finding in his work, not exhaustion, but strength for the coming day. And when that day was come, he descended into the temple courts to preach the gospel, as he had realized it, to the people, and to demonstrate its truth and efficacy by healing sickness and sin and overcoming death.

Thus Jesus the Christ preached to humanity the gospel of work; yet there are few things in his teaching which humanity has shown a stronger inclination to disobey. Not only will a man find every excuse for his own idleness, but he will place every temptation in the path of his neighbor to lead him to the same end. Still, as the centuries go by, the eternal truth of the gospel message remains unchanged. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." On page 2 of her Message to The Mother Church for 1900, Mrs. Eddy says, "The song of Christian Science is, 'Work—work—work—watch and pray.'"

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[Aaron E. Brandt in *Chester* (Pa.) *Times*]

When clergymen launch an attack against Christian Science, as stated in the report of a conference, it is a recognition of the growth and success of Christian Science, which otherwise would receive no such attention from these gentlemen. Permit me to say in reply that the teaching of Christian Science is based on the holy Scriptures, and its success is due solely to the understanding which that teaching gives of the Scriptures, and of the means which Christ Jesus employed in healing the sick. Jesus plainly and unmistakably directed his followers to heal, and said that those who believed on him would do the same works.

On what basis therefore can ministers, of all people, object, as reported, to "all forms of healing on the ground that healing is more under the province of the physician than the minister"? Every one knows that Jesus and his disciples did not use drugs or other material means in their ministrations. It is to be noted that not one of these critics denies the fact of healing by Christian Scientists, and it is undeniably true that thousands of people throughout the world will testify of being relieved from great suffering through Christian Science, and of being morally regenerated after other means failed. Upon what possible grounds, therefore, can such a method be termed "unscriptural healing" or said to be "coined out of hell," as stated by one critic? In view of Jesus' reply to a similar charge by the Pharisees, who accused him of healing through Beelzebub, it is surprising that these critics do not realize the position in which they place themselves in thus giving Beelzebub credit for doing more good through healing the sick and relieving people from suffering than they themselves are doing.

It is also to be noted and with no little gratification, that these antagonists of spiritual methods did not have it all their own way in the conference, and that other clergymen present not only affirmed their belief in the power of prayer and faith to overcome disease, but gave an instance of healing taking place through the prayers of a congregation after doctors had pronounced the case incurable. What a blessing the knowledge of that fact must be to the congregation! It is to be regretted that this most important feature of the report was entirely omitted in the big headlines and that only the attack upon Christian Science was mentioned there.

Christian Science, however, does not operate through blind faith. It stands upon its merits as an exposition of spiritual law, discovered by Mrs. Eddy in her study of the Scriptures; and its success in the application of that law is so great to-day that it promises not only to supersede all other methods of healing but also to solve every problem in the mental upheaval now existing throughout the world.

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[C. W. Hale in *Ft. Wayne* (Ind.) *Journal-Gazette*]

Judging from a statement reported in a recent issue as having been made by Doctor ——— in one of his lectures, one would be led to think that he knows very little of the teachings of Christian Science. I could not believe that he would deliberately misstate or misrepresent these teachings, but when he said, "The cures accomplished through mental healing, hypnotism, and Christian Science are all based on the remedial powers of strong and continued suggestion," he made an incorrect and misleading statement.

Christian Science is based wholly upon the power of God, infinite Mind, the limitless and perfect law of God, and contains no element of evil or occultism. Hypnotism, mesmerism, mental suggestion, and similar phases of human will power are wholly undesirable and dangerous. They are capable of imparting evil and disease, and their use is a menace to unsuspecting people. They are in no way associated with or included in the teachings and practice of Christian Science.

It has been demonstrated in countless cases to broad-minded, intelligent people that the healing power of Christian Science is derived from the operation and influence of the truth as taught and demonstrated by Christ Jesus, and is in no way dependent upon or controlled by the human or mortal mind. Mrs. Eddy, the Discoverer and Founder of Christian Science, makes this clear in Science and Health

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when she says (p. 445): "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure."

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[W. K. Primrose in *Surrey Mirror*, Redhill, England]

A gentleman, referring to "Science and Health with Key to the Scriptures," writes that the Bible "stands in no need of such keys." Yet there are hundreds of thousands of persons all over the world to-day for whom the secret treasures of the Bible and the teachings of Jesus have been unlocked and made plain by this very "Key," and through the understanding thus unfolded to them they have been freed from disease and ill health, and rescued from the bondage of sin.

On the first page of "Rudimental Divine Science" Mrs. Eddy defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." It was through the understanding of this law that Moses brought the children of Israel out of Egypt; that Elijah restored to life the widow's son; that Elisha brought back from death the child of the Shunammite woman, and by which Naaman was healed of his leprosy.

For three hundred years after our Master's ascension, the members of the early Christian church healed the sick and even, it is recorded, raised the dead; but as personal opinion crept in and the pure teaching of our Master was lost sight of, the power to heal the sick disappeared. It is true that since then men of intense religious fervor and of spiritual perception have healed the sick, but how this healing was done in the interval was never understood until Mrs. Eddy made her discovery and published Science and Health. Of herself she wrote, on page ix of the Preface to that book, "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ." Our Master taught in parables, and Mrs. Eddy found it no easy task so to write about her discovery that it would be comprehensible to humanity; but that she did successfully convey her revelation to mankind has been proved over and over again by the number of people who have been healed simply by reading Science and Health.

Our critic takes exception to the statement that Jeremiah's true origin and parentage had been revealed to him through the word of the Lord. As your readers are doubtless aware, the Bible opens with the record of the spiritual creation, wherein man is described as made in the image and after the likeness of God, which creation was declared by Him to be "very good." Then follows the record of another creation, which is an account of the mortal or Adam man, and our critic evidently has failed to discern this distinction; yet without perceiving this distinction the Bible must necessarily lose most of its meaning. On page 320 of Science and Health Mrs. Eddy writes: "The most distinguished theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. . . . The one important interpretation of Scripture is the spiritual."

The correspondent also writes that "Jeremiah had to preach to the people as to their great wickedness." Now, if that were so it must have been a negative mission, unless he also told them how they could be rescued from their bondage. So long as anyone finds pleasure in sin he is not apt to be interested in spiritual things; and as one sows he reaps. When, however, a sinner turns from sin he is ready to listen to the message of the Bible. This message is one of joy and glad tidings. It is that if a person will but turn from sin and obey God's commandments, he will perceive that man is unfallen, and that his true origin and parentage are of God.

Mrs. Eddy's purpose in founding The First Church of Christ, Scientist, as stated in the Manual of The Mother Church (p. 17) was "to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." If our critic had read the Life of Mary Baker Eddy, by Sibyl Wilbur, or had known even a little of Mrs. Eddy's courage, the sacrifices she made, and what she endured in order to give her discovery to mankind, he would understand why Christian Scientists revere and respect their beloved Leader.

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[Robert G. Steel in *Clinton Republican*, St. Johns, Mich.]

The kindly attitude of a former clergyman of your city toward Christian Science, as evidenced by his remarks in a recent sermon and quoted in a late issue from a Cleveland newspaper, is appreciated by Christian Scientists. They are grateful also for the public recognition which he made of the benefits of Christian Science practice. A better understanding of the teachings of Christian Science, however, would have saved him from the error of confusing psychotherapy with Christian Science, for one is the very antithesis of the other.

Psychotherapy, as generally understood, depends entirely on mental suggestion, which includes the kindred evils of hypnotism, mesmerism, and so forth. Now, mental suggestion is wholly the attribute of the fleshly, material, mortal, or carnal mind. Since this mind is, as Paul declared, "enmity against God," divine Mind or infinite good, evil in all its phases must be its product, and the good which seems to emanate from it is relative only. Psychotherapy is based on the erroneous premise of omnipotent mortal mind, alias mortal man. Its modus is thus wholly material.

Christian Science, on the other hand, founding its teachings on the Bible, begins with omnipotent God, divine Mind, as its sole basis of theory and practice. It is thus in strict accord with the precepts and example of Christ Jesus, and its method is wholly spiritual. Its divine metaphysics in its successful mission of healing the sick, regenerating the sinning, and casting out evil, is precisely that employed by the Master in the first century and by his followers for nearly three hundred years after the crucifixion.

Lost to the world for sixteen centuries following Constantine's conversion to Christianity, and buried under the crass materialism of the age, the divine laws of Christian healing were rediscovered by Mary Baker Eddy in 1866. She named her discovery Christian Science. After nine years of study and successful demonstration, she made it available to the world in the Christian Science textbook, "Science and Health with Key to the Scriptures;" on page 185 of which book, in speaking of the theories and systems of which psychotherapy is an example, she writes: "They have their birth in mortal mind, which puts forth a human conception in the name of Science to match the divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work."

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Editorial

Christmas and the New Birth

One who was healed through the ministry of Christian Science at once connected her experience with divine Principle, declaring: "To me the most convincing proof that the healing came from God, was that I knew I was loving good. I had turned right around; had begun to be mentally regenerated." In such a connection we think at once of what our Leader, Mrs. Eddy, said in "Miscellaneous Writings" in regard to regeneration (p. 74): "This new-born sense subdues not only the false sense of generation, but the human will, and the unnatural enmity of mortal man toward God. It quickly imparts a new apprehension of the true basis of being, and the spiritual foundation for the affections which enthrone the Son of man in the glory of his Father."

Among the northern peoples winter was a time dark and dreary. So in mid-yule, when the winter solstice was past and the days began to lengthen, they welcomed with noisy feasting the turning of the year and the growing light. When we now speak of yuletide, the word refers to Christmas time, for the feast of the Nativity of Christ Jesus superseded the ancient festival. The historian Bede says that "the ancient peoples of the Angli began the year on the twenty-fifth of December, when we now celebrate the birthday of the Lord." This celebration came into fashion slowly, accompanied by much debate, the date of its establishment at Alexandria being given as 440 A. D., and the feast of the Nativity was held as a protest against those who denied the incarnation. In 1644 some English puritans by act of parliament forbade merriment or even religious celebrations on Christmas day, ordering the day to be kept as a fast, for even at that date many looked upon the festival as being an institution of heathen origin.

The question important for every man to consider is whether or not the Christ is born to him. Does he know of the disappearing of evil because consciousness has become cognizant of good? Is there the subsidence of willfulness, pride, envy, and covetous desire because the birth of true Christianity is going on through regeneration by the holy spirit of God?

Our Leader refers to Christmas as a time for remembering rather than for the confusion of merrymaking and the giving and receiving of souvenirs, which is a transferred custom from the Teutonic nations, since other nations chose the New Year for gift giving and congratulations. She says (Miscellany, p. 258): "The memory of the Bethlehem babe bears to mortals gifts greater than those of Magian kings,—hopes that cannot deceive, that waken prophecy, gleams of glory, coronals of meekness, diadems of love." And she further reminds us how "divinely beautiful are the Christmas memories of him who sounded all depths of love, grief, death, and humanity."

It is not, then, difficult to understand Mrs. Eddy's desire to be exempt from the turmoil of gift receiving and the balancing of obligations, the question of due acknowledgment or reciprocity, because to her Christianity had indeed arrived in full stature and power. And that activity of kindliness with which most people are able to glow for one day in the year,—this Christly good will was the motion of her thought the year through. She recognized the fragility of the material gift and the unreliability of mortal, human affection, and well understood what the all-satisfying spiritual gift is when the sinner is regenerated, and those weak and worn with illness find themselves quickened with a divine strength.

The apostle Peter reminded his Christian brethren of the important fact of their new birth when he wrote about their "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." This familiar passage gains somewhat from a closer translation given in the words, "You are born anew of immortal, not of mortal seed, by the living, lasting word of God." The apostle lifts up this truth like a lantern on our path, and in its light we more clearly understand what Mrs. Eddy says concerning Christmas celebration. In "The First Church of Christ, Scientist, and Miscellany" (p. 262) her statement is: "I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman—as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being." Further, as setting us an example by the expression of her own ideal, she says: "I love to observe Christmas in quietude, humility, benevolence, charity, letting good will towards man, eloquent silence, prayer, and praise express my conception of Truth's appearing."

William P. McKenzie.

True Sacrifice

The psalmist had a clear understanding of what true sacrifice meant when he wrote: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." From the beginning of time, mankind, in the realization of their sins against God, have recognized that in some way the sense of separation from God—brought about by these sins—must be overcome, and they have always glimpsed the fact that this could only be done by some form of sacrifice on their part; or in other words, by their giving up something, although they did not know exactly what that something might be.

In the earliest days of Bible history men began this process by bringing to God all sorts of material offerings, and these offerings were supposed to be acceptable in the ratio of the value to the givers of the things relinquished by them. This custom continued for many ages; but because the effort began in the supposed value of material possessions, as time went on the claims of selfishness and greed, of hypocrisy and dishonesty in connection with such giving, continually increased. These offerings, therefore, became farther and farther removed from true sacrifice and were an offense rather than a right acknowledgment of obligation to God,—as witness the testimony of Isaiah: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . . Bring no more vain oblations; incense is an abomination unto me . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

Still mankind went on sinning; still they went on looking for the possibility of reaching God by this sacrificing of material objects. The prophets were calling upon men again and again to awaken to the fact that God would be satisfied

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only by their obedience to Him. When finally Jesus came declaring, "If any man will come after me, let him deny himself, and take up his cross, and follow me," he presented a new idea of sacrifice. Many righteous men since then have been seeking to know just what this idea included. No one, however, could understand it sufficiently to teach fully its demonstrable nature until the revelation of Christian Science was given to Mrs. Eddy. This revelation shows that true sacrifice does not mean what the ordinary religious teaching has presented; namely, something more or less ascetic in its tendency. The schools have taught that material desires must be denied, but they have denied them from the standpoint that in giving them up they were yielding something real; that they were sacrificing something valuable, something it was difficult to go without. Such sacrifice almost inevitably resulted in a state of self-righteousness, since the mortal considered himself praiseworthy in yielding that which he very much wanted, that which he thought was real, but which he believed, nevertheless, God did not desire him to have.

From the standpoint of Christian Science it is easy to discern how mistaken this position was; for while it left mortal man thinking that material desires were real and good, it also left him believing that God was little more than a tyrant who was depriving His children of that which was desirable. On the other hand, Christian Science takes the opposite view; for it teaches in the first place that God is infinite divine Love. Now this God made all good and could not possibly take away any good He had created, which must be as eternal and infinite as He Himself. Nothing, therefore, which is good can ever be sacrificed, or denied. From this it inevitably follows that the denial Jesus referred to must have a different and at the same time a larger meaning than that which any teaching other than Christian Science has ever given to it.

Then true sacrifice, according to Christian Science, means to give up all that is not of God, good; to deny all reality, power, or presence to matter and its claims; to relinquish all the beliefs that man has ever been separated from God or that he has ever been less than the perfect, spiritual child of divine Spirit. Now who would not give up "nothing" to gain everything; evil to gain good; sickness for health; sin for holiness; that which is transitory for that which is permanent and indestructible; the belief in a mortal, sick, sinning, dying existence for the understanding of unity with Life eternal, with all that is of God, perfect, harmonious?

When Mrs. Eddy tells us (Science and Health, p. 11), "If we desire holiness above all else, we shall sacrifice everything for it," the Christian Scientist sees that to the human sense there must still be the relinquishment of all material desires. When he begins to understand, however, the joy of letting go of the false in order that he may gain the true, he comes to recognize that true sacrifice has in it nothing but happiness and security. He loses the sense of giving up anything, but finds that in yielding that which is not of God he wins all of good. What a wonderful sense of sacrifice is this! To learn so to love spiritual things that all material desires shall be quenched. Let us day by day, hour by hour, lay down the beliefs in a selfhood apart from God, until we shall have indeed given Him our whole heart.

In Science and Health (p. 314) Mrs. Eddy writes: "Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man." Christian Science, therefore, reveals the way whereby every individual may follow, step by step, the blessed Master in his demonstration of true sacrifice, until each one shall have proved man's unity with God, the All-good!

ELLA W. HOAG.

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Among the Churches

Current Notes

QUINCY, MASS.—Dedicatory services were held yesterday [Nov. 2] at the Christian Science church on Greenleaf Street.

The Quincy church owes its beginning to the efforts of a loyal student of Mary Baker Eddy, formerly living in Braintree, through whose efforts a meeting was held May 3, 1901, in a private house at Braintree with six persons present. The number increased until twenty or more attended the services, and then a Christian Science Society was organized and public meetings were held in Pythian Hall. On December 29 a Sunday school was formed with ten pupils.

In January of the next year a regular organization was decided upon and "First Church of Christ, Scientist, of Braintree, Massachusetts," was organized with twelve charter members. An old homestead was leased and remodeled to make it suitable for church purposes, and the first service was held there Sunday, February 23, 1902, with an experience and testimony meeting the following Wednesday evening. A reading room was opened in the same building in April. After two years this building became so crowded that Sunday services were resumed in Pythian Hall, and later the whole second floor of Long's Block was rented.

In 1904 the church gave a lecture in Music Hall, Quincy, and sentiment began to crystallize in favor of moving the church to Quincy because of the more central location. March 14, 1911, the church voted to make this change. Alpha Hall was obtained for the services, and the first meeting was held there May 3, 1911. The name of the organization was then changed to "First Church of Christ, Scientist, of Quincy, Massachusetts." In 1912 the church was incorporated under the laws of the commonwealth, and the same year the land on Greenleaf Street, where the present edifice stands, was purchased.

In February, 1916, contracts for a church structure were signed and in April the first earth was turned over. The corner stone was laid in July, at half past six o'clock in the morning. On Sunday, June 3, 1917, the first services in the new building were held, and the same afternoon a lecture was given in Music Hall.—*The Quincy Patriot.*

BRAZIL, IND.—The handsome new home of First Church of Christ, Scientist, on North Walnut Street, will be opened to the public Sunday, November 30, when services will be held there in the morning and afternoon. The site for the new church was purchased a year ago. Ground was broken for the foundation on July 21 of this year and the corner stone laid August 13. The church was built to seat one hundred and eighty, but by a different arrangement of seats the seating capacity can be increased to two hundred and fifty. The Christian Scientists organized here as a society on December 3, 1916, but services have been held in this city for the past ten years.—*Brazil News.*

AKRON, OHIO.—First Church of Christ, Scientist, held Thanksgiving services Thanksgiving morning [Nov. 27], these services marking the formal dedication of the church. The corner stone was laid May 18, 1915, and the first serv-

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ices were held in the auditorium on Sunday, April 2, 1916. Through generous contributions of the members and friends of the church, and of the friends generally of the cause of Christian Science, the debt on the edifice was gradually reduced until, with the aid of a substantial gift from the Trustees under the Will of Mary Baker Eddy, the last obligation on the church was paid November 26.

Akron Beacon Journal.

Los Angeles (Van Nuys), Calif.—The Christian Science chapel was dedicated October 26. The cost of the lot, building, and furnishings was $2237.39.

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The Lectures

Sale, Cheshire, England (Society).—John Sidney Braithwaite, lecturer; introduced by William Kenyon, who said in part:—

It may be asked what Christian Science has to offer for the relief of the present disturbed conditions of life. The answer to that question is, It has all to offer. The only panacea for the healing of social and industrial unrest is to be found in true religion,—in a religion which is demonstrable and gives here and now that proof of its utility to a sorrowing and suffering humanity.

Humanity has been taught for generations to rely on creeds and dogmas and the promise of a kingdom of heaven at some future time and in some far-off place; but it is now crying for a foretaste of the bliss of those promises and seeking in devious ways to repair the false trusts of the past. Christian Science offers here and now to lead humanity into a right apprehension of life, to heal its woes, to correct its ideals, to furnish it with the means of working out its salvation from suffering and error. Christian Science is primitive Christianity, and its proofs are the selfsame proofs of nineteen centuries ago. It is the religion of Jesus of Nazareth, our Way-shower; its theology is that which he taught on the hill slopes of Judea, and its practice is that which found the streets of Capernaum filled with sick folk and sent them away healthy men and women. It fulfills the promise of Christ Jesus when he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

San Jose, Calif. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Mrs. Carrie H. Bramkamp, who said in part:—

In the Preface to her great work, "Science and Health with Key to the Scriptures," the textbook of Christian Science, Mary Baker Eddy wrote, "The time for thinkers has come" (p. vii). The truth of that statement is apparent to the most superficial observer in these days of turmoil and unrest. Since thought must precede action, what a tremendous amount of wrong thinking the world has been accepting to bring it into a condition so chaotic! The only remedy for wrong thinking is right thinking. Christian Science is the Science of right thinking; consequently, it provides a remedy for all the evils resulting from wrong thinking.

Portland, Ore. (joint lecture).—John Randall Dunn, lecturer; introduced by Paul Stark Seeley, who said in part:—

Some years ago Victor Hugo made the statement, "There is one thing stronger than armies, and that is an idea whose time has come." The message of Christian Science is the message of a right idea whose time has come. That its time has come,—in other words, that the thought of men was ready to receive this fuller revelation of spiritual things promised by Jesus and foreseen by John,—has been amply evidenced by the multitudes who, grasping in some measure this God-sent message, have found through Christian Science health in place of sickness, joy in place of sorrow, and in some degree their natural unity with the ever present God, good.

Armies of opposition in pulpit, press, and organized religious and medical systems have not stayed its appearing, but have added to its prestige. Christian Science is vastly more than a new denominational dogma. It is the word of universal Truth, and has no human limitation. It is for men the right idea, the Christ-idea, the saving idea, which is the ultimate and only final solution for every human problem, be that problem individual or international, be it physical, mental, financial, political, industrial, or social. It is the second coming of the Christ, the spiritual truth taught and demonstrated by Jesus, and its mission is to dispel all mystery, fear, sickness, sorrow, and injustice—to annihilate every evil work.

Crown Point, Ind. (Society).—Dr. John M. Tutt, lecturer; introduced by Mrs. Agnes M. Collins, who said in part:—

In the first chapter of the book of Isaiah we read, "Come now, and let us reason together, saith the Lord." Christian Scientists have learned to take God at His word, and they accept with joy and gladness this invitation; for they have learned that there is no problem so great or so small that they cannot with profit take to the loving Father and "reason together" with Him, and the answer is always sure. They have learned, too, that it is not sacrilegious to do this, but that it is the true communion, the true prayer—and are we not told to "pray without ceasing"?

Wallace, Idaho (Society).—Charles I. Ohrenstein, lecturer; introduced by William H. Klieman, who said in part:—

It is recorded in the Bible that Jesus once said to them that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." In our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, on page 390, we read that "it is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." Christian Science is this truth of which Jesus spoke, and it surely does make man free from every phase of error. By constant study of this wonderful Science, by continuing in this word of Truth, we gain a better and broader understanding of God and man, and of their relation to each other; and through this understanding thousands have been able to demonstrate and restore harmony where the most discordant conditions—whether physical, financial, moral, or spiritual—have seemed to exist.

Oak Park, Ill. (First Church).—Frank H. Leonard, lecturer; introduced by Roy L. Reichert, who said in part:—

The teaching of Jesus the Christ as to his divine relationship has been misunderstood by the world in all the ages. Not only was he crucified for his supposed blasphemy in declaring himself to be the Son of God, but even his professed followers soon fell away from the true understanding of this relationship, and in their ignorance and superstition proceeded to deify his personality as a thing apart from that of

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his Father. This deification and worship of the mere person of the man Jesus has led the Christian world far away from much of his teaching, and by means of these perverted ideas has prevented mankind from seeing anything in the Scriptures but this false view of him.

Christian Science through its textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, opens the Bible to the searcher for the truth, strips away this superstition and prejudice, and shows the true relationship between God and His Christ and man.

REDHILL, SURREY, ENGLAND (auspices Croydon, Kingston, Richmond, Sixth and Eighth Churches, London).—Miss Mary G. Ewing, lecturer; introduced by A. Hervey Bathurst, who said in part:—

You will, I am sure, agree with me when I say we are living in what may well be described as a progressive age, and this progressive tendency is probably more noticeable in the realm of religion than in any other direction. And is not this the most welcome sign of the times? For is not a man, is not a community, is not a nation, progressive and successful only in proportion to the clearness with which Truth is understood and demonstrated? If we look back over the centuries we see that the thinkers and philosophers have burned much midnight oil in their endeavor to find an answer to that great question, "What is truth?" Just over fifty years ago Mrs. Eddy in discovering Christian Science revealed the answer, for all time, to that question, What is Truth, what is God? with the result that those who understand her teaching are learning to prove the ever presence and infinite availability of God in the healing of sickness, suffering, and all discord, and in the destruction of sin.

Surrey Mirror and County Post.

HAVERHILL, MASS. (Second Church).—Frank Bell, lecturer; introduced by Mrs. Alice M. Tingey, who said in part:—

The Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are two books very precious to every student of Christian Science; the Bible, because it is the guide to health, happiness, holiness, and eternal life; Science and Health, because it is what its name implies, a "key" to the Scriptures, and through its teachings we are enabled to make the Bible truths present possibilities, thereby not only leading better, happier lives ourselves but helping others.

OLEAN, N. Y. (First Church).—John W. Doorly, lecturer; introduced by William R. Dewhurst, who said in part:—

Devotion to a cause is usually the result of some benefit derived from that cause. It is, likewise, usually with love that anyone speaks of a friend, because of some help that has come to him through that friend. So it is with love and gratitude that Christian Scientists speak of their Leader, Mary Baker Eddy. Christian Science is the light shining in the darkness, which the darkness comprehendeth not. It is the open fount which calleth, "Ho, every one that thirsteth, come ye to the waters."

SANTA MONICA, CALIF. (First Church).—John C. Lathrop, lecturer; introduced by David J. Klyce, who said in part:—

It is the mission of Christian Science to hold aloft the light of Truth that all who will may see and be freed from the darkness of sin, disease, and death. "The inspired Word of the Bible" is "our sufficient guide," we read on page 497 of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this book has given us a demonstrable understanding of the Bible which enables us to work out our own salvation. Paul said, "Prove all things; hold fast that which is good."

DAVENPORT, IOWA (First Church).—Judge Samuel W. Greene, lecturer; introduced by Lieut. Col. J. E. McDonald, who said in part:—

Christian Science has already proved by demonstration the possibility of repeating the works reputed to have been done by the prophets, by Jesus the Christ and the early Christians, as recorded in the Scriptures, and it has had the same beneficent and healing effect on those consistently applying its teachings. Therefore, it has stimulated a new interest and a thorough investigation of the Scriptures and Christian traditions from a spiritual and practical point of view to ascertain if these teachings be true or not true.

The Davenport Democrat.

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Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Los Angeles (Society, Culver City): Culver City Grammar School Auditorium, 8 p.m., Dec. 29.
Pomona: Belvedere Theater, 3 p.m., Jan. 4.
Riverside: Church Edifice, Sixth and Lemon Streets, 8 p.m., Jan. 1.
COLORADO—Canon City: State Penitentiary, 2 p.m., Jan. 4.
DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 3:30 p.m., Jan. 4.
ILLINOIS—Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Jan. 5.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Jan. 2.
Streator: Good Will Hall, 8 p.m., Jan. 4.
INDIANA—Greenfield: Knights of Pythias Building, 8 p.m., Dec. 30.
KANSAS—Hiawatha: Church Edifice, Seventh and Utah Streets, 8 p.m., Jan. 6.
MARYLAND—Baltimore (First Church): Church Edifice, University Parkway, west of Oak Street, 8 p.m., Dec. 30.
MISSOURI—Lexington: Opera House, 3 p.m., Jan. 4.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., Jan. 8.
NEW JERSEY—Haddon Heights: Town Hall, 8 p.m., Jan. 6.
Jersey City: People's Palace, 380 Bergen Avenue, 8:15 p.m., Jan. 6.
Orange: Church Edifice, 24 Cleveland Street, 3:45 p.m., Jan. 4.
Ridgewood: Church Edifice, Washington Place, 8:15 p.m., Jan. 5.
NEW YORK—Attica: Odd Fellows Temple, 3 p.m., Dec. 28.
Geneva: Smith Opera House, 3:30 p.m., Jan. 4.
New York (Fifth Church): Aeolian Hall, 34 West Forty-third Street, 8 p.m., Dec. 29.
NORTH CAROLINA—Goldsboro: Court House, 8 p.m., Jan. 5.
OHIO—Akron: Church Edifice, Fir Street and Buchtel Avenue, 8 p.m., Jan. 3, and 3 p.m., Jan. 4.
Dayton (First Church): Memorial Building, 8 p.m., Jan. 6.
Steubenville: Olympic Theater, 3 p.m., Jan. 11.
PENNSYLVANIA—Philadelphia (joint lectures): Metropolitan Opera House, Broad and Poplar Streets, 3:30 p.m., Jan. 4, and First Church Edifice, Walnut, west of Fortieth Street, 8 p.m., Jan. 5.
Wilkes-Barre: Irem Temple, 3:30 p.m., Jan. 4.
TEXAS—El Paso: Liberty Hall, Court House, 3 p.m., Jan. 4.
Houston (First Church): Municipal Auditorium, 3 p.m., Jan. 4.
WEST VIRGINIA—Wheeling: Court Theater, 2:15 p.m., Dec. 28.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

When Christian Science was called to my attention in August, 1909, I was a helpless, hopeless invalid. Every known material treatment had been tried, also hospitals and nursing homes, but with no lasting benefit. I suffered from gallstones, a loose kidney, paralysis of the bowels, catarrh of the stomach, bilious headaches which often lasted for days, and a terrible nervous disease. I had passed through one very serious operation, and the day before Christian Science was brought to my notice I was told that another must be performed immediately. When I asked as to the outcome, the answer was that it was the only thing left to try. The next day a Christian Science practitioner visited me, and from that day to this no medicine or material means of any kind has been used. The bowel difficulty was overcome in the first treatment. The other ailments were slower to yield, but I am to-day a strong, happy, healthy woman with not a vestige of the old ailments left. Every man-made law that had bound me for nearly twenty years has been destroyed by the understanding of God as taught in Christian Science. Whereas for months at a time I could not walk around my bed, I now walk miles. I put in a long day's work, and am fresher at the close of the day than at the start.

This is only a part of what Christian Science has done for me. Is it any wonder that my heart is overflowing with thankfulness to God and with gratitude to our dear Leader, Mrs. Eddy, also for the privilege of membership in The Mother Church and for active work in a branch church. My healing was slow, and many, many times I got discouraged, but to-day I am thankful for all the obstacles which seemed to bar my way, for in Christian Science we learn to turn these into opportunities.—(Miss) Catherine Mary Lodge, Croydon, Surrey, England.

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In November, 1908, I appealed to Christian Science for physical healing, having reached the point where there was nothing else to try. The doctors had done their best to aid me, but had given it up and warned me that I was in a precarious condition. I did not want to die and believed that God could meet my need, but my theological knowledge did not prove sufficient to break the shackles of disease. My prayers and those of my faithful minister were fruitless. Then I appealed to God for guidance, and this came quickly, in an inspiration to try Christian Science. By Thanksgiving time I was greatly relieved, and the healing work progressed steadily and in a marked degree. It became perfectly clear to me that I was being healed of many ailments. The heart and all the other organs of the body began to perform their normal functions, fear began to be replaced by confidence, and firm reliance upon God was being established. I thereupon began to study the Bible in connection with Science and Health, for my desire to know what had healed me became intense.

In the eleven years that have elapsed since the light of Truth dawned upon my consciousness I have not taken a drop of medicine, nor have I relied upon any but spiritual aid. As human needs have arisen, I have been blessed with spiritual supplies. I would be an ingrate, were I to fail to acknowledge these benefits. I am humbly grateful to God for His guidance and loving favor. I am grateful to Mrs. Eddy, the great benefactor of the human race, for her great and consecrated service to humanity in the tireless labor involved in the reestablishment of the healing ministry and practical Christianity inaugurated by the master Christian, Christ Jesus. I give this testimony for the encouragement of my fellow man, as an acknowledgment of my debt to Him "who forgiveth all thine iniquities; who healeth all thy diseases."—George P. Waldorf, Toledo, Ohio.

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Last winter I had influenza, as did also my husband and little girl. Their cases were met very quickly, and I thought mine was too, with the exception of a slight irritation in the throat. Then about twelve o'clock one night I awoke with a sensation that I was strangling to death—I could hardly breathe. I tried to treat myself, but seemed to be getting worse instead of better, and the more I worked the worse I seemed to be getting, when this verse came to me:—

"I know not why sometimes I fall,
Seem to forget that God is all;
I grasp His outstretched arm, and lo!
God is! this is enough to know."

The pure thought that "God is" so filled my consciousness that I lay down and fell asleep, and in the morning realized more than ever that sickness is nothing but a bad dream after all.

I feel so grateful for God's protection at all times and under all circumstances, and am very grateful for the Christian Science literature, which is food to me, and for our dear Leader, Mrs. Eddy, who trod the pathway alone with God, that we might have this "pearl of great price."

(Mrs.) Blanche Ward, Fairview, Okla.

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Early one morning in 1917 I fell down stairs, twisting my right ankle under me. The pain was so severe I could at first only sit still and declare the truth. Then I managed to get upstairs and dress. After getting breakfast and doing some work I took "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read until four o'clock that afternoon, when the pain all left me. At seven o'clock the swelling had gone down, and I had no more trouble. The same year my husband, my son, and I were healed of ptomaine poisoning in half an hour. Bilious headaches of years' standing have been overcome through the work of a practitioner. I have been able since to help myself and members of my family, as well as others.

I thank God, and am deeply grateful to our revered Leader, Mrs. Eddy, for Christian Science, which has brought peace and happiness into my home and drawn us all to the feet of the beloved Master.

(Mrs.) Fannie I. Bisnaw, Boston, U.S.A.

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"And ye shall seek me, and find me, when ye shall search for me with all your heart." This promise was fulfilled in my experience when Christian Science came into my life, about ten years ago. My thought was not open to it because of any conscious need of healing, but because of a hungry, unsatisfied desire to find God. As the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was read and studied with thought receptive to the truth contained therein, naturally many healings resulted.

Glasses were put off, after having been depended upon constantly for over ten years because of an eye trouble pronounced incurable by two noted specialists, a very aggravated condition of years' standing was overcome, also incipient tuberculosis, and many minor ailments disappeared, all from studying Science and Health. In August, 1913, a severe attack of kidney stone was overcome in four hours,

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and there has been no return or suggestion of the disease since that time. Fear that a malignant disease might be inherited has been overcome by a steadfast clinging to God as Father-Mother, Love.

These are some of the physical healings; but there are other experiences for which I am even more grateful,—an increasing freedom from temperamental traits, the lessening of fear and timidity, a growing out of a false sense of self,—and these mean much to me. May my gratitude find expression in a larger love for God and man.

(Miss) ELSIE FERGUSON, Philadelphia, Pa.

I was a practicing physician before taking up the study of Christian Science, and am glad to vouch for the facts mentioned in the above testimony, with all of which I am personally familiar. The eye condition was unusual, caused much suffering, rendered any close work impossible, and could not be corrected by glasses. Since the healing, for a number of years, exacting office work has been done without the aid of glasses and without difficulty. The attack referred to as kidney stone had the characteristic symptoms of that disease in a violent form. The healing was most remarkable and convincing.—(Miss) MINERVA HERRINGTON.

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Six years ago I was led into Christian Science after having spent many years dragging my weary footsteps through the quicksands of alcoholism and the mires of sensualism. At that time I was a member of the New York stock exchange and of five of that city's most exclusive clubs. I was a confirmed drunkard—tightly bound by the subtle fetters of the carnal mind. I took most of the drink cures suggested by materia medica and was an inmate of a number of sanitariums in the hope of finding a permanent healing. The inevitable happened and one day I awoke to find myself just as financially bankrupt as I had been for years morally bankrupt. Actually penniless and practically friendless I wandered away from New York into the South, and there met a student of Christian Science, and as Mrs. Eddy says on page 283 of Science and Health, received "the divine Principle in the understanding," and since that time I have tried to "live it in daily life." The light of Truth so flooded my consciousness that I have never since used any kind of liquor, the desire to do so having completely left me. At this time I was also instantaneously healed of hay fever.

The overcoming of lack of supply has proved to me that the divine Mind recognizes no difference between an ill body, an ill mind, or an ill business. All are tributary to the carnal mind and are resolved into their native nothingness by the understanding of Christian Science properly applied. All I am and all I have is directly due to Christian Science.

FRANK C. CARLEY, St. Petersburg, Fla.

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A song of gratitude has been rising in my heart these past years for what Christian Science has done for me and mine, and I wish to tell of some of the ways in which I have been blessed. When I was ten years old, my mother took up the study of Christian Science to find relief from sorrow after the passing on of my father. She found the help she sought and from that time on we had no help in time of sickness save Christian Science, which always proved completely effectual when rightly applied.

It has only been in the last few years, however, when with children of my own I have been placed oftentimes where I have had to depend upon my own understanding of the divine rules and laws of this wonderful religion, that I have realized the possibilities to be gained through its application and have awakened to the blessings and happiness it has brought into my experience. The healings have been many. Any discordant manifestation which arises in our home is destroyed quickly and effectively when thought is turned to God in the way in which we are taught in Christian Science. Fear, anger, criticism, and all the errors of the human mind are disappearing gradually from my experience; while I am learning each day to look to God more and more for guidance without outlining or speculating on the future and its prospects.

My admiration and my gratitude go out to Mrs. Eddy, whose pure life of self-sacrifice and devotion to good made Christian Science possible.

(Mrs.) ISABEL M. BATE, Richmond, Ind.

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I wish to express my gratitude to Christian Science for freedom from suffering when my twin boys were born, in May, 1913, and also for the healing of a condition that was manifested about twenty-four hours later. I was suddenly taken with severe pain and for a week could not be moved even with the greatest of care. I finally got relief through no other help than Christian Science. For a long while, however, I could lie in no position but on my back. This condition was at last overcome and complete freedom was finally manifested. During this period both babies were healed of sore mouth.

For nearly fifteen years Christian Science has been our only physician, and the healing experiences in my family have been many. Pneumonia, whooping cough, measles, throat trouble, stomach disorder, and many minor ailments have been overcome. We are indeed grateful to Mrs. Eddy for giving this wonderful truth to the world, and for all our periodicals.—(Mrs.) EDITH PERCY, Long Beach, Calif.

I wish to vouch for the correctness of the above testimony of my wife and also to say that I have experienced many healings through the application of the truth as taught by Mrs. Eddy. Among these healings I wish to mention specifically the healing of rupture, the instantaneous healing of a badly sprained ankle, and the healing of a chronic cough and tendency to take cold easily. One of the greatest blessings that Christian Science brought to our home was the relief occasioned by the knowledge that we no longer had to punish our children by forcing them to swallow nauseous concoctions, but that every ill to which children seem subject can be quickly overcome through the proper application of Christian Science.—A. S. PERCY.

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When I first heard of Christian Science nine or ten years ago, I was in great need of physical healing. Through my own study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and loving help at times from a practitioner, I have been healed of anæmia, dyspepsia, and nervous depression, also terrible headaches, the last named making my life an intolerable burden. Everything that loving parents could possibly do for me was done, and I had different kinds of material treatment, but nothing ever did me any permanent good; and when I heard of Christian Science I had nearly given up all hope of ever being well again.

My gratitude for the physical healing is deep, but I could not find words to express my gratitude for the moral and spiritual healing. Through a time of great struggle and deep darkness I realized that man's completeness is in God,

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also that love, companionship, and happiness are spiritual ideas, ever present. Through bereavement and loneliness I have been sustained and helped by the consciousness of divine Love's ever presence. I am grateful that now in some degree I am able to help others, and very grateful to our beloved Leader for giving us this truth which has brought to our understanding the light of "the glorious liberty of the children of God." Selfishness, discontent, and jealousy are giving way to a sense of joy, peace, and happiness, and I am learning in Christian Science what Jesus meant when he said, "Peace, be still," to every form of error.—(Miss) Ada Fletcher, Markland Hill, Bolton, England.

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A few years ago I was led to Christian Science by a friend who had been benefited, and I was healed of floating kidney after having been told by several physicians that an operation was the only means of relief. I have also been healed of stomach and bowel trouble, and have left off glasses that I had worn for years. It has seemed hard for me to overcome the habit of pleading with God as though He were person, also of outlining results, but this is being overcome as I strive to leave the old thought. A severe headache was overcome instantaneously one day through the silent declaration of God's allness and knowing that since the trouble did not come from Him it had no control over me. I sometimes wonder how I would ever have gone on, had it not been for the wonderful truths revealed through Christian Science, and I am deeply grateful.

(Mrs.) M. Spence, St. Louis, Mo.

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When Christian Science found me I was afflicted with what physicians call a goiter. As I began to read the literature I thought that this growth would disappear instantly, but soon saw that before such a healing could be realized I would have not only to believe in Christian Science but to change my ways of reasoning and my contradictive mind. This was a long process and the condition remained three years longer. At the end of this period, as I was returning to America from Europe, I fell sick and everybody thought I was dying. I did not take any medicine but was under Christian Science treatment. After seven weeks' sickness I suddenly became better. A month later I was healed and able to work. During this time the goiter disappeared. In the fall of 1918 a new disease came upon me and the people around began again to believe me dying, but with the help of a practitioner I promptly recovered and three weeks later successfully passed a physical examination and was accepted into military service.

For these healings and many others I am indeed very thankful. I am also grateful to our Leader, Mrs. Eddy, for showing us the way.—A. Schienker, Wallingford, Conn.

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With a heart full of gratitude I desire to testify to the healing power of divine Love. Seemingly I have been slow to gain an understanding of Christian Science, but more than a dozen years ago I learned to depend wholly upon it for physical healing. I have had many almost instantaneous healings. After many weeks of unusually hot weather and exceedingly hard work, in August, 1918, I seemed to collapse physically and mentally. Everything worried me to the point of exhaustion, and despair seemed to have marked me for its own. Then I wrote a note to a practitioner in a near-by city and the next day the healing was perfect.

I am deeply grateful for the revelation of this blessed Science and for Mrs. Eddy's pure life and loving service to humanity; also to those who send out through the Christian Science publications messages of cheer and hope. The physical healings are only a small part of the great good to be found in Christian Science. It is the blessed assurance of an ever present God who is Love, that inspires one to rejoice.—(Miss) Ada May Cromwell, Jett, Ky.

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Words only inadequately express my deep gratitude for all the benefits which I have derived through the study and application of Christian Science. In the first place, it has given me an abiding sense of peace and joy, where at times only sorrow, confusion, discord, and dismay seemed to prevail. I came into Christian Science as a young girl, through attending the Wednesday evening meetings. The testimonies seemed so perfectly natural and absolutely true that I readily grasped something of what this religion stands for. I had the privilege of attending a Christian Science Sunday school and can never be grateful enough for all the loving-kindness shown me and the knowledge of Truth I obtained through that source. It was there that I gained enough understanding to take my first steps in demonstrating this Science. Later, the privilege of teaching in the Sunday school was extended to me and nothing ever afforded me greater joy, as I fully appreciated what the Sunday school had meant to me.

I am thankful to God for Christ Jesus, and grateful to Mrs. Eddy for all our literature, which so ably elucidates the Scriptures. I have found the "pearl of great price" to be the conscious ability to apply the law of God to every circumstance. For the past ten years Christian Science has been my only physician and has healed me of many physical ailments, namely, colds, pleurisy, Spanish influenza, headaches, bowel trouble, as well as bad traits of character. All of these healings have proved permanent.

(Miss) Louise F. Garvey, New York, N. Y.

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Through the great love and patience manifested by my mother in a sincere effort to live the life of a Christian Scientist, I was attracted to her religion. Through the help of a practitioner and the reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, what I considered the most immoral habit was given up first. Later the tobacco habit was laid aside and the temptation to use profane language disappeared. As I progressed in my study and application of this teaching I found that discouragement, anger, despondency, and the like were the causes of my suffering. To-day I am happy to say I am much less subject to these foes. Stomach trouble has also been overcome.

I find Christian Science indispensable in my home. This healing truth has been my only physician for nearly twelve years. During that time I have applied it to many problems, and it has always satisfied my need. I feel very grateful to Mrs. Eddy for giving us *The Christian Science Monitor*, and for the great good it is doing for all mankind.

Irving H. Pierce, Chicago, Ill.

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About five years ago, while suffering from a nervous breakdown, I was asked by a friend to attend a Wednesday evening meeting at the Christian Science church. I had always been prejudiced against this religion but thought I would go once and see what it was like. I heard so many wonderful and beautiful testimonies that it seemed to me I did not know anything about the Bible if these were true.

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In a few days I began to investigate Christian Science and I was certainly blessed, for it seemed every step I took that God was with me. I was led to the home of a practitioner and received benefit in a few days, and in three weeks was healed of the nervous trouble. Eight doctors had told me I would never get well, but I was strong physically and could not give up, and my persistent hope has been satisfied. I have been healed of a number of ailments, of severe headaches, appendicitis, and a sprained ankle. The last mentioned healing was wonderful, the intense pain leaving me instantly when I declared the allness of God, and that I could retain nothing but good. That experience alone proved to me the omnipotence of God.

I am grateful for all of Mrs. Eddy's works, and for the loving friends Christian Science brings to one.

(Miss) EDITH LACEY, Pleasant Lake, Ind.

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In gratitude for the benefits I have received through the teachings of Christian Science I send my testimony. My two older children have been healed of a number of ailments, including abscess in the head, kidney disorder, and stomach and bowel trouble. These healings are very convincing proofs of the power of Truth as taught in Christian Science; but the greatest good received is the spiritual education, and the desire grows in me to be more loving, more honest, more obedient to the demands of Truth. I hope some day to be a Christian Scientist in all that the name means.—MRS. JAMES MALESPINA, Campo Seco, Calif.

✧

Ten years ago last summer, I called at a lady's house on business and found she was a Christian Scientist. I had been a little interested in this subject and during my conversation with her I told her how I had suffered for over two years as a result of a strain and that it tired me to walk even a couple of blocks; also that I had had very severe headaches, lasting weeks at a time, and my eyes pained me very much. I also told her I would like to go to church but there was no one to go with me, so she provided a way for me to get home until I was able to make my demonstration and go home alone, for I was a young girl then. At my first visit to the church I was entirely healed of the trouble referred to. I have also been healed of an impediment in the speech, which I had had for about thirteen years.

During the influenza scare last winter the two children and myself were taken ill. The children had the disease very severely and we attribute their recovery entirely to the power of Truth. Christian Science has been my only religion, and through its study I have been greatly uplifted morally, mentally, and physically. I am indeed grateful.

(Mrs.) HAZEL WOMACK KINSEY, Lincoln, Neb.

✧

Christian Science has met my every need for the past seven years. I did not, however, take up the study for physical healing, although from childhood I had suffered from an anæmic condition, and I felt that materia medica had done everything for me that it could do. Eight years ago I went with my parents to California, thinking that a warmer climate would benefit me, but instead I seemed to grow worse all the time. One morning about six months after becoming interested in Christian Science I awakened feeling very ill and could not arise. About ten o'clock a boy came to our home with a message for me from a practitioner whom I had met, stating that she would be at her home in town that day and asking me to be there at eleven o'clock as she wanted to see me. Although to human sense such a thing seemed utterly impossible I sent word that I would go. I arose and dressed, and not even thinking to take a street car, walked to her house, many blocks away. In being obedient to what I felt God would have me do I was instantaneously healed and have never had a recurrence of the trouble. For this healing and for many other blessings, I am truly grateful to Christian Science.

(Miss) GERTRUDE MACDONALD, Fargo, N. Dak.

✧

I did not come into Christian Science for physical healing, but since taking up the study of it have found that I was sick, not physically, but mentally, and I am being healed every day of some false belief. From the beginning I felt that Christian Science was the truth. I have been healed of profanity, and of the tobacco and liquor habits, and am truly grateful for all that Christian Science has done and is doing for me and for my family.

ALBERT SCHREIBER, Cleveland, Ohio.

✧

As one who has derived untold benefits from the study of Science and Health in connection with the Bible, I take this opportunity of telling others what it has done for me. It was the Christmas of 1911 that a great sense of fear seemed to overtake me. I tried in my own way to overcome it, as I had never before been afraid of anything, but in a few weeks was taken to a medical doctor in a shaking and trembling condition. He pronounced the trouble nervous prostration and heart disease and said that I might live three days; that if I did live longer I would become helpless. As I left his office he remarked, "Use Christian Science." These words stayed with me about twenty-four hours, and at the end of that time I made up my mind to do so. I went to a practitioner, asked for treatment, and was greatly relieved. The textbook appealed to me very much from the start, and while I had many ups and downs it was not long before I could begin to demonstrate for myself, and in a short time was entirely healed. My heart overflows with gratitude to God for revealing this truth to Mrs. Eddy, who so unselfishly labored to give it to the world.

(Mrs.) MARIE NIELSEN, Waterloo, Iowa.

I am glad to state that the above testimony is correct. It has certainly been proved to us that an understanding of God is an ever present help. Christian Science has healed me of nervousness, skin disease, and fatigue, and I have found that it is indeed a religion that no one can afford to be without.—(Miss) VANETA B. NIELSEN.

✧

I have long desired to express my gratitude for Christian Science. After many years of invalidism, during which I had the services of twenty-one physicians, I was finally told I had an abnormal growth that could not be removed. Then Christian Science was presented to me. I knew nothing of its teaching, and with an unprejudiced thought sought help of a practitioner, with the result that in eight treatments I was perfectly healed. Since that time I have had many other proofs of the healing efficacy of Christian Science, having been healed of hemorrhoids, fissure, rheumatism, pleurisy, influenza, and dislocated jaw.

More to me than all the physical healing, however, is the spiritual uplift, for which I am profoundly grateful. Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy. The literature always brings a healing message in time of need. Each day I am trying to reflect more of the truth.—(Mrs.) STURZIE STICKNEY, Janesville, Wis.

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Signs of the Times

[*The Biblical World*]

Christian democracy is a sacrificial rather than an acquisitive democracy. It is marked by the spirit of love, and love endeavors to help others to enjoy the same thing that one enjoys for himself. It would bring about fraternity by leveling people up to those with privileges, rather than by pulling people with privileges down to the level of people without them.

The church that wishes to have a part in the labor movement must preach the spirit of fraternity and concession to its own members. Rightly or wrongly, the Protestant churches have become identified in many people's minds with the capitalist group. Such a classification is open to serious question, but debate of the matter is beside the point. If the church is to reach wage earners it must fill its members with the spirit of Christ which is ready to give justice by concessions. And it must preach the same sort of message to the labor union with its new and intoxicating sense of power. The church of Christ should be no respecter of persons. Its dealings should be with people as people and not as members of economic classes. But people in particular situations have particular duties. These it must enforce. And among these duties the generous and just use of power is not the least.

The greatest revolution that can take place in human history is the passage, not from autocracy to democracy, but from an acquisitive democracy to a sacrificial democracy; from a democracy that fights for rights to a democracy that gives justice even at the expense of privilege. In this sort of revolution the church must be not only a leader but the leader. For it is the one institution whose sign is the cross and whose watchword is love that sacrifices rather than desires.

[American Friends' Service Committee for Reconstruction Work in France]

It has been our lot to see, with our own eyes, the ruin, the pain, the want, that the spirit of hate can spread over a whole nation, a whole continent; to feel that ghastly sensation of death—dead forests, dead fields, dead villages, dead homes, dead hopes, and dead faiths—an all-embracing death which war leaves in its path. Love alone remains, and we have seen that love shall conquer hate and in time undo all that hate has done. Love of his homeland brings the peasant back in the face of awful odds to rebuild his home and his village, to recultivate his land. Love of her children makes the widowed mother strive now as in the past to give them better opportunities than she has had. Love for God reestablishes the religious life of the community and reopens the village church though its abode be only a barrack.

[*Rocky Mountain News*, Denver, Colo.]

As a result of the lack of success of the medical profession in trying to prevent and cure disease by treatments based on the germ theory, the number of people who depend on drugless healing is rapidly increasing. In an article in a medical magazine, Ely G. Jones, M.D., of Buffalo, recently said: "As physicians we have failed in our duty to the sick; we have failed to find a definite treatment for the diseases common to our country. As a result of this sad state of things there are thirty-five million people in the United States that depend upon some form of drugless healing when they are sick. It is said that 'the average mortality from disease in this country would not be over seven per cent without any medical treatment.' The mortality under the treatment of some physicians is twelve per cent. From this it will be seen that the public would be better off without them. If we as physicians are to be of any real benefit to the public the mortality under our treatment must be below seven per cent."

[*Rutland* (Vt.) *News*]

What is true of influenza is true of most diseases. Fear, fright, a mental condition, is responsible for most of them. Those cities that declared a quarantine last year on account of the epizootic or influenza epidemic—making a great hullabaloo and frightening emotional people—all showed a larger fatality list than New York, where no quarantine was declared and all schools and public meetings went on as usual.

Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston, U.S.A.

Announcements

From The Christian Science Publishing Society

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I SHALL hope that not many days will pass without my having the opportunity to read THE CHRISTIAN SCIENCE MONITOR; for, from the beginning of my first subscription last spring it has been such a steadying, cheering influence in my daily life, and such a help in the effort to keep my thought clear and true regarding world affairs amid all the turmoil and confusion of these times.

WE don't mind plain living, but both my husband and I feel we must have high thinking, which comes from the daily reading of good news. THE CHRISTIAN SCIENCE MONITOR is bread and meat to us, and every copy of it is forwarded to some neighbor or friend to enjoy.

EXPRESSIONS of appreciation for THE CHRISTIAN SCIENCE MONITOR come to me daily; and from the most unexpected sources. For example, one day a man asked for a paper, speaking in very broken English. When asked if he could read it, he said, "Sure, this paper have much news from Armenia." The next day he came with a clipping, "See, I find," and was as happy as a child.

I HAVE been a subscriber to THE CHRISTIAN SCIENCE MONITOR since the first number was published; and when I thought on account of changed circumstances and the increased price I should have to give it up, I found I could not, and then to my joy found I did not have to. There is no daily paper which can at all compare with the MONITOR.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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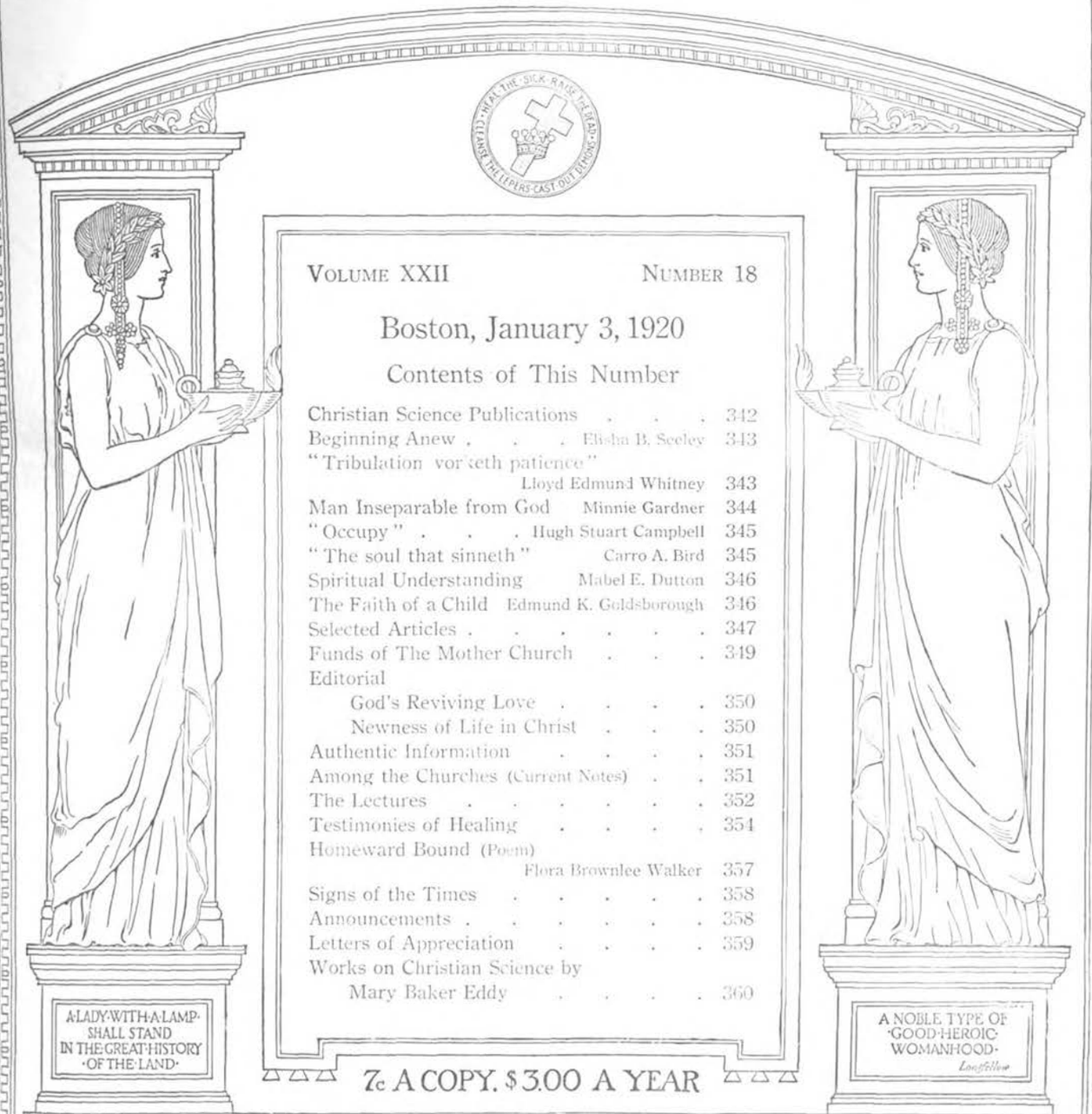
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

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Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

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God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

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Upward Footsteps. Also printed in Dutch.

"What went ye out for to see?" Also printed in French.

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Mary Baker Eddy: Her Purpose and Accomplishment—By Frederick Dixon. Printed in French and German.

The Father's Business. Printed in German and Swedish.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Beginning Anew

ELISHA B. SEELEY

NO single act is perhaps more indicative of the human heart's belief in opportunity for mending its ways than is expressed in the prevalent habit of making good resolutions each recurring New Year. The very fact that individuals believe in the possibility of putting away the tendencies and indulgencies which all regard as evil, and of having the privilege of starting over again with a clean page, is an evidence of humanity's faith in God's goodness and of man's possibilities as a child of God in overcoming whatever is unlike good.

To the Christian Scientist every day is a new day and offers the same opportunity for overcoming evil and expressing more of good as does the recurrence of a New Year, but there is a vast difference between the process of overcoming evil as attempted by the human mind and that which is based upon the teachings of Christian Science. Since the evil exists only in the human mind, it is seldom that one's good resolutions are fulfilled unless there is a higher motive for overcoming it than merely to satisfy the human sense of wishing to please some person or to benefit one's self in some material or selfish way; and until thought is awakened to more spiritual desires, the determination of the human mind to discontinue some evil indulgence has no better method for doing this than through human will.

In "Science and Health with Key to the Scriptures" (p. 39) Mrs. Eddy has written: "Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it." The truth of these statements finds response in the thought of all who have experienced in any degree the regenerating and redemptive influence of Christian Science. The "swearing off" method is a struggle to refrain from doing the thing that it is believed would confer pleasure, at least temporarily, if indulged. The spiritually scientific process inspires the purpose to express the ideal, to express more of love, purity, and helpfulness in one's life, to bring to those with whom one is associated enough of Christlikeness so that they may see something of God's goodness in reflection.

Humanly speaking, the greatest hindrance to accomplishing one's good resolutions lies in the belief that mortals have a mind of their own, that they can know what God, good, does not know,—namely, evil, sin, sickness, death. Christian Science, revealing the truth that there is one Mind only, including within itself all reality, all good, beside which there is naught else, also makes perfectly clear that there is one man only and that individual man has not a mind of his own, but exists in spiritual purity and perfection as the spontaneous, continuous, forever expression of Mind, God, "in whom all being is painless and permanent" (Science and Health, p. 414).

Mankind can free itself from bondage to the belief that there is pleasure and pain in matter only by learning that Spirit or Mind is reality and substance, and that so-called material sensation does not exist in the realm of true being.

The reason why the student of Christian Science is able to accomplish his good resolutions is first of all because Christian Science brings to him a new view of himself and what he really is in the truth of his being and a true understanding of what God is and what His relationship is to His creation. False belief has claimed to obscure but has never destroyed the real man, and Christian Science naturally frees men from bondage to evil in daily life through bringing to light the real man as he now is and always has been,—a very different concept of man from that which mortals have been taught to think of but, nevertheless, the only man that has ever been; an individual, spiritual identity, expressing in full measure the attributes of divine Mind, and in enjoyment of all that will ever bring real pleasure; namely; the right use of God's gifts to His children.

The ability to accomplish one's good resolutions is proved by bringing into recognition that man "which after God is created in righteousness and true holiness,"—whose presence is hinted in the desire to put away evil and to find in one's self and others that real individuality which after all is the only man we really love, and the only sense of self which we desire others to think of and love. Mrs. Eddy has written in Science and Health (p. 316) that "mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship."

Christian Science is the open door through which all may find the way to happiness, health, and usefulness, to the overcoming of evil and to the accomplishment of all right desires. However difficult one's situation may seem to be, however far away one may have wandered from the true path, God's love is sufficient to support and sustain him who reaches that stage in human experience where he can say, as did the prodigal of old, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." He will also gain the same glad welcome from the Father, "This my son was dead, and is alive again; he was lost, and is found."

"Tribulation worketh patience"

LLOYD EDMUND WHITNEY

THAT one should turn to divine Love for healing and be denied is impossible, and it is equally impossible for divine Love to render less than perfect and instantaneous healing. An applied understanding of God's law secures immediate and permanent results, as Jesus constantly demonstrated throughout his healing ministry and as every Christian Scientist, in the measure of his understanding of this divine law, is proving to-day. If definite and quick results are not experienced in the effort to apply Christian Science, it is certainly not the fault of Science, for God's law is perfect; but the difficulty lies in the application. When

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one is tempted to cry out that he has appealed to God in vain, it is of great avail for him to search his own thinking for the cause of such a complaint. No claim of error can withstand a whole-hearted, sincere desire to know and do God's will, and an honest examination of our own thoughts in the light of the knowledge of spiritual facts which Christian Science discloses, will result in uncovering the erroneous belief.

Christian Science shows as the spiritual fact, that Love, God, is the only Mind or Principle of existence, the only Life, and that the real man is the reflection or idea of this infinite divine Mind, always in perfect harmony with God and manifesting His absolute law and power. Man's real existence being in God, no one can spiritually know or express a belief of sin, disease, or death—the opposite of God. In fact, if such a condition were possible as reality, the believer would be instantly and completely annihilated because of the destructible nature of such errors. There being no life or existence in sin, disease, or death, no self-creative or self-sustaining law in them, these errors are a condition of complete vacuity, and belief in them can only be a suppositional claim to an absence of harmony. Then for the sufferer to realize his true, harmonious identity as the image and likeness of God, and thus to experience healing, it is necessary for him to search his own thought and find wherein he has permitted, in either past or present experience, a denial of God's allness, and then to manifest a willingness to let Love be expressed in him by affirming and practicing the infinite goodness and kindness of God.

"Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more" (Science and Health, p. 3). "The blessings we have"! Dear sufferer, do you realize how graciously and tenderly God has led you during all the years that you believed in evil and ignorantly acknowledged it as a real power? Can you not be grateful that He has sustained you to this hour, clothed you with an understanding of Truth, and that He is even now lovingly equipping you with spiritual graces that you may be a better soldier of Christ? Is it not great cause for rejoicing that you have even faintly glimpsed that, as Paul says, "tribulation worketh patience," and can you not now bravely maintain your vision of this spiritual fact in the face of erring material sense, which you know to be a liar?

To conceive of God, Love, as imposing any condition of suffering is simply to misapprehend the divine nature, and no good can come to one through believing that his difficulties are either bestowed or permitted by God. Good is to be experienced as one affirms his perfect consciousness of health and harmony as God-given, and rejects the belief in material sense and suffering. In the measure, then, that one makes adversity an opportunity to learn the absolute inability of human conditions or circumstances to confer harmony, and uses that very occasion for overcoming the belief in a mind apart from God, infinite good, he is manifesting an understanding of patience.

Mrs. Eddy has patiently blazed the trail before us and from the wealth of her experience has lovingly discerned the real need of mankind when she says in our textbook, "Science and Health with Key to the Scriptures" (p. 4), "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." When the heart offers such a prayer to divine Love it does not receive half a loaf, but the gracious illumination of spiritual unfoldment which gives perfect health, peace, and love.

Man Inseparable from God

MINNIE GARDNER

ONE of the most comforting passages in the Bible is given in the eighth chapter of Romans, where Paul writes, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Christian Science teaches that God is Mind, and man the reflection of divine Mind; therefore all that is real about anyone is the good he manifests. This understanding brings unspeakable comfort and assurance of safety at all times, but especially in time of trouble, and enables the individual to see error apart from himself, thus giving him courage to begin and continue in the endeavor to overcome the false beliefs which claim to be his personality, as well as the universal beliefs of materia medica, physiology, health laws, mesmerism, hypnotism, false theology, and the like. When this thought is firmly grasped and clearly understood, men rejoice in spiritual freedom, and the work of overcoming need no longer be wearisome, but is intensely interesting; for, as we see more and more of the truth, the nothingness of error becomes more obvious, and we begin to lose fear of its seeming power.

It is not always an easy matter at first to accept the fact that all the errors and faults which seem so natural to us and which we put down to heredity, temperament, or some other material law, have in reality no existence; that God, good, being all, there is no place for evil; and we ask what authority Christian Science has for teaching such a wonderful doctrine. Jesus said, "Ye must be born again," and in "Miscellaneous Writings" (p. 18) Mrs. Eddy says: "The prominent laws which forward birth in the divine order of Science, are these: 'Thou shalt have no other gods before me;' 'Love thy neighbor as thyself.' These commands of infinite wisdom, translated into the new tongue, their spiritual meaning, signify: Thou shalt love Spirit only, not its opposite, in every God-quality, even in substance; thou shalt recognize thyself as God's spiritual child only, and the true man and true woman, the all-harmonious 'male and female,' as of spiritual origin, God's reflection,—thus as children of one common Parent,—wherein and whereby Father, Mother, and child are the divine Principle and divine idea, even the divine 'Us'—one in good, and good in One."

To recognize one's self as "God's spiritual child only," is for each one to realize that he is a perfectly pure idea of God, and that the claim of evil can be looked upon as nothingness, a false belief which God has given him power to overcome, in much the same way as, in the legend, St. George saw the dragon and overcame it. The dragon is the symbol of mortal mind, and it seeks to kill the pure idea of God, but "it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless" (Science and Health, p. 567). Now, although we may theoretically accept the truth of all this, we cannot demonstrate it all at once—no mortal has ever yet done so; but as we go on faithfully studying the Bible and Science and Health, as well as Mrs. Eddy's other writings, we shall be able to discern the false claims of error more and more easily and quickly, and in proportion as we destroy them—prove their unreality—good will be manifested in us. When we give way, therefore, to anger, criticism, or condemnation of anyone, because we believe he is manifesting some error which we think we have

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ourselves overcome, we should pause and examine our own mentality. We may see we are still admitting the error as real, and we shall probably also find that we have still many faults of our own to overcome which the one we would condemn may have already overthrown. Then in charity, which "suffereth long, and is kind," we should give to all only thoughts of love and words of encouragement for good work already done, sending our brother on his way with fresh strength and more determined purpose to fight the good fight. The study of Science and Health will help us to aid scientifically those who are sincerely resisting error, although their demonstration may appear slow.

Sometimes students of Christian Science, especially beginners, are discouraged and disappointed, because they seem unfit to do any definite work for the cause they love so much. To be inseparable from God, however, is to be above and beyond the control of material circumstances and conditions, and understanding this truth gives us ability to demonstrate that nothing can prevent us from thinking rightly. Then we can be working for God every minute, and proving the powerlessness of material beliefs to fetter us. We can know that divine Mind is governing, not only ourselves but every one else, and even the momentous problems that are holding the attention of the world to-day. This is reflecting the Christ-mind, which counteracts all evil, and this mental work, although unseen, is none the less effective. To be conscious that we are not indulging in sin enables us to persist in our efforts, in face of all seeming obstacles. Man, therefore, being the image and likeness of God and inseparable from Him, reflects His perfect attributes, and we demonstrate oneness with the Father by bringing them to bear on every claim of evil to destroy it.

"Occupy"

HUGH STUART CAMPBELL

PROBABLY no one has ever placed a higher valuation on work than did Mary Baker Eddy, the Discoverer and Founder of Christian Science. Her own life of ceaseless toil and attainment is a monument of inspiration to her followers. Fortunate, indeed, is anyone who would emulate her consecrated ideal. That Mrs. Eddy attached great importance to Paul's familiar admonition, "Work out your own salvation with fear and trembling," is evident when it is considered that in three separate chapters of the Christian Science textbook, "Science and Health with Key to the Scriptures," she quotes this sentence in its entirety, and upon five different occasions, in the same volume, the passage is in part incorporated in her own statements, when with forceful argument she endeavors to impress humanity with the vital necessity of individual activity as the only way by which man may acquire the saving grace.

In the story known as the parable of the ten pieces of money, as recorded in the nineteenth chapter of Luke, Jesus illustrated the reward of diligence and the punishment of apathy. From this parable we learn that the nobleman's servants who were obedient to their master's command, "Occupy till I come,"—who manifested alertness, judgment, and fidelity,—not only increased their material substance, but were rewarded with positions of trust; while, on the other hand, the slothful servant, through exhibiting suspicion, indolence, and criticism, must lose "even that he hath."

The Greek word in this parable translated "occupy" means "to do business,"—to do the will of God. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" we read in Micah. This is man's true occupation. Jesus called it being about the Father's business. It is the business of doing good, the business of loving. To walk with God is to know God, to reflect His thoughts. Love can never be idle. Love is ever active, rising with upward wings to heights supernal. John says, "Every one that loveth is born of God, and knoweth God." In loving we reflect Love, God, and express this love in the activity of right thinking and good deeds. Indolence and apathy are mortal beliefs. They do not proceed from God. As false states of the carnal mind, they contain no element of the love which belongs indissolubly to God and to His spiritual universe. Matter is the false god of indolence as well as of opulence—a perishable god, therefore no god. To accuse an idle man of hating might startle the individual, to say the least; but certainly idleness and apathy open the door of thought to every error, and close it to the truth. A realization of the subtle influence which blinds mankind to the true nature of these errors,—which draws the veil of innocency over them, calling them good,—must come. The dormant thought finding ease in materialism must be startled into action by Truth. Paul said to the Ephesians: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"God rests in action," writes Mrs. Eddy in the Christian Science textbook (p. 519), and this statement finds its correlative passage in the words of Jesus, "My Father worketh hitherto, and I work." Jesus knew God as the omniactive Principle of the universe, the fount of ceaseless energy, strength, and power. He knew that to know God aright was to be like Him, and his life of good deeds illustrated how completely he fulfilled his mission as the Way-shower. As the Son of God he reflected perfectly the spiritual ideas emanating from God, Mind. While Jesus often referred to God as "My Father," he also speaks of Him in the Lord's Prayer as "Our Father," and in other statements proved that his complete expression of God's will was the work which all mankind must do, in order to obtain the purification requisite to enable them to say with John, "Now are we the sons of God." As God is Life, and God is good, to live is to express goodness. As God is all activity, we must be constantly occupied in manifesting the highest activity of good in word and deed. This occupation cannot be measured by the standard of time, nor bounded by periods of rest in idleness, for each day of holy work is complete and lasts throughout eternity.

There is a big work ahead for Christian Scientists, but we are not afraid of it, for Love is the light, Love is the guide, Love is the guard. It is imperative that the work be done now, for if we delay, "How shall we escape, if we neglect so great salvation?"

"The soul that sinneth"

CARRO A. BIRD

WHEN Paul voiced the thought, "The good that I would I do not: but the evil which I would not, that I do," he expressed the feeling of all who, at some stage of their demonstration, should come after him. What humble seeker for Truth has not, with burning tears, regretted the hasty word or thoughtless deed which has caused some one unhappiness? In the word spoken carelessly or the heedless act, there may have seemed to be no wrong intent, but still in it the opportunity for misunderstanding existed; and whatever is not absolutely good, is evil. One student of Christian Science who had spoken quickly, saw immediately that the meaning had been misunderstood, and a great sense of sor-

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row was felt. It seemed as though the student had been unwittingly betrayed. Much thought was given to the situation and the means of preventing such occurrences. It was seen that only through a realization of the government of the one Mind, God, at all times and under every circumstance, and a yielding to this Mind could such experiences cease to occur. Self must be purified so as to be always in accord with God's will.

As the student pondered, the words from Ezekiel came to thought: "The soul that sinneth, it shall die," also Mrs. Eddy's explanation of this passage as given on page 481 of "Science and Health with Key to the Scriptures," as follows: "In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul." When this sinful sense is lost, man will be found entirely under the government of divine Mind.

In trying to understand how the "sense of sin" can be lost, the Scientist dwelt upon the relationship of God and man; and it was seen that since man is the expression of God, thoughtless or unkind words can be controlled. Not being good, they do not emanate from God and cannot be expressed through His child; and not having their source in God, who is all-power, they possess no power of self-expression. Great comfort and renewed hope were realized when the Scientist recognized that it was only the false sense of mind in matter, sinful sense, which endeavored to substitute error for the words of Christ, which are the words of Truth and Life. The words of Christ, expressed through God's child, must always be helpful and healing; they can never offend.

The student then thought of the struggle between Truth and error, portrayed in Revelation, and the sweet promise of Jesus the Christ that "for the elect's sake those days shall be shortened;" that is, the days before the final destruction of the sense of sin. And does not the world-wide conflict of evil against good represent in multiplied forms the struggle that is going on in the consciousness of many individuals who are honestly trying to exclude all the "little foxes" of error? As the glory of the final triumph of Truth over error unfolded, there came sweet assurance of the utter destruction of the "soul that sinneth;" and it was seen that the destruction of this so-called "soul" included the destruction of all manner of discord, whether classified as sin or sickness, leaving only the man who "cannot sin, because he is born of God." Because the word has gone forth that "the soul that sinneth, it shall die," we may with confidence expect success in our efforts to "put off the old man with his deeds" and speak and act only with God.

Spiritual Understanding

MABEL E. DUTTON

A STUDENT of Christian Science once said to the writer, "Understanding takes away fear." These words were pondered over, and a little later their truth was made manifest in the experience of a friend who, in her position in a store, was given the work of keeping a new and seemingly complicated set of books which she did not understand. She worked faithfully on these books, but was under the fear for some time that at the end of the month they would not balance, and she was fearful that if they did not, she would not understand how to discover or correct the error. Finally, after some months of faithful work, she declared, "I have not the slightest fear any more about my books not balancing, for now I understand them, and know if they do not balance I can easily discover the error and correct it." So it is with the problems of life. When we understand the allness of good and the consequent nothingness of evil, we lose our fear of it.

The Bible is full of references to wisdom and understanding. In Job we read that "to depart from evil is understanding;" in Proverbs, "Knowledge of the holy is understanding," and, "He that is slow to wrath is of great understanding;" also in Psalms, "The entrance of thy words giveth light; it giveth understanding unto the simple." From this we see that understanding is not intellectual, that all the material learning of all the schools, colleges, and universities of all the ages cannot give us real understanding; that a man may possess this learning after many years of hard study and labor, and still lack the rich spiritual gifts which some other may possess although deprived of such educational advantages, but who through a simple and sincere desire for good is learning to depart from evil and gaining that knowledge of good which is real understanding.

Now, what are some of the rich blessings which spiritual understanding bestows upon those who possess it? Let us quote from Proverbs again: "Happy is the man that findeth wisdom, and the man that getteth understanding;" "He that keepeth understanding shall find good;" "Understanding shall keep thee;" and, "Understanding is a wellspring of life unto him that hath it." Then it brings happiness, it brings good, it preserves and keeps us from harm, and it gives eternal life. Is there anything more that the heart of man could desire?

In studying the textbook of Christian Science, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, we learn that spiritual understanding is the understanding of the allness of God as Spirit, Life, and Love, and of man as spiritual, the image of God,—hence the absolute nothingness of all materiality and of the discords and sufferings emanating from the belief that matter is real. Through applying this understanding to our daily problems we are able to prove the truth of all these Bible sayings, to prove that spiritual understanding does bring health, harmony, joy, beauty, purity, love, and life eternal, and destroys inharmony, sickness, sin, death,—all materiality. Spiritual understanding is the "pearl of great price," and when we see this, we shall strive to gain it at any cost.

The Faith of a Child

EDMUND K. GOLDSBOROUGH

EVIDENTLY William Wordsworth recognized the receptivity of the child to the sweet influences of Spirit, since in a beautiful ode he clearly depicts that the child, until contaminated by the world of sense, loves all that is pure and unsullied. In the early dawn of life, to most of us the world perhaps seemed "apparell'd in celestial light," to use the poet's words. "Heaven," indeed, "lies about us in our infancy," as Wordsworth affirms, but not until the educated beliefs about man as separated from God, the parent Mind, find lodgment in his thought, do

> "Shades of the prison-house begin to close
> Upon the growing boy.
> But he beholds the light, and whence it flows,
> He sees it in his joy."

Due to false systems of education, however, he is soon impregnated with the notion that he is more or less a slave to the vicissitudes of life, and hence the hope of heaven or harmony is relegated to a vague, suppositional condition beyond

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the grave. If men and women the world over would but accept Christian Science and so learn to avail themselves of the mental simplicity of childhood, or, in other words, keep their thoughts attuned to the sweet concord of Spirit, the animalistic tendencies would disintegrate, and the clean, clear realization which Mrs. Eddy has so beautifully expressed in Science and Health (p. 184) would dawn upon their thought, that "controlled by the divine intelligence, man is harmonious and eternal."

Jesus, the master Metaphysician and certainly the model for mankind to follow in all times and under all conditions, clearly saw that the human mentality must be cleansed of carnal dross superinduced by self-will and wholly erroneous thinking. Calling a child to his side he exhorted his followers to humble themselves and become "as this little child" if, indeed, they wished to enter the kingdom of heaven. Through this wonderful object lesson the Nazarene forcibly impressed his followers with the fact that simplicity of spiritual thinking and not so-called intellectuality, best reveals the spiritual idea.

The simple trust in good and its infinite power to sustain, were so forcibly illustrated to me several years ago by a small lad of three that the incident made an indelible impression. In midwinter I had gone to the country to spend the day, and upon alighting from the car started to the house of some friends who lived at the top of a near-by hill, which was slippery with a coating of ice. I had walked a block or more when the little fellow in question came racing toward me, apparently oblivious of the fact that the ground was slippery or that there was any possibility of his falling. Upon reaching my side he looked up with the happy, confidential smile which so often characterizes the child still uneducated in the falsities of mortal thinking, and evidently noticing that I was carefully picking my way, said, "I can run down the hill on the ice without falling!" "How is that?" I inquired, deeply interested by this remarkable show of confidence. "Why," he replied, "I keep saying my prayers." "To whom do you pray?" I then asked. "To God, of course," he answered, as if surprised by such a query. Desirous of knowing what the word "God" conveyed to his budding thought, I said, "And what is God?" Looking up into my face with an expression of beautiful innocence and trust he replied simply, but with a wealth of meaning: "Love."

The little boy had clearly accepted what so many countless multitudes have overlooked and still overlook; namely, that man is in truth upheld by an infinite and ever loving presence, and this knowledge had actually enabled him to run and play even on the slippery ice, without any peril whatsoever. Indeed, the child appeared to be hugely enjoying the occasion, and the fear of slipping or suffering from the cold, which seemed intense, was altogether foreign to his thinking.

The thought then presented itself that if the world at large had accepted the simple truth as explained in Christian Science, that man is divinely sustained, the manacles of sense would have long since been broken; and people, far from being enmeshed in the web of physical being, would be enjoying the peace and freedom which invariably accompany the knowledge that man is not at the mercy of a false, mortal mentality. Revealing the might of immortal Spirit not only to support man but to destroy forever the errors produced by erroneous thinking, Mrs. Eddy has written in "Science and Health with Key to the Scriptures" (p. 103), "The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust."

Selected Articles

["The Will of God"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 5, 1919]

The human will is regarded as that faculty whereby men freely choose or reject a thing. It apparently enables a man to choose the good or the evil course, as he may elect, and many believe that almost anything toward which a man directs his ambition can be accomplished through the exercise of the human will. When, however, events, disasters, and desolations appear, which the mortal will has been powerless to avert, the human mind looks about for a cause or will outside of its own, and, with sublime inconsistency, attributes the inexplicable evils, which are its own subjective state, to the workings of the will of God.

There are few persons who would not immediately concede that God is good. They are not so ready to assert that God's will is seen only in the operation of good, for, although men have been taught that they must submit to the inscrutable wisdom of God, when they consider the reversals, the sicknesses, and sorrows, through which they have been bereaved, it seems to them very much as if an evil is wrought in their lives, even if it is, as they suppose, wrought by the will of God. This human confusion, this false supposition that, in some mysterious way, the will of God works through evil that good may come, is due to the corporeal conception of God and man. The human will is capable of evil as well as of a human sense of good, for it is the motive power of that mind which is supposed to exist in matter apart from God. The divine will is capable only of good, because it is the power and wisdom of unchanging Principle which includes no element of evil. Human will power constantly runs into error because it opposes the will of God, because it is a phase of the belief of material existence which wholly counterfeits the spiritual man in the likeness of God. On page 597 of "Science and Health with Key to the Scriptures," Mrs. Eddy clearly discriminates between the so-called human will power and the will of God as understood in Christian Science. She writes: "WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God." And a little lower in the same passage she further explains, "Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind or to one of God's qualities."

Jesus the Christ declared his mission to be that of revealing and demonstrating the will of God, and he explained what the effect of accepting his teachings would be for those who understood. "I came down from heaven," he said, "not to do mine own will, but the will of him that sent me." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." It is the nature of will to act freely, for, obviously, the will cannot be compelled. The spontaneous volition of good, which Jesus the Christ revealed and demonstrated, can therefore be understood and realized only as the spurious human will gives place to the divine, for the human will has not the power to become like God. To will a thing in the merely human way is simply to manifest a carnal or animal propensity; but to will only as God wills is to have the false sense of will healed through the Mind of the Christ and to gain the power of the Christ over sin, disease, and death, and to be governed by the law of infinite harmony. It is, in short, as Paul wrote to the Romans, to be "transformed by the renewing of your mind" in order to "prove what is that good, and acceptable, and perfect, will of God."

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The effect upon mankind of a mistaken endeavor to submit to the will of God, when that will is believed to be manifested in sickness and death, is mainly to increase the fear of what is only an experience of the human mind, and to create a sense of hopelessness before an adverse omnipotence. When mortals change their belief that sorrows are permitted by the will of God and see instead that they are but manifestations of the human mind, they will begin to lose their fear of evil and seek rather to exchange the motive power of mortal mind for the might and wisdom of unerring Principle. On page 208 of "Miscellaneous Writings" Mrs. Eddy writes: "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest. But who is willing to do His will or to let it be done? Mortals obey their own wills, and so disobey the divine order."

It seems difficult for the mortal to submit to God's will, for the simple reason that obedience to divine Principle means the destruction of the carnal mind; yet the carnal mind is the only obstruction to the harmony that men crave. It is necessary constantly to distinguish between God's will and mortal mind, because one is real and the other unreal, one is good and the other evil; and, since God's will is good, a man's only hope of harmony is in understanding and obeying the demands of divine Principle. To see that carnal mind and its manifestation, matter, is unreal and that Spirit or divine Mind is the only actuality does not limit a man's ability; it frees and enhances his powers, for he thereby identifies himself with infinite intelligence, and finds himself growing superior to the pains and pleasures of sense. "The will of God, or power of Spirit," Mrs. Eddy writes (Miscellaneous Writings, p. 185), "is made manifest as Truth, and through righteousness,—not as or through matter,—and it strips matter of all claims, abilities or disabilities, pains or pleasures."

It makes no difference what the human experience is, the will of God remains forever good. If this good seems long delayed, this does not thereby prove that God is withholding His benefits. Spiritual good is ever present and ever operative, and it only seems to be delayed by reason of the fact that the human being must develop the capacity to receive spiritual good. God is made manifest in those qualities which reflect divine Mind, and these qualities are realized, from the spiritual standpoint, only through the earnest, persistent endeavor daily to surrender the sensuous human will and to gain more and more of the spiritual consciousness, or Christ, which is in perfect unity with God's will; for, as Jesus the Christ declared, he that realizes harmony, or heaven, is "he that doeth the will of my Father which is in heaven."

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[George R. Lowe in *Bobcaygeon* (Ontario) *Independent*]

The correspondent whose letter appears in a recent issue is quite mistaken if he supposes that Christian Science would have anyone do otherwise than humbly follow him who is "the way, the truth, and the life." The question arises as to what is involved in following the Christ. Certainly it means seeking Spirit and the spiritualization of motives and aims as opposed to matter and materialism. It is only thus that we can prove the truth of the words of Christ Jesus, "It is the spirit that quickeneth; the flesh profiteth nothing."

Mrs. Eddy never imagined that the problem of matter could be solved by saying it does not exist, nor in any other way than by spiritual attainment. Right Hon. Arthur Balfour, in an address on natural science, as president of the British Royal Society, said that matter is explained by being explained away. He said this in the course of his whole argument that physical science fails to explain the universe. Its investigations point to the infinitesimals on the one hand, and to the immensities on the other, and beyond these, What? Christian Science answers that Spirit is the "Alpha and Omega" of reality. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 124), "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood;" and on page 555 she writes, "Creation rests on a spiritual basis."

Of course Christian Science does not reject the incarnation. To depart from a human dogma about a divine fact is very different from denying the fact itself. Christian Science teaches that the appearing of Christ Jesus by spiritual conception and his living exemplification of Truth upon earth is our greatest individual manifestation of infinite good, God. It is equally true that the promise, "Lo, I am with you alway," implies that the Christ is ever present, as God is equally good forever. It is by the discovery of this eternal Christ-power, not by any fictitious and dangerous power of the human mind, that Christian Science heals sickness and thus proves the goodness of God to-day in relation to all human needs.

Material pleasure is no more real than material pain and is more dangerous, because by pain a mortal may be impelled to improve his thinking. On page 196 of Science and Health Mrs. Eddy writes, "Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream." Suffering for a good cause is vastly different from suffering as the result of sin; but even an exalted state of suffering which the martyrs endured is not eternal, and in many cases it was transcended by ecstasy or by spiritual consciousness.

In the ordinary experiences of human life, the innocent joys of childhood, the pleasure of unselfish service in the home and in the school and in the community, all brotherly, helpful thoughts, words, and deeds, have an element of reality; while badness, malice, sensualism, unkindness, and greed are miserable falsities, deceptive and doomed to destruction. In the demonstration of overcoming pain by turning thought away from the body to divine Love, Christian Science is proving daily the reality of joy as a spiritual quality and the unreality of evil.

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[Louis E. Scholl in *Seattle* (Wash.) *Post-Intelligencer*]

Probably quite a few readers of the *Post-Intelligencer* have followed with interest the various articles which have appeared from time to time on church union, written by ministers of various denominations. Though students of church history and those skilled in Scriptural exegesis may have followed these lengthy, erudite discussions with interest and perhaps profit, it is difficult to see wherein anything has been accomplished toward the desired end. It seems instead that the rather bitter and uncharitable remarks which have crept into some of these articles have tended to widen the breach between the churches that are represented in the controversy.

It is not the purpose of this article to intrude upon or to enter into this discussion. Christian Scientists are willing to leave all arguments on subjects that separate denominations to those who are interested in them. Since, however, a clergyman in one of his articles took occasion to characterize Christian Science as an evanescent creed, and to repeat the oft repeated statement that it is neither Christian

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nor scientific, a reply is in order. Webster defines evanescent as, "On the point of vanishing; imperceptible; infinitesimal." Those who are familiar with the growth of Christian Science in the fifty years of its history, would not likely agree that the movement is "on the point of vanishing," "imperceptible," or "infinitesimal," for in that comparatively brief time this church, founded by Mrs. Eddy, has had a growth unparalleled by that of any other religious body; and while its teachings have been misunderstood and often ridiculed by many who think they offer service to God, yet its progress has been steady and unchecked.

Whether Christian Science is either Christian or scientific, or neither, depends not at all upon the opinions of learned theologians. The test of its Christianity is whether it bears the "fruit of the Spirit," which Paul says "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It has been rather commonly observed that Christian Scientists are a happy people. This happiness is no surface coating, but is an outward manifestation of an inward joy and peace that comes from right understanding of God, man, and the universe; or, in other words, it is the proof that righteousness is bearing its perfect fruit.

It has been very wisely said that "science teaches us to know, and an art to do." The science of Christian Science, then, is that it teaches us to know God. This knowledge is much more than faith or blind credulity; it is demonstrable truth. It unravels the mystery of existence and frees spiritual aspirations from mortal mind limitations. A Christian Scientist's religion is his life and he knows, whether others do or not, that it is both Christian and scientific.

On the subject of church unity Mrs. Eddy spoke with wisdom when she wrote on page 138 of "Miscellaneous Writings," "I once thought that in unity was human strength; but have grown to know that human strength is weakness,—that unity is divine might, giving to human power, peace."

Human hypotheses, man-made creeds, and the pride of priesthood have cluttered the whole world with a multitude of religious organizations so the average, humble seeker after truth is sorely confused. To such a one Christian Science comes, teaching him with mathematical precision how to make his demonstrations over sin, disease, and death. There is a truth that makes men free. When men know that truth, the restlessness of human planning, of perpetually listening to counsel of others and joining with them in assurances of success, gives place to the peace of God. It is a realization of what Mrs. Eddy says in the opening sentence of the Preface to Science and Health, "To those leaning on the sustaining infinite, to-day is big with blessings."

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[George H. Cox in an open letter to *The American Evangelist* in *Siloam Springs* (Ark.) *Register*]

An article all the way through, in several issues of *The American Evangelist* makes light of God, of the Bible, of Jesus, of Mary his mother, and of the divine Principle of righteousness. It particularly mentions Mrs. Eddy, Christian Science, and Christian Scientists in a most rude, sarcastic, evil way. That piece in a religious paper is like an ink splotch on a snow white garment. It does not belong in *The American Evangelist*. All well-informed people know that Mrs. Eddy was a Christian woman; they know that Christian Science, which she discovered, heals all manner of sin and disease by a thorough understanding of exactly what Jesus meant when he said: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." A religion which does that demands respectful consideration.

Like all other Christians, Christian Scientists believe in God; they believe in Jesus the Christ, and that he is the Son of God; they believe in the Holy Ghost; they believe in the Bible and that it is the Word of God. On page 547 of "Science and Health with Key to the Scriptures" Mrs. Eddy says this: "The Scriptures are very sacred." That is what all Christians believe, and *The American Evangelist* preaches the truth from this same Book. . . . In its purpose to preach the gospel, *The American Evangelist*, we believe, does not in its heart have the time, the desire, or the intention to depart from telling the glad tidings from God of "on earth peace, good will toward men."

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Funds of The Mother Church

"I am sending the inclosed check of ten pounds to be used for the Real Estate fund. It is a gift of love from one who is deeply grateful for the awakening to the truth of Life and Love."

"At this Thanksgiving season my thought turns in loving gratitude to God for all the good which has come to me during the past year, and I am glad to express something of this gratitude for Christian Science and the wonderful blessing it has been to me, in sending another contribution to The Christian Science Benevolent Association fund and to the Real Estate fund, to be applied as you think best. My thank offering to-day is only a tithe, but we are told to bring 'all the tithes into the storehouse, that there may be meat in mine house,' and this is a joy to do."

"Words or money seem very inadequate to express the gratitude which I feel for Christian Science, and what it is doing for all mankind; but I am taking this opportunity to send a small check for the Real Estate fund, as a slight offering of gratitude for the many blessings which have come to me since taking up the study of this glorious truth."

"Inclosed please find my check for twenty dollars as a little thank offering for The Christian Science Benevolent Association. I wish I could make it two hundred thousand dollars, and hope I can from time to time increase it. I have proved in everyday business affairs that divine Love does meet our every need."

"Inclosed please find draft value ten pounds, ten shillings, as a further contribution from this church, to be divided between The Christian Science Benevolent Association fund and the Real Estate fund. The members of this church esteem it a joy and privilege to have this opportunity of further participating in the activities of The Mother Church."

"It gives me great pleasure to be able to send the inclosed additional amount as a token of gratitude for the bountiful blessings which have come to me during the past seventeen years, since I first received healing through the reading and study of Science and Health."

"Please find inclosed check for The Christian Science Benevolent Association. Was waiting until I might send a larger amount but know that if I send what I can I will be but opening the channel that will provide for more for me to send, and thereby share with others the wonderful blessings that Christian Science brings me every day."

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

God's Reviving Love

At intervals men make good resolutions, chiding themselves for failures and inefficiencies. In retrospect the past seems dark and beclouded, and they try to imagine before them a prospect of success and brightness. They excuse past wrongs as being due to circumstances, or to the interference of other minds, and hope credulously for circumstances fortuitous, and for friends subservient, so that in consequence honor and power and glory shall accrue to the much loved self. The defect of most good resolutions and intentions is consequently this,—they leave God out of consideration. Mrs. Eddy's poem (Miscellany, p. 354) corrects this by speaking of the New Year as being

Sweet sign and substance
Of God's presence here.

Every true thought regarding God has reviving and restorative power. The essence of grief, fear, anger, hate, despair, and of all unhappiness, is that it may be said of the individual so burdened, "God is not in all his thoughts." Whereas of those who return to God, the words of the prophet Hosea are perpetually true: "They shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols?" What cares the sprouting vine for the dead and withered and castaway branches, and what cares the enlightened mind for the superstitions and follies and self-worship of the past? God is known in the reviving of life, in recuperating joy, in the sanctity of holiness. The idols shall be no more considered. As Isaiah declares, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." They shall be cast away and forgotten indeed, because then will come true the prophecy, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day."

It is a proverb which finds repetition in many languages that the way downward to the pit is paved with good resolutions. These good resolves placate conscience when that inward monitor calls for righteousness. Like the unregardful son who said, "I go, sir," and then "went not," the man asseverates intention to reform but accomplishes no repentance. But the change within called repentance, the reordering of thought, is necessary, as in the case of the really dutiful son, who, though first saying, I will not go, afterwards repented and went. The one who repented actually did the will of the father; and good resolves are good only when they become act and fact in our lives.

We read in The Acts of the Apostles that John preached "the baptism of repentance to all the people of Israel." Mrs. Eddy says (The People's Idea of God, p. 9), "Christian Science has one faith, one Lord, one baptism; and this faith builds on Spirit, not matter; and this baptism is the purification of mind,—not an ablution of the body, but tears of repentance, an overflowing love, washing away the motives for sin; yea, it is love leaving self for God." This repentance means not loss, disadvantage, humiliation, but rather advantage, blessing, gladness, for to greet the repentant one there is God's promise given through Hosea, "I will heal their backsliding, I will love them freely . . . I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."

It is in this aspect that God is revealed to man by Christian Science, because its method of affording proof is not the theological or ecclesiastical method of authority and human control, but the spiritual and scientific method of healing. The coherence of the movement is due to the fact that those healed are united in the understanding of the one God and dwell comfortably in the sense of God's presence. It is new year, new day, new joy, new life, with them continually, because God's presence is the fountain of life and gladness and love, for their perpetual reviving. They know better than to drink of the earthly springs, whereof drinking a man finds his thirst become more poignant and unslakeable. Dwelling "in the secret place of the most High," the people of God find contentment, for it is home indeed—home with all its wonderful provision for the need of every member therein. As many, then, as will say in their New Year resolves only this: "I will arise and go to my father," will find that God's word of welcome is, "I will love them freely."

The everlasting mercy of God is at this hour calling the whole world to repentance with just this fact of healing, saying, "I will heal their backsliding." The scribe inditing these lines knows this to be true for him as well as for every one on earth to-day. One more year of earth's history now closes, but hope and faith are expecting that which Mrs. Eddy once described (Retrospection and Introspection, p. 44) as "a great revival of mutual love, prosperity, and spiritual power." Christian Scientists, let us unite to this end, that the world may know a "happy" New Year!

William P. McKenzie.

Newness of Life in Christ

There is ever something inspiring in the simple word "new." It brings visions of refreshment, of added opportunity, of the possibility of retrieving past mistakes. It immediately lifts thought away from that which is old and worn-out,—from what has been tried and perhaps found wanting,—to a renewal of vigor and fresh occasion for right activity. From the ordinary human viewpoint the word implies a past and a future and seems to present the necessity of perpetual re-creation; but in the light of Christian Science it is coming to be understood that true newness belongs alone to God and is expressed by all that is of Him. Whatever He has made is indestructible, unchangeable, and therefore must contain within itself all that constitutes the qualities of freshness, vigor, and promise.

Theology has speculated much on what it has denominated as the "New Birth;" for when Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," he presented to humanity a problem which it has ever since been endeavoring to solve. To be sure Paul said positively, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new;" and yet again, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Nevertheless, there still seemed to remain the question as to what constituted this

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new man and how he was to be "put on," or proved to be an integral part of one's own experience.

With the teaching of scholasticism that mortal man was a fallen child of God, who must continually struggle to regain his former estate of perfection, there is scant wonder that discouragement and failure had seemed to attend the larger share of his efforts after righteousness, and as a natural result he had seen only the possibility of winning success in some unknown way in a far-off heaven. Into this darkness the revelation of Christian Science came with its enlightening truth that God's man is still and always has been, as he was in the beginning, the perfect child of God,—that God's man is the only man, and that aught that is wrong and false and evil is but the lie about man, to be recognized as the falsity Jesus defined it and to be thus rebuked, rejected, and proved unreal.

This viewpoint Mrs. Eddy insists upon again and again as the starting point of all right reasoning and it immediately reverses all theological dogma and presents in its place a clear, demonstrable understanding of Truth itself. It shows mortal man that, try as hard as he may, he can never make evil good, he can never make that which is mortal into immortality. In other words, mortal man can never either make himself good or be made good, by some strange process. Instead, by starting from the basis of a perfect God and perfect man he may discover how good God has already made all of His children. This truth accepted, immediately begins to uncover and rebuke the beliefs in sin and sickness, showing them as delusion,—illusion. Mortal man by thus learning to understand that what God made must be as perfect as God Himself, and by refusing to believe in that which is not of God, may put off the "old man" and find the new or real man appear. Mrs. Eddy emphasizes and re-emphasizes this method in all her works. For instance, in "Miscellaneous Writings" (p. 18) she writes, "Thou shalt love Spirit only, not its opposite, in every God-quality, even in substance; thou shalt recognize thyself as God's spiritual child only;" and again in Science and Health (p. 259), "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration."

To the human consciousness this truth at first seems startling in its newness and simplicity. It seems difficult to accept this wonderful fact that man is here and now spiritual and perfect,—the child of God,—and it cries out with Peter, "Depart from me; for I am a sinful man, O Lord." Then the gentle voice of Christ, Truth, calms with its loving reassurance and shows that this newness of life in Christ may certainly be won through steadfast, patient endeavor as the teachings of Christian Science are understood and demonstrated. Clinging to the perfect model as the fact of being, the purpose to refuse all that is unlike the Christ will constantly bring a clearer and clearer understanding, and thought by thought the old will vanish before the presence and power of Truth loved and realized.

In "Pulpit and Press" (p. 1) Mrs. Eddy says: "A new year is a nursling, a babe of time, a prophecy and promise clad in white raiment, kissed—and encumbered with greetings—redolent with grief and gratitude." So whatever may have been the mistakes and regrets of the past, whatever may have been the lessons learned through toil and triumph, —each new year, each new day, here and now, is the glad opportunity for an ever renewed unfolding of good, for a constantly fresh and hopeful effort to "put on the new man, which after God is created in righteousness and true holiness."

ELLA W. HOAG.

Authentic Information

On account of a misleading report which has become current, information is hereby furnished to the Field that The Mother Church has no agent or agency at Jerusalem and is not engaged in any undertaking there.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.
Boston, December 20, 1919.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

LA JUNTA, COLO.—The members and friends of the Christian Science Society of La Junta held a business meeting last night [Oct. 29] immediately after the regular Wednesday evening meeting, for the purpose of discussing the building of a church edifice on their lot on the corner of Santa Fe Avenue and Seventh Street. It was the first meeting held for this purpose, and pledges to cover considerably more than half the cost of the building were given, this amount including a donation from the Trustees under the Will of Mary Baker Eddy. The building will cost in the neighborhood of ten thousand dollars, and the contract will probably be given early in the new year.—*La Junta Tribune.*

NEW YORK.—The attitude of the public has become notably more friendly toward Christian Scientists and their activities, and the press as a whole is more tolerant and kindly. This is true both of the metropolitan dailies and of the leading newspapers throughout the state. There is unmistakable evidence that mankind is coming, perhaps quite unconsciously but none the less certainly, to accept in many particulars the point of view so courageously set forth by the Discoverer and Founder of Christian Science. There remains no longer, I believe, in the secular press of the whole state a single prominent paper that maintains a persistently hostile attitude toward Christian Science. The Protestant section of the religious press is decidedly more friendly, and even the medical journals have adopted a less truculent attitude. The number of attacks on Christian Science has lessened substantially during the last year, and in two years has decreased by nearly one half. On the whole the situation relative to the press is so much improved that there is reason for great rejoicing. There is manifested a growing desire on the part of the leading dailies for news of Christian Science activities, and now the metropolitan papers often ask for such items. One hundred and sixty-four papers of the state have published reprints from *The Christian Science Monitor*, a considerable increase over any former year.

While the data gathered by this office regarding the treatment of influenza by Christian Science practitioners did

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not cover the whole period during which this manifestation was prevalent, yet the statistics are sufficiently complete to be of great interest. In the nearly four thousand cases treated in the period covered by the inquiry less than three in a thousand were not healed. The report from the Health Department of New York city shows the failures under medical practice to have been more than one hundred in every thousand of influenza cases, and more than five hundred and sixty in every thousand of pneumonia cases. It should be noted that the cases treated in Christian Science included both types of disease, and many of them had been diagnosed by physicians and declared incurable.

Committee on Publication.

GREENSBURG, PA.—The Bierer property, on South Main Street near Maple Avenue, was purchased at public sale on Saturday afternoon [Oct. 25], by First Church of Christ, Scientist, of this city. The building will be reconstructed into an auditorium with adjoining reading room, to meet the present needs of the congregation. Later, it is purposed to erect a church building.—*Greensburg Record.*

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The Lectures

VANCOUVER, WASH. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Elizabeth Gillott, who said in part:—

We are told in the Scriptures that Jesus of Nazareth healed all manner of disease without using material remedies. For ages, owing to a misconception of God, his work has been regarded by many as supernatural, the result of a special dispensation of God. Christian Science, however, explains the healing power exercised by the Master as divinely natural, based upon his knowledge of God and his understanding of spiritual law, making it perfectly clear that this knowledge is here and now available to all.

Christian Science, through its Discoverer and Founder, Mary Baker Eddy, has thus restored to the world the wonderful Science Jesus so successfully taught and practiced. On page 150 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, goodwill toward men.'" In answer to the question, Can this be true? the ever increasing interest in its teachings is sufficient confirmation that it does meet the great need of humanity, healing not only sickness but poverty, sorrow, and sin.

LONDON, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Carlos B. Wilson, who said in part:—

Prior to the discovery of Christian Science in the year 1866 by Mary Baker Eddy, religious systems the world over were largely concerned with reforming the sinner; the healing of the sick and diseased, however, was not considered as part of their responsibilities, although primitive Christianity, as practiced for nearly three hundred years immediately following upon the resurrection, did include this healing work. With the publication of the Christian Science textbook, "Science and Health with Key to the Scriptures," in the year 1875, the undivided garment of Truth was once more offered to humanity, and the healing of the sick and diseased, to the Christian Scientist, became quite as important as the reformation of the sinner; in fact, he is taught that these two questions are interdependent to a degree hitherto little suspected, for frequently the healing of the one leads to the reformation of the other, and vice versa.

Few people will dispute that sinful habits are purely mental in origin; that they must first be formed in thought before they can be carried out in practice. Now it is one of the objects of Christian Science to prove that sickness and disease and all other discordant conditions have equally a mental cause, and can be healed in the same way that the sinner is reformed.

NEW YORK, N. Y. (Fifth Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Alma J. Foster, who said in part:—

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." These words of the psalmist have been the cry of humanity through all the ages. Mankind has sought out many remedies, but in vain; for neither human ingenuity nor intellectual achievements have proved adequate to satisfy or stifle this cry. Noticeably, during the last half century, the cunning craft of men has filled earth and sea and sky with marvels of ingenuity designed for the betterment or protection of the world; yet never have men been more restless or unsatisfied than to-day. A little more than a half century ago a sweet and loving woman heard this human cry for God and understood it as no one had ever done since Jesus left the earth, and under the mighty impulsion of divine revelation and her boundless compassion, Mary Baker Eddy sought and found and gave to the world its answer in Christian Science; and all over the earth to-day are living witnesses to the truth that Christian Science does heal and does satisfy all who honestly and persistently seek it.

MUNCIE, IND. (First Church).—Frank H. Leonard, lecturer; introduced by Walter H. Troutman, who said in part:—

When Mrs. Eddy, the Discoverer and Founder of Christian Science, set forth in her textbook, "Science and Health with Key to the Scriptures," the Principle and rule of Christian healing, with the assertion that its successful application depended upon an exact knowledge of God and a correct spiritual interpretation of the Scriptures, she made a direct and startling challenge to every student of the Bible: "Understandest thou what thou readest?" To every earnest, sincere, prayerful student of the Bible, trying to lean upon its promises and follow its precepts, this book comes, as Philip came of old to the "man of Ethiopia," through answered prayer and demonstration, lifting weary hope to faith, converting faith into understanding, bringing one into "newness of life" by the baptism of the Spirit, and sending the seeker after Truth on his way rejoicing. In exact proportion to our understanding are we able, here and now, to avail ourselves of the promises of God and carry out the obligations imposed upon all who have answered the call of Jesus, "Come and follow me."

FRESNO, CALIF. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Albert E. Lombard, who said in part:—

At this time of turmoil and strain, when the whole world seems to be undergoing a change, we are all searching for the way to freedom and harmony. Christ Jesus, our Master and Way-shower, said to the world-weary, for all time, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." A pure-minded lover of the Bible, Mary Baker Eddy, at a time of physical need, followed this command and found health and peace. By continuing her

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study of the life, character, and works of Christ Jesus and of the prophets and apostles, she was able to discover and to give to others the Science and the laws by which their healing was done.—*Fresno Republican.*

ERIE, PA. (First Church).—Judge Samuel W. Greene, lecturer; introduced by William O. Baur, who said in part:—

Christian Science lectures are given in order to make known that its teachings are not some strange, mysterious thing, but the simple teachings of Christ Jesus applied to human needs. The religion of Jesus of Nazareth was a living, pulsating truth, which not only spread the gospel but healed the sick. His commands that we should do likewise have come down to this age, and the recognition of the potency of these commands is the distinguishing difference between the religion of Christian Science and that of other churches. By restoring to Christianity "its lost element of healing" (Manual, p. 17), Christian Science is holding up to the view of the world the lessons Jesus taught, requiring works rather than words. Christian Science is demonstrable; it proves its words by its works. Contrary to the opinion of many this Science is not intricate. The language of Truth is unadorned and always simple, but we must have faith, consecration, and perseverance.

CHICAGO, ILL. (Ninth Church).—Dr. John M. Tutt, lecturer; introduced by Mrs. Franke B. Skinner, who said in part:—

Christian Science is a science which, when rightly understood and utilized, enables any one of us to solve the various problems in our human affairs in accordance with a law which is just as scientific, just as eternally true, and just as usable as that which you to-day recognize as the law of mathematics, music, or mechanics. It is quite possible that some of you will to-night find the right answer to questions of vital importance to your health, your home, or your business; and these proofs will lead you to a closer study of Christian Science that you may be better able to avail yourselves of its accurate rules in your quest for health, happiness, and success.

BERKELEY, CALIF. (University of California).—John C. Lathrop, lecturer; introduced by Miss Enid Childs, who said in part:—

The overcoming of limitations is the purpose of all education, yet a not infrequent result of even the most advanced training is to leave the student with less consciousness of freedom, and to increase his sense of bondage. Most systems of education, philosophy, and religion rest content with attempts at the mere alleviation of material conditions; but there has been given to the world one religion based on a Principle so universal in its application that it reveals to us the invalidity of all so-called material laws, and there is no boundary at which it ceases to operate. This religion, Christian Science, not only teaches man's freedom from all limitations but requires its followers to prove their understanding of this statement by demonstration.

PORTLAND, ORE. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by John Hinxton, who said in part:—

The world is demanding not a religion of future possibilities or speculative theories but a religion that can point to its present works as evidence of its divine authority. Christian Science meets this demand. In a little over fifty years it has spread over the civilized world. It has done more to heal intemperance, licentiousness, and sin than any other religion. Through its ministrations the drunkard has been reclaimed, the sinner reformed, and unnumbered thousands of hopeless, helpless invalids have been restored to health after all material means had failed.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Huntington Park, Church Edifice, Irvington and Rugby Avenues, 8 p.m., Jan. 15.

CONNECTICUT—Hartford (Second Church): Parsons' Theater, Prospect Street and Central Row, 3:30 p.m., Jan. 11.

FLORIDA—Bradentown: Music Room, Manavista Hotel, 8 p.m., Jan. 9.
Fort Myers: Lee County Court House, 3 p.m., Jan. 11.
St. Petersburg: Church Edifice, 224 Second Avenue, North, 8 p.m., Jan. 15.

IDAHO—Buhl: High School Auditorium, 8 p.m., Jan. 6.

ILLINOIS—Chicago (joint lecture): Coban's Grand, 119 North Clark Street, 12:10 to 12:50 p.m. (noonday lecture), Jan. 12.
Chicago (Ninth Church): Church Edifice, 6150 Woodlawn Avenue, 8 p.m., Jan. 16 and 17.
Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., Jan. 13.
Elmhurst: Elms Theater, 8 p.m., Jan. 9.
Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Jan. 10.
Quincy: Church Edifice, Vermont and Eighteenth Streets, 8 p.m., Jan. 15.
Wilmette: Church Edifice, Tenth Street and Central Avenue, 8 p.m., Jan. 8.

INDIANA—Fort Wayne: Majestic Theater, 8:15 p.m., Jan. 13.

IOWA—Oskaloosa: Church Edifice, 406 East High Avenue, 8 p.m., Jan. 19.

MASSACHUSETTS—Springfield: Municipal Auditorium, 8:15 p.m., Jan. 12.

MINNESOTA—Minneapolis (First Church): Church Edifice, Twenty-fourth Street and Nicollet Avenue, 8 p.m., Jan. 8 and 9.

NEBRASKA—Fairbury: Rex Theater, 8 p.m., Jan. 8.
Lincoln: Church Edifice, Twelfth and L Streets, 3 p.m., Jan. 11.
Omaha (First Church): Church Edifice, Twenty-fourth Street and St. Marys Avenue, 8 p.m., Jan. 12 and 13.

NEW JERSEY—East Orange: Lyceum Theater, 506 Main Street, near Brick Church Station, D. L. & W. R. R., 3:30 p.m., Jan. 11.

NEW YORK—New Rochelle: Church Edifice, 19 Locust Avenue, 8:15 p.m., Jan. 9.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Jan. 8.
New York (Sixth Church): Church Edifice, 1935 Anthony Avenue, 8 p.m., Jan. 15 and 16.
New York (Ninth Church): Cooper Union Hall, Cooper Square and Eighth Street, 8 p.m., Jan. 8.
Richmond Hill: Masonic Temple, 114th Street, near Jamaica Avenue, 3 p.m., Jan. 11.
Syracuse: Wieting Opera House, 4 p.m., Jan. 11.

OHIO—Ashland: Ashland Opera House, 3 p.m., Jan. 4.
Cincinnati (First Church): Music Hall, 8:15 p.m., Jan. 9.
Franklin: Opera House, West Fourth Street, 8 p.m., Jan. 13.
Middletown: Sorg Opera House, 8:15 p.m., Jan. 12.
Sidney: High School Auditorium, 3 p.m., Jan. 11.

PENNSYLVANIA—Greensburg: Strand Theater, 7:45 p.m., Jan. 11.
Pittsburgh (Second Church): Davis Theater, Smithfield Street, 3 p.m., Jan. 11.

SOUTH CAROLINA—Columbia: Columbia High School, 8 p.m., Jan. 12.

VIRGINIA—Newport News: Imperial Theater, 3 p.m., Jan. 11.

WASHINGTON—Seattle (joint lecture): Masonic Temple, Harvard Avenue and Pine Street, 3 p.m., Jan. 11, and 8 p.m., Jan. 12.
Spokane (First Church): Auditorium, The Lewis and Clark High School, 8 p.m., Jan. 13.

WISCONSIN—Milwaukee (joint lectures): Milwaukee Auditorium, 8:15 p.m., Jan. 5; Masonic Hall, Bay View, 8:15 p.m., Jan. 6; Majestic Theater, 12:10 p.m. (noonday lecture), Jan. 7.

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Testimonies of Healing

Two years ago in lifting some heavy machinery I felt something snap in my spine. This was followed by intense pain in the back and head, which increased until, upon reaching home, I lost consciousness. I was found by my friends, lying on the floor of my room in a senseless condition and paralyzed on one side of my body. A doctor was summoned, but as his diagnosis did not satisfy my sister, another was called. The second gave no opinion as to the nature of the trouble but made preparations for my removal to a hospital for an X-ray examination and for consultation with a specialist. In consequence of my condition becoming very violent, however, it required four persons to hold me in bed, and no hospital in the city would admit me as a patient.

After four days of this a Christian Science friend of my sister called, and learning of my illness stayed for several hours. It was noticed that an improvement had taken place during this lady's visit and this led my sister to ask her to bring a Christian Science practitioner the next day. That night, however, was the most violent of any. No one in the house was able to rest and all were worn out with nursing me, so the following day they asked the doctor to try once more to get me removed to a hospital; but again their efforts were unsuccessful. A Christian Science practitioner was therefore called in, and after about an hour of silent treatment, my friends tell me, I began to calm down, the agony subsided, and I regained consciousness for a little while. After this I slept quietly and the next day my senses returned completely. The practitioner continued treatment and the paralyzed condition gradually vanished. In a week I was able to be out of bed and in two weeks was quite recovered. Within three weeks after the first Christian Science treatment I was perfectly well and playing football.

It is impossible to express how much I owe to Christian Science. My health has been excellent since this experience. I have found that Science is a great help in business life, and as a result of following the guidance of divine Mind, God, I have improved my position. I am thankful to God, Truth and Love, for this healing and regenerating teaching, and grateful to those who have helped me to a better understanding of Him "who healeth all thy diseases."

CHARLES R. MANDEVILLE, Montreal, Quebec, Canada.

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About eight years ago I was led to Christian Science for physical healing and it is needless to say that I received it. I had been troubled with a very annoying ailment for at least ten years. Material remedies began to fail me one after another and toward the last the suffering became almost unbearable. I then met a Christian Scientist who after being told of my trouble very gently broached the subject of Christian Science. She lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after reading a dozen or more pages I noticed that the pain was growing less, and with the healing I felt that great sense of peace which up to then I had never experienced. In less than two months I was entirely well. Then I began attending the church services and the lectures and to study the Lesson-Sermon every day.

Christian Science has for the past eight years supplied my every need and has helped me solve every problem. Grippe that used to hang on for about six weeks and made me feel miserable, has been overcome in about half a day, also hay fever in its worst form. While very grateful for the physical healings I am still more grateful for the spiritual uplift which Christian Science has brought into my life and for the better understanding of God. I am certainly most thankful to God and grateful to Mrs. Eddy, who has so patiently shown us how to solve all our problems.

(Miss) ANNA C. OTT, Salt Lake City, Utah.

✧

As Christmas time approaches I am reminded of the blessings received through the study of Christian Science. From early childhood I had a weak throat and often was sick at Christmas. At the time I came to Christian Science the trouble had become a form of chronic tonsillitis. The throat was constantly irritated and at times I had scarcely any voice at all. In July, 1904, I had congestion of the lungs and this caused some alarm among my family, as a sister had passed away with tubercular disease. Shortly after I began reading "Science and Health with Key to the Scriptures," however, all traces of lung trouble disappeared, and I have had no return of it during the past fourteen years, neither has my throat ever been sore since. Through reading the textbook I was also healed of the nervous habit of biting my finger nails. My voice continues to grow stronger, and my gratitude increases.

I am grateful for the blessing that Christian Science is to the world, and for the purification, peace, and healing it has brought to me, but words alone can never express heartfelt gratitude; we must, as Mrs. Eddy tells us on page 15 of Science and Health, "let our lives attest our sincerity."

(Mrs.) ANNA BEEGLE WUERTZER, Crafton, Pa.

✧

For some time I have felt that I should tell of what God has done for me through Christian Science. I had been under the care of a doctor for two years without any result when I came home on a visit and was told of Christian Science. I at once went to a practitioner and treatment was given me. In a very short time not only the main trouble was overcome but another also. Later I had rheumatism in my right arm so badly that I could not dress myself. Again I wrote to the practitioner and in a few absent treatments was healed. We live in the country and have not the privilege of attending church services, but I am very grateful for Science and Health and all the literature. Last winter my oldest boy, twelve years old, went to school in the city and during that time had the privilege of attending the Christian Science Sunday school, and it has helped him very much. My family have all made some good demonstrations through the study of Christian Science. I am very thankful to God, also grateful to our dear Leader, Mrs. Eddy.

(Mrs.) EMMA MOEHLENHOFF, Elmendorf, Texas.

✧

After suffering eight years from spinal trouble which seemed to affect every part of my body, I became discouraged and threw away all my medicines, which were many, saying that if I ever should get well it would be because God had healed me, for I would take no more medicine to prolong this miserable existence. Two years later a friend asked me why I did not try Christian Science, and not knowing that it was a religion, I decided to do so and sent for a practitioner.

A part of the Lesson-Sermon was read to me daily until I was able to read myself; but being a member of an orthodox church, I could not seem to accept its teaching. Many a time I was at the point of giving it up, when I would think it would not be just to Christian Science if I did not give it a fair trial, since I had tried materia medica so many years. One morning while I was pondering over the subject, some-

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thing seemed to say that I must accept Christian Science as it is if I wanted to be healed. I thought for a long time and finally decided to do this and trust God that if it was not right He would reveal it to me and I would drop it instantly, as I would rather suffer all my life than accept a false doctrine. From that moment my condition began to improve. My recovery was very slow, but this made me a more earnest student of the truth, and the healing is complete. I am now enjoying better health than ever before.

I have had the privilege of class instruction, which has proved to be a great help to me. Far greater than all the physical blessings is the peace of mind which comes from the faithful study and practice of Christian Science. Words are inadequate to express my thankfulness to God and my gratitude to Mrs. Eddy for Christian Science, for its reading rooms, and for all the authorized literature. The spiritual unfoldment of Truth far surpasses all physical and material blessings.—(Miss) ELLA MAE STORMS, Owosso, Mich.

✧

I wish to express my gratitude for what Christian Science has done for me and for my family. Two years ago I considered myself a total wreck in health, having stomach trouble at the time. I tried all the doctors here, and finding no help made a trip to New York city to a noted doctor, who gave as his verdict that I had a malignant growth. He advised me to go at once to a hospital, which I did the very next day, but after staying there six days I felt worse instead of better. With all my hopes shattered, I left the hospital for home, to face death as best I knew how. A short time later a friend advised me to try Christian Science, telling me he had been healed of an abscess in the ear. I went to see a practitioner and after receiving my first treatment, slept like a child. After the second treatment I was able to do something which I had not been able to do for over a year, and that was to eat meat and vegetables. I had treatment for three weeks and to-day am healthy and happy.

During the prevalence of the so-called Spanish influenza, my boy was taken sick and by evening he was delirious. After doing all I could with my understanding of the truth, I called a practitioner, who stayed with us all night. In the morning the boy was himself again; that afternoon he was up and around, playing the same as ever.

I am more than thankful for the happiness and good which Christian Science has brought into our home.

FRANK W. KRAUS, Willimantic, Conn.

✧

I am very thankful for what Christian Science has done for me since taking up the study of it over twelve years ago. At that time I was healed instantaneously of what seemed the worst temper any woman could have. When I had read only a small part of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I saw that God's child could only possess what was good, and that temper was not good so it did not come from God and could not belong to His idea. I am very thankful it has left me.

Then I had a fear of what I would do in case of accident, but I proved that perfect Love casts out fear. Some boiling fat was upset over my face and I could not see, but I had no fear and kept my thought firmly fixed on the truth of being, with the result that I was able to see quite clearly in a few minutes. In less than twenty minutes the pain was gone, and in less than three hours there was no sign of a burn on my face; but some of the fat had gone on my wrist, and I tried to hide the injury from my husband and some friends in the house, thus admitting its reality. As a consequence I had a big scar on my wrist for a fortnight. Through knowing that God is the source of supply we have been lifted out of want into plenty.

I am most grateful for the authorized literature, for church membership, and for class instruction, and am very grateful for the beautiful lesson of patience our dear Leader has given us.—(Mrs.) EMMA SELINA SHAW, Dalton in Furness, England.

✧

Having been interested in Christian Science for the past four years and having been helped so much through the reading of the testimonies in the *Sentinel*, I wish to express the deep gratitude I feel for the teachings of Christian Science and its demonstration in everyday life. Through the patient work of practitioners much discord and sickness has been overcome, and there have been several demonstrations of instantaneous healing among the children. Sore throat, toothache, headache, and what are considered more serious forms of sickness have been healed. A sense of limitation and discord has been overcome, and through the study of "Science and Health with Key to the Scriptures" I have experienced many healings. A sense of fatigue and mental depression disappeared while I was meditating on the words of our Leader found on page 218 of Science and Health referring to the Bible passage, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint."

To try to tell all that Christian Science has meant in our home is impossible, but through our daily study of the Lesson-Sermon, and as we press on to work out our own salvation, we find the way grows brighter and the Bible more precious each day. Although not members of any church my husband and I are daily striving to do our part in the study of the Science which reveals man as the idea of God, eternal and upright.—(Mrs.) VERA PIPER, Jackson, Mich.

✧

Words are unable to express the depth of my gratitude for the many blessings which have come to myself as well as other members of my family through Christian Science. An injury to my back was very quickly overcome through the loving help of a practitioner, and I was deeply grateful for the overcoming of Spanish influenza in one of its worst forms through the application of the truth. Our little boy, nine years old, has never had any medicine but has always responded quickly to treatment in Christian Science. We have also been able to realize the omnipresence of God's protecting care at times of accident. The ninety-first psalm and the passage from Isaiah, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," have never failed to destroy all sense of fear.

I am grateful for Christian Science, not alone for the physical help received, but for the help it gives in solving the little everyday problems. I am very grateful to Mrs. Eddy for giving this wonderful healing truth to the world, and for all our literature. My desire is so to live as to reflect more love to all mankind and be worthy the name Christian Scientist.

(Mrs.) VIOLA GIBSON TRUESDELL, West Mentor, Ohio.

✧

I am grateful for Christian Science because it came to me at a time of great need. Brought up in an orthodox church, at an early age I rebelled at its inconsistencies, and believing that truth was not to be found in religion I turned to the study of the physical sciences, philosophy, biology,

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and medical research. Just as I looked to the last for the healing of bodily discords, so did I look to economic theories for the healing of discords in the body politic. Failing to find God through any of these inquiries I became a confirmed atheist, and as a result of a conscientious effort to apply those teachings that I thought to be right my world began to topple down around my ears.

Just then a non-Scientist proposed my seeing a Christian Science practitioner. I did so, and as the truth unfolded to my thought the world was built up anew. I found God where I had never thought to look for Him; that is, as divine Mind. Through relying upon Him for support the desire for thirty to forty cigarettes a day has been destroyed. I have been healed of bilious attacks, headaches, chronic bowel disorder, recurrent attacks of tonsillitis, bronchitis, and asthma. A skin trouble of twelve years' standing vanished in three days. An ingrowing toenail has also been healed. Through knowing that there is but one business, that which reflects the activity of the one Mind, I have been enabled to bring out a higher sense of business. By knowing man as spiritual and perfect I have been enabled to eliminate from consciousness somewhat of envy, jealousy, malice, revenge, self-love, and the like, and have been led to love my fellow man. As a consequence of all these proofs I know that I have found God.

I am grateful for the work of Christ Jesus, the Wayshower, and for Mrs. Eddy, through whom the Comforter has come.—Frank Sargent Bartlett, New York, N. Y.

✧

I did not come into Christian Science through physical healing, but have had wonderful proof since of the protecting and healing power of Truth. About two years ago I was in bondage to one of the so-called incurable diseases and was healed in two months through Christian Science treatment. At the same time a bowel disorder and several other ailments were overcome. My little girl was healed of pneumonia in one day and has also been freed from stomach trouble. Last winter my husband was healed of influenza in one treatment.

I am thankful to God, and grateful to Mrs. Eddy for my understanding of the truth. I am more grateful for Christian Science every day, and my daily prayer is that I may live up to its teachings more and more as I receive the light.

Mrs. H. M. Diaz, Seattle, Wash.

✧

Nine years ago I did not know anything of the power of Truth. At this time I was suffering from terrible pain in the eyes. I had been wearing glasses for more than seven years, but could not seem to get lenses to fit me and many changes had to be made. I was advised that an operation was the only thing that would give me relief, but to that I refused to consent. I knew a man who had the book "Science and Health with Key to the Scriptures" by Mrs. Eddy and asked him to let me take it. I started to read with my glasses on, but could not see, so took them off and tried without them. To my surprise I was able to read for an hour without glasses, and I have not had to wear them since.

I was also suffering from a serious growth of fifteen years' standing. I got no better under medical treatment, and the doctors all said I must have an operation, otherwise I would never get well; but to this I would not consent. A lady who came to live with me then asked me why I did not try Christian Science, and her question brought to my mind the healing of my eyes, to which I had not given much thought. I immediately bought Science and Health and began to study it in earnest, and during my study this ailment disappeared. Bowel trouble, from which I had suffered for more than twenty years, was also overcome during this study, and headache and a wart on my finger disappeared.

For all the healings received I am indeed thankful, but most of all for having learned to love my neighbor. I am grateful for the privilege of class instruction and for all our literature. Words cannot express my thankfulness to God and to Christ Jesus and my gratitude to our beloved Leader, Mrs. Eddy.—(Mrs.) Fannie Scherer, Sacramento, Calif.

✧

I would like to express my gratitude to God for what He has done for me through Christian Science. Twelve years ago I became acquainted with Christian Science through its godly people. About forty years ago, while shoeing heavy horses, I got varicose veins and after that had great trouble with my left leg, for which I was unable to get any help. After I came here a friend lent me Science and Health. One Sunday morning my leg was sore and I could not walk on it. I sat on one chair and rested it on another and began to read Science and Health. I forgot all about my leg, until after reading for about two hours I started to move it from the chair. Then I found that it was well. I called to my wife, who was in another part of the house, for I could hardly believe what I saw—all the large lumps were gone.

About thirty years ago my eardrum was broken, and doctors said there was no help for me. One Sunday morning, while in our church, my hearing was given back to me, and how thankful I am. It is my sincere desire to express my thankfulness to God and Christ Jesus, also my gratitude to Mrs. Eddy, by obeying the Master's command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Edward H. Schmults, Ridgewood, N. J.

Referring to the testimony of my husband in which he refers to the healing of varicose veins, I wish to say that prior to the healing he mentions it was necessary for me frequently to bind and bandage his leg. This covered a period of several years. His statement regarding the healing through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is true. Since that time there has been no recurrence of the lumps and soreness.

We are both very grateful to God for this healing as well as for others, including the healing of pneumonia and of congestion of the lungs, which used to trouble my husband every winter. Many times he had to sit up all night because he could not lie down without coughing, so that he could not sleep. Since taking up the study of Christian Science he has had no trouble of this kind.

Mrs. Edward H. Schmults.

✧

I would like to express my gratitude for the understanding of God which is unfolded to us in Christian Science, becoming an ever present help at all times. I was staying in apartments in London with a married sister, and one morning I seemed to be suffering greatly from stomach and bowel disorder, accompanied by pain and fever. As we were sitting down to lunch, the pain became so intense that I felt as though I should faint, and my sister asked me if I had not better lie down. I assured her, however, that I would soon be all right. I went to my room for a few minutes and endeavored to realize the power of omnipotent Mind, the Almighty God who is able to deliver us from all evil. Then, feeling much better and stronger, I returned to the dining

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room, sat down and finished lunch, eating whatever there was upon the table. All the pain disappeared and I was well and able to keep the engagements that had been made for the afternoon.

I feel so grateful to have gained an increased understanding that the kingdom of God is the only kingdom, and that Truth is the strong deliverer.

(Miss) EDITH M. ALPE, Bedford, England.

✧

I took up the study of Christian Science just to learn what it was; I did not know it would heal. I had been in very poor health for twelve years, suffering from stomach trouble, neuralgia, and severe headache. I was suffering from headache the day I commenced to read Science and Health and was healed instantly, and have had no return of the trouble since. That was over nineteen years ago. The other ailments went more slowly, but are all gone. At this time I am perfectly well and thank the Lord every day for sending Mrs. Eddy to lead us into the truth that makes us free.—(Mrs.) ELLEN HUDSON, Arcadia, Neb.

I can vouch for my mother's healing. She is well and works all the time. I have been studying Christian Science for thirteen years and would like to tell of two demonstrations I have had. Once I was thrown from a buggy and when my brother and a neighbor picked me up they thought I was dead, but with my mother's help in Science I came to my senses. My right leg was injured so that I had to walk with crutches for three weeks, but in five weeks I was entirely healed. At another time my thumb was smashed, but I depended entirely on Christian Science and was perfectly healed. Although my father said I would never have a nail on that thumb again the nail is as good as it ever was.

I cannot thank God enough and am very grateful to our beloved Leader, Mrs. Eddy, for all the blessings that have come into my life through Christian Science.

HARVEY CARLTON HUDSON.

✧

In gratitude for what Christian Science has done for me I send this testimony. For six years I had suffered from the loss of an arm. I never was free from pain, which sometimes was very severe. The physician offered no relief except another operation, and this I would not listen to. Then a friend invited me to attend a Wednesday evening meeting at the Christian Science church, and I was much impressed with the reading from the desk and by the testimonies. On reaching home I was seized with severe pain. I immediately consulted a practitioner and was healed in one treatment not only of this trouble but of stomach disorder of many years' standing. This healing took place ten years ago and has been permanent. I am grateful not only for this healing but for many others; also for the better understanding of God which I am gaining through the study of Christian Science literature.—C. W. BOYD, Fresno, Calif.

✧

It is with a heart filled with gratitude for what Christian Science has done, is doing, and will do for me that I write this testimony. After sixteen years' membership in an orthodox church a great grief came into my life and I found myself standing alone with an unknown God. After several months' struggle I wrote to a friend who I knew had been healed of a serious physical condition through Christian Science, asking her if she would please send me something to read, so she sent some Christian Science literature. Shortly after this I visited in her home, and while there read the chapter on Prayer in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Within a few days I was the happy possessor of a copy of the book, and since that time, April, 1911, the Bible and Mrs. Eddy's writings have been my greatest treasures. After reading the textbook two weeks I was healed of bowel trouble for which I had used many different remedies since childhood. I was also healed of sleeplessness, catarrh, and minor ailments, but these physical healings are not to be compared to the unfoldment of Truth in my consciousness.

Words cannot express my thankfulness to God and my gratitude to Mrs. Eddy for Christian Science.

(Miss) AMY PENN, Columbus, Ohio.

✧

Five years ago I was indeed a mental wreck through worry over financial troubles. In visiting a friend one day I was told of the healing through Christian Science of a young lady who had been an invalid. I became very much interested and wanted to know about this, and while listening I was healed. A great load was lifted and my troubles were dismissed from my thought. On returning home I could not talk about anything else. My husband could not understand how this change could have taken place, knowing my condition when I left home that morning, for I had been growing worse each day.

I am so grateful for all the blessings we have received, but most of all for the spiritual unfoldment, also for the Christian Science publications, which are a constant source of help.—(Mrs.) SIGRID E. BENGELSDORFF, Milwaukee, Wis.

I wish to state that what my wife has written is correct, and also wish to say that words are not available to express my gratitude to God for the many blessings I have received through the understanding of Christian Science. I did not take up Science for any healing, but to find out what had healed my wife. The first healing I experienced was of the tobacco and liquor habits. This came when I learned that so-called will power is not power, and that the only power is God, for by realizing this truth I was completely healed in a very short time. I have had many other healings, and our children, too, have been healed. Our home has been changed completely, and we are enjoying harmony where discord was. The blessings of Christian Science are felt more than they are seen.—ARTHUR H. BENGELSDORFF.

✧ ✧ ✧

[Written for the *Sentinel*]

Homeward Bound

FLORA BROWNLEE WALKER

I HAVE taken in the anchor,
I have made the cable free:
I feel the old ship tremble,
And I'm putting out to sea.

No more the earth mists blind me,
For now the truth I've found.
A heavenward breeze is blowing,—
At last I'm homeward bound.

Too long I've lain at anchor,
Too long I've drifted round;
God keep the old ship sailing straight!—
At last I'm homeward bound.

And I shall reach that homeland,
That state where heaven is found;
For Love is Captain of the ship,—
At last I'm homeward bound.

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Signs of the Times

[David H. Fouse in *Rocky Mountain News*, Denver, Colo.]

Some trust in strikes, some in state troops, some in Federal battalions. No one nor all together will avail in settling present troubles. We are in the midst of a spiritual revolution and no physical force can determine its outcome. Such forces may help or retard; but the powers that determine such issues are subtle and invisible. For these the church stands. If any institution ought to speak in clear and certain tones it is this vicegerent of the divine. It is evident that she has become vitally interested in human affairs. She can no longer be charged with other-worldliness. A score of her divisions have recently spoken in favor of unionism, collective bargaining, and other forms of human rights. Her humanitarian elements would prompt such action. There is a deeper need that she must supply. It is an interpretation of the Christ that will appeal to the men of November, 1919. He needs to be revealed as a very real help in these times of trouble.

The times call for the voice of God speaking to distraught men. The times cry for some power that is superior to all the devices that the warring factions know. Christ is the t rm of such power, a power so unlike those that men are accustomed to use that they are contemptuous of its efficiency and they rail at its methods. Above the jeers, above the jangles of angry men, the voice of the church should be heard, calm and distinct. In the welter and sweat she should carry the demonstration of a power that is superior to all physical forces that labor and capital can muster, and with which both will triumph gloriously. The church ought to be the spiritual expert in the world and the spiritual is the center and heart of all else.

[*Vinton* (Iowa) *Eagle*]

Unrest, unrest all over the world—and so it will be as long as life is materialistic, education is intellectual, society is devoted to show and tinsel, and humanity is intent upon chasing the dollar all the time it can spare. To do away with unrest, we will have to turn over a new leaf. It will never subside while we pursue our present manner of living and thinking. There is no sense in rigging up this little panacea and that, for unrest does not yield to specific remedy. The cure is constitutional. Christ made two things essential elements of a true life: peace and purity. As long as we quarrel and think vile stuff the unrest will continue. It matters not how many drives may be made, or how many appeals there may be, or how much money raised, the unrest will remain as long as peace and purity do not constitute the program of life.

[*Waterloo* (Iowa) *Tribune*]

It is true, without shadow of question, that the world is full of restlessness for which worldly remedies yield no balm. The great strife of the past five years has given way to a multitude of smaller strifes, all contributing to the unsettlement of the mind of the world and of the individual. What is needed is that peace which the world cannot give—that peace which is found only in the harmony of the individual spirit with the divine.

[Prof. Karl P. Harrington in *Zion's Herald*]

What is it to love one's neighbor as one's self? Why, to wish him equal . . . advantages, and character, and to do what is possible to help him secure them. But it takes time to build a man, much more time than to build a house, or a business, as a rule. Wealth alone makes neither superiority, equality, nor inferiority; neither character nor happiness. To pauperize one's neighbor by merely presenting him with the fruits of another's careful thought and hard work is not to love him as one's self. To put him in a position where he can claim what he has no fitness to do, or be, or have, is not to love him truly. To encourage him to magnify the material, as compared with the intellectual and spiritual, is not Christian love. "Cooperation" is indeed a Christian ideal; but such cooperation should be genuine, hearty, not merely technical,—not an enforced, but a voluntary cooperation,—if it is to bear good fruit.

[*The Montreal* (Canada) *Star*]

The necessity of a restatement of the Christian doctrine regarding the fatherhood of God, was urged by the Reverend Doctor Symonds yesterday in one of the series of sermons that he is preaching on similar subjects. He urged his hearers not to be afraid of a revision of creeds, since neither creeds, nor Articles of Faith, nor Westminster Confessions were going to save. He believed that the fundamental need of theology was a conception of God, not primarily as a creator or a potentate, but specifically as a father. The hierarchical idea which presented God as a king with all the obsequious atmosphere of an earthly court was decried by the preacher.



Announcements

From The Christian Science Publishing Society

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

A SHORT time ago I came in contact with a Christian Scientist who, upon listening to my queries concerning his religion, urged me to read "Science and Health with Key to the Scriptures" and similar literature in order to satisfy my natural curiosity. Along with Science and Health he placed in my hands several numbers of THE CHRISTIAN SCIENCE MONITOR, which at once found in me an apt reader. I hope in a short time to become a subscriber to your excellent newspaper; for in my opinion it is the foremost organ of international news in existence and a daily publication on the truth of whose statements one can readily rely. Moreover, there is something about the paper, I know not what, which demands the respect of the reader for the spirit that is back of it; and it is to that element that I attribute this bold letter. . . . I am a young man 21 years old, a Roumanian by birth but a loyal citizen of the United States and a true American. I am a high school graduate.

I WENT to every part of the camp in connection with my work and kept my thought also on the handling of THE CHRISTIAN SCIENCE MONITOR. I really felt joyful over the expressions of appreciation that I listened to from Company commanders. All hands are interested in the war news. One lieutenant summed up the general thought about the MONITOR in the words, "We know that we are getting the goods straight." In one orderly tent the bundle of MONITORS was brought in just as I arrived. There were six first and second lieutenants in the tent. One officer ripped open the bundle and took a paper and every one of the other five took a paper, and all six fell to reading without a comment. This is cited to show that the MONITOR is welcomed among the officers. At the Officers' Club I found this same earnest reading. No MONITORS are left in the Club a half day after they arrive. One officer said, "I find the MONITOR all over the camp and everybody wants a copy."

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston, U.S.A.

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Boston, January 10, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

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Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

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Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

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The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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Spiritual Interpretation

THORWALD SIEGFRIED

IN correcting the traditional miseducation which is the world's great handicap, there is no greater opportunity than that offered in Christian Science of replacing the scholastic material concept of the Bible with its true spiritual import. In the report of a sermon by Mrs. Eddy (Miscellaneous Writings, p. 169), we read that "early training, through the misinterpretation of the Word, had been the underlying cause of the long years of invalidism she endured before Truth dawned upon her understanding, through right interpretation. With the understanding of Scripture-meanings, had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body." On the next page of the report Mrs. Eddy's words are given verbatim. There we read: "The eating of bread and drinking of wine at the Lord's supper, merely symbolize the spiritual refreshment of God's children having rightly read His Word, whose entrance into their understanding is healthful life."

Anyone who consults the concordances to Mrs. Eddy's writings will find that the subject of the spiritual interpretation of Scripture is no less vital to the individual student and to the world at large than it was in her experience already referred to. A failure to understand the past experience of the human race, as recorded in the Bible, must necessarily becloud the outlook upon the present, and add the taint of fear to apprehension for the future.

The spiritual interpretation of Scripture, so vital to individual and national health, does not consist in a fantastic juggling of words, nor in the invention of strained or absurd meanings for words of common import. It involves rather the effort, and the successful effort, to look behind the material symbols usually associated with ordinary words in Scripture, and ascertain the real ideas which the writers sought to state. This effort attunes thought to catch the higher meanings of otherwise commonplace and often paradoxical statements, and thus does for humanity what Christ Jesus did for the disciples after the crucifixion when, after the walk to Emmaus, he opened "their understanding, that they might understand the scriptures."

Moreover the true significance of the Bible does not depend on anything extraneous to it, but rather inheres in it and is revealed to the student whose vision is unbiased by prejudice or erroneous theological concepts. It is a matter of history that it unfolded its treasures to the consecrated thought of Mary Baker Eddy during the years of retirement in which she read the Bible almost exclusively, and that it gave her the divine strength, courage, and wisdom which bless and will continue to bless the world through her works. Hence the function of her book "Science and Health with Key to the Scriptures" is not to displace or rewrite the Scriptures, but to unlock and unfold the treasures reposing there, through the cultivation of spiritual understanding.

Spirit and matter being opposites it follows that the spiritual significance of the Scriptures must be radically different from that which appears to material sense. Thus if the "bread and wine" of the Last Supper are regarded materially, its commemoration falls to the level of a traditional observance, whereas their metaphysical reality, when understood, operates to lift thought beyond the illusions of mortality, into the eternal realities of the world of divine Truth. What the teaching of Christian Science is with respect to these two words is well known from the statement of Mrs. Eddy already referred to and from others in the chapter entitled "Atonement and Eucharist" in Science and Health, and elsewhere.

By comparing the accounts of the Last Supper in the four gospels with each other, it is easily shown that the teaching of Christian Science on this point is identical with that of the Bible itself. In the gospels of Matthew and Mark the entire event is recorded in a comparatively small portion of one chapter, and in thirty-three verses in Luke. In the gospel of John the same event occupies five whole chapters beginning with the thirteenth. Now, whereas Matthew, Mark, and Luke mention bread and wine, John does not use the words in this connection; instead of characterizing the disciples' great feast of real spiritual substance and inspiration at the hands of their Lord and Master as bread and wine, he repeats the substance of it, introducing it with the words "Jesus said" in the thirty-first verse of the thirteenth chapter, and concluding after the five chapters with, "When Jesus had spoken these words;" after which his narrative of the events of that day runs parallel with those of the other gospels again. As when auditors at a musical concert can only praise in general terms and perhaps but one of them is able to reproduce the themes, so John, who also records the declaration of Christ Jesus, "I am the bread of life," preserves for us the instruction which to them all was the very substance of their being and the inspiration of their labor.

It is clear, then, that a material sense of the narrative hides the message intended by the writers of the gospel to operate in the larger understanding of God, Spirit, by all mankind. Indeed it is only in the metaphysical teaching of Christian Science, demonstrating, by reason and by the experience of healing all manner of sin and disease, the unreality of what mortals call matter, that the understanding of the Bible can be purged of materialism and so proved both true and powerful.

Cumbered by belief in material limitations, what comfort mortals may find in the parable of Dives and Lazarus, wherein Christ Jesus represents Abraham as being witness to the work of Moses, who came some centuries after him; or in the conversation which Christ Jesus held with Moses and Elias, in the presence of Peter and James and John on the mount of transfiguration; or in the Master's statement, "Before Abraham was, I am." On the other hand, viewed in Christian Science, "through which can be discerned the spiritual fact of whatever the material senses behold" (Science and Health, p. 585), time dissolves in the eternal now, which comprehends all goodness and right action, and we can understand in a measure the present availability of these great

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ideas of divine Mind, or Principle, for our immediate aid and protection.

It is the supposed reality of matter, and the consequent supposed separation of man from God by a space of time, which darkens humanity's views of Scripture, and leads it to think of the corporeality, rather than of the divine mentality, of its chief characters. Mankind has been engaged in a variety of endeavors to establish a connection with their corporeality by dogmas regarding the incarnation of Deity in matter on the one hand, and by veneration of material objects associated with them in thought, on the other, apparently in ignorance that the absence of matter as substance makes the effort fruitless and that real unity can be established, and can only be established, by true thinking, by having that Mind "which was also in Christ Jesus."

As is well known, skeptics have doubted the historical authenticity of Bible characters. Christian Science does not doubt the accuracy or honesty of these records, but it does show that the record of spiritual ideas and their spiritual relationship in the eternal now is what is most important to understand, not the record of material objects and personalities operating in time. The former is the real, the latter the seeming, and it is only when matter is definitely left out of the record that its true import appears, together with its healing efficacy for the whole race. "For this glorious result," Mrs. Eddy says (Science and Health, p. 202), "Christian Science lights the torch of spiritual understanding."

The Good Shepherd

MARY H. CUMMINS

THERE are, perhaps, few subjects which have appealed more powerfully to the imagination of painters than that of the shepherd and his flock. We are all familiar with such pictures, some depicting the sheep peacefully browsing in green fields, others portraying their passage over rugged mountains or through a wild ravine, and yet others—which, perhaps, we love best of all—showing them as they are being carefully folded for the night. Whatever the setting, however, the central point of interest is always the shepherd. Whether he be garbed in the picturesque dress of the East or the more familiar costume of the West, our eyes turn instinctively to that solitary figure upon whose intelligence and alertness the safety of the sheep so largely depends.

This is because the figure of the shepherd implies protection, and protection is that for which every individual longs, whether he is aware of this fact or not. The desire to be guided aright, to be saved from disaster and misfortune, or to be rescued from these when they overtake us, is surely hidden somewhere in every human heart, and it is this which has led hundreds, who found themselves wayworn and weary from life's journey, to find comfort in the twenty-third psalm. On page 578 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives an exquisite interpretation of this psalm, which has come as a revelation to those who always loved it, as well as to those who were less familiar with its beautiful phrases; for now, for the first time, they learn how it is possible to know that the Shepherd is ever at hand.

The sheeplike tendencies of the unenlightened human mind have been frequently pointed out. This is evidenced in its readiness to become so engrossed in nibbling the luscious grass right under its nose that it is oblivious of all else; in its liability to be suddenly panic-stricken when danger threatens; and, perhaps, most of all in its inclination to follow blindly where another leads. It is proverbial that when one sheep jumps through a gap another will follow, and another, and another, until the whole flock has gone in the same direction. How often we have seen this repeated in human experience. One individual takes a course which seems to him desirable, and, mesmerized by his example, another follows. Others, looking through the gap through which these two have passed and seeing that the grass on the other side seems "pleasant to the eyes" and "good for food," hurry after them, with the result that before long hundreds are going in the same direction. Some of us, however, who have been either the leading sheep or one of those that followed, have found that the strip of grass which from a distance seemed so alluring, had an unaccountable way of shrinking when it was reached; moreover that it proved to be full of pitfalls; and not infrequently have we found ourselves disappointed and disillusioned,—in fact, like the lost sheep of the Bible story, "sick and helpless and ready to die."

What an illuminating thought that was which first brought to us the assurance that the Good Shepherd was even then seeking us! Indeed, Christian Science reveals to us the wonderful fact that the Shepherd has always been seeking us, that His tender care and guidance are available for every one, not alone to rescue from the quagmire of materiality, but to lead us to the green pastures of spiritual sustenance and beside the still waters of true contentment. What could anyone ask that would be more comforting than the certainty that divine Love is our Shepherd? Suppose we are passing a gap through which we catch a glimpse of a vista which to the senses seems alluring, and inclination urges us to turn in that direction. We have only to stand still where we are and listen for the Shepherd's voice; often, indeed, an instant's upward glance will be sufficient to warn us that that is not the way. Suppose we have unwittingly wandered into the stream of human desire, and find ourselves caught in the swift current of some temptation which threatens to sweep us off our feet. One look, one cry, and the strong hand of the Shepherd is outstretched to succor and to save. Or suppose a sudden storm of sorrow or of adversity seems to overtake us—ah, then as we battle onward, how intently we listen for the Shepherd's voice, knowing that, although for the moment we may only dimly hear Him, He is there, very, very near, and that He will surely lead us out into light and sunshine again! There is no situation into which we can be brought, no wilderness, no storm, no danger, where the Shepherd's hand is not ready to rescue, to guide, and to restrain.

And if the protection and care of the Shepherd mean so much, what shall be said of the sweetness of His daily companionship? One of the tenderest and most intimate utterances of Christ Jesus is, "My sheep hear my voice, and I know them, and they follow me." Let us think for a moment what this means. It means that never again need we know loneliness, for at any time and in any place we can listen for and hear the gracious acknowledgment, "I . . . know my sheep, and am known of mine." It means the ability to pour out—in that abandonment which comes from the recognition that we are speaking to unbounded compassion—all those needs and regrets and yearnings which we could never voice to even the nearest and dearest human ear. It means that, at every step we are called upon to take, we can know that Love goes on before. How often has our inmost need found expression in those lines of Mrs. Eddy (Poems, p. 14):—

> Shepherd, show me how to go
> O'er the hillside steep.

How often, when faced by some apparently unscalable mountain, have we prayed that prayer and found ourselves safely

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guided, nay, actually carried in the arms of Love, so that we never noticed that the hillside was steep at all! What a debt of gratitude we owe to our Leader, who has shown us how it is possible to have the Shepherd thus at hand, and how assiduously we ought to seek to emulate her loving obedience, expressed in the same hymn:—

I will listen for Thy voice,
Lest my footsteps stray.

For it is only as we momently listen for the Shepherd's voice that we are able to say, trustingly and confidently,

I will follow and rejoice
All the rugged way.

"Let your light so shine"

LOUIS J. LEWIS

"HE who shall introduce into public affairs the principles of primitive Christianity will change the face of the world," wrote Benjamin Franklin. Upon careful investigation of the Christian Science religion it is easily distinguishable as the reinstatement of primitive Christianity as practiced by the early Christians. This new-old religion is something entirely apart from any other religion. It is not just another Christian denomination but a distinct religion. The honest investigator soon sees that it is practicable and intelligible to all. While its followers respect the good in other religious denominations and admire the other man's faith and ideals, they are endeavoring to raise their own thinking to a higher idealism, which is nothing other than the ideals that were taught by the humble Nazarene, in the synagogue, by the wayside, or in a fishing ship.

Christian Science is free of age-worn dogma, superstition, and fear. The Christ, or Truth, demonstrated by Jesus of Nazareth, that awakened some of the people of his time stupefied by Pharisaism, is the very same Christ, Truth, that is awakening the people who are being dulled by the mesmeric influence of the material beliefs of scholasticism and of materia medica to-day. The teachings of Christian Science disclose the mistaken basis of these systems, exposing their tendencies, showing humanity that it need never fear evil, since evil is powerless. The clear teachings of scientific Christianity unfold the Christ at work in human consciousness, acting as an alterative, transforming the modes of the human mind with the leaven of Truth.

The faithful followers of the religion of Christ Jesus are endeavoring to follow him in all his ways. Like their Master they are unselfish. They recognize their positions as representatives of Principle, as servants of Christ, without an element of personal ambition or self-aggrandizement; but the purpose and willingness to serve Principle and to do good are always in evidence when they are called upon for assistance. As reflections of Love or as instruments of Principle there is always a ready disposition to work in any capacity in the Church of Christ, Scientist. Standing as minutemen, ever at attention, they wait for the call to the front at any moment. With a grateful heart for blessings received the faithful student is obedient to the demands of Love, ever knowing that this same Love is the only guide and protector, who alone can fight the battle against the supposititious enemy. When the battle is fought and won, the right thinker never allows the error called personal accomplishment to enter, but rather rejoices in spiritual unfoldment. All power and glory are given to Him who really does the work. Like Paul and Barnabas they turn the people's thoughts away from persons to the living God, who confers the healing and receives the glory. In "Science and Health with Key to the Scriptures" (p. 464) Mrs. Eddy says she "has labored to expound divine Principle, and not to exalt personality."

David's fervent prayer of thanksgiving to God, in the twenty-ninth chapter of I Chronicles, when building the temple, is a model for Christian Scientists. His inspired words of praise and glory were uttered in a moment of exaltation. In these moments of spiritual illumination so often experienced in Christian Science, when matter is seen to be temporal, unreal, or only a human concept, and the spiritual reality is recognized, the glorious light awakens thought to discern that all things come of God and belong to Him; hence all that we have and ever can give must necessarily come from divine Principle. In all things, therefore, does the Christian Scientist praise and glorify God as did David. A striking contrast to this is the case of Herod, whose gorgeous apparel and eloquence of speech so mesmerized the people that they shouted, "It is the voice of a god." What happened to Herod as the result of this egotism is something to be thoughtfully considered; for we read, "And immediately the angel of the Lord smote him, because he gave not God the glory."

The disciples of to-day who are striving to let their light shine are doing so by their works. They are not limiting their work to personal problems. They are mindful of their dear Leader's sacred instructions in the Church Manual (Art. VIII, Sect. 4) to pray, "May Thy Word enrich the affections of all mankind, and govern them!" Christian Scientists are not family physicians, not in a profession for material gain. They are in Christian Science work to serve and to give, in a spirit of love. Although the roaring and thundering of cannons is now but an echo, the battle of Armageddon is still upon us, raging in different forms. We are confronted to-day with economic problems of proportions never before known to humanity. The high cost of living, labor difficulties, financial and commercial restrictions, are problems yet unsolved. People without work and homes are thinking more deeply regarding life, and questioning, What is the solution? The world is being transformed. A leavening and a leveling are going on in human consciousness. Thinking people are searching for the truth. Millions of materially minded people, some selfishly and others innocently struggling in the dark, are beginning to discover that the world's problems have proved to be far beyond the ability of mere human intelligence to solve.

This is a sacred hour for the individual Christian Scientist to reflect the light of Truth that will heal the situation and redeem humanity. Mary Baker Eddy, the prophet of this century, not only prophesied the chemicalization we are witnessing to-day, but she foresaw that "those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection" (Science and Health, p. 97). Love for God and man is the reflection of divine Love. When the light of Love is reflected by an individual the evidence of God's presence is seen in action. Life and Love are synonyms for God; therefore to love is to live. Henry Drummond recognized this vital truth. He writes, "The moments that stand out, the moments when you have really lived, are moments when you have done things in a spirit of love." And so with the seriousness of a patriarch, and yet with the joyousness of a child, the true followers of Christ are learning to live by loving, as their beloved Master loved. The light of Love cannot fail to dispel the darkness of a sick, sinful, or sorrowful heart and lighten the pathway for the weary pilgrim on his journey.

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The fact that sermons are being preached and books are being written by ministers of other churches and synagogues, advising that healing by spiritual means be done by the church, does not go unnoticed as a sign of the times by the Christian Scientists, who have been healing by prayer for a period of about fifty years. The Founder of this religion took Christ Jesus at his word when he said, "He that believeth on me, the works that I do shall he do also," and she expects every one who assumes the title of Christian Scientist to go and do likewise, not by words or abstract advice, but by actions. Therefore, Jesus' command to heal the sick is a positive one to all Christian Scientists. They recognize in their religion the light of the world, and through their right thinking and living they become scientific reflectors of this light that blesses all those who may come within its radius. It shines through their good works, which are attracting the world to this new-old religion.

Lessons from the Child Thought

FLORENCE PARKER ATWOOD

MANY helpful lessons have been taught the writer by the child thought. Our dear Master knew well whereof he spoke when he said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Once while I was teaching a class of boys in the Sunday school, the subject was brought up of the trials of the children of Israel when they were passing through the wilderness. We were talking of how they murmured at Moses and became discontented and dissatisfied. One boy said that the children of Israel were not happy because they were not grateful. How many times have these words been remembered when the temptation to be unhappy has presented itself. The questions have then come to thought: Am I unhappy? Am I grateful? Is there room for unhappiness and gratitude in the same place?

Another lesson was learned from a very tiny child. The mother was alone with the child in a large city. She was in a big crowd and far from any person she knew. Suddenly she was seized with a feeling of faintness and nausea, and then error suggested all sorts of dreadful things which might befall her if she should become unconscious right there. What would become of her? What would become of the baby? As she looked down at the child, the little one clasped her hand tighter and looked up into her face and smiled. The baby had no sense of fear: Did he not have a tight hold of his mother's hand? He was enjoying the crowd and the sights of the busy city and had no fear that anything could happen to him with mother so close at hand. Was not that the safest place in the world?

Then the mother thought: Is not my Father-Mother God right here too? Have I not a tight hold of my Father's hand just at this moment? Is He not, as the poet says, closer to us than breathing, nearer than hands and feet? I can be just as sure as this little child that no harm can come to me, wherever I am. How thankful I am that my Father-Mother God is always at hand to save and bless! Then this comforting assurance from the Bible came to her, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Immediately all nausea, faintness, and fear left her and she went on her way rejoicing. These words sang themselves over and over again in her thought as she finished her shopping in thankfulness,—words which had been part of a solo that had been sung in church the Sunday before: "Hold Thou my hand, dear Lord. Hold Thou my hand."

Another mother had been working long and hard on a problem which did not seem to yield to Christian Science treatment, and she had allowed self-pity to take possession of her thought: Had she not done all she could? Why was there no result? What had she done to deserve this hopeless defeat? Surely she had utterly failed. As she sat in her rocking-chair pitying herself, the tears came to her eyes and fell down onto the books in her lap. Discouragement seemed to reign supreme. Suddenly two little arms stole around her neck, and a little child's voice said, "Mamma, don't you remember what it said in our Lesson this week—'I will not leave you comfortless: I will come to you'?" These helpful words spoken from the lips of a little, trustful child were like soothing oil poured upon troubled waters and soon she was lifted up into the sunshine of Truth and Love. Although the problem was not met immediately, she was given the courage and strength to keep on with the work until its completion.

We can learn so many lessons from the trusting child thought. Many children are not only trustful but take it as a matter of course that they are always perfectly safe and protected. Many little ones are seen who think it the most natural thing in the world for them to be safe and well. Why should not we older children take it as a matter of course and as the most natural thing in the world to be sure of our heavenly Father's presence and protection always. Our dear Leader, Mrs. Eddy, tells us in "Science and Health with Key to the Scriptures" (p. 130), "Laboring long to shake the adult's faith in matter and to inculcate a grain of faith in God,—an inkling of the ability of Spirit to make the body harmonious,—the author has often remembered our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom."

In the Direction of Light

JESSIE ARMSTRONG HELMAN

IN the home where a student of Christian Science lived, "locators" were introduced. These mere sparks of light were placed on the electric drops, in rooms not provided with wall switches, to direct toward the light those entering in the dark. In her own room the student welcomed the little guide, but found to her amazement some weeks later that she was not making use of it. She would enter her room in the darkness, fumbling blindly for the light as before, without thinking to look up. Groping uncertainly had become a habit so strong, that even after a direct and positive means was offered she did not avail herself of it at once.

In this observation the student found a striking comparison to her past experience in metaphysics. It recalled how after she had been healed by Christian Science many years before, the study of the textbook, "Science and Health with Key to the Scriptures," was taken up and pursued assiduously for several years. Considering her progress at this point, she saw that although believed in implicitly, and to a certain extent understood, the rules of this teaching were not being used. She had been so long groping in the dark, so long fumbling with uncertain material methods, false reasoning, and human will power, that it was found seemingly very difficult to look up and be guided certainly and in the right direction.

Throughout all of Mrs. Eddy's writings we find that she lovingly urges her students to utilize their understanding, however small. Only by using what we know, are we fitted to receive more; until, in the full might of the perception of God's law, we can put the very wave underfoot. If there

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seems to be no urgent reason for calling for help from a practitioner in working out a problem, it is frequently allowed to lurk in our thought until the next day, or the next, or until we think we have sufficient understanding to grapple with it; although the smallest conception that we can possibly have of spiritual reality, is more powerful than the sum total of material testimony.

Christian Science teaches us that "light is a symbol of Mind" (Science and Health, p. 510). In striving to bring all things into their true light and significance, we must constantly use our understanding of Principle. We must apply it in our present environment and to every circumstance, remembering always to look up and find the true place for all in the light of God's creation. This is beautifully expressed on page 55 of the "Christian Science Hymnal":—

Oh! ever on our earthly path
Some gleam of glory lies;
And heav'n is all around us now,
If we but lift our eyes.

In further study of this symbol, we find a most helpful lesson in Jesus' reply to his disciples when, because the Jews sought to stone him, they warned him not to venture out in the light of day. In this reply he tells them that the hours of daylight are the light of this world, representing protection only to those depending on the things of this world for protection. "If any man walk in the day, he stumbleth not, because he seeth the light of this world," he said. "But if a man walk in the night, he stumbleth, because there is no light in him."

In that enlightening chapter of Science and Health entitled "Creation," Mrs. Eddy declares (p. 263) that "when mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven." Thus as we honestly do our work in God's way, will we avail ourselves of the practical, demonstrable good resulting from right thinking. Step by step, proof upon proof, will all utilized ideas bring unfoldment and light, and supply us with the courage to look hopefully toward the Jerusalem of John's vision, having "no night there."

[Written for the *Sentinel*]

The Awakening

ESTHER L. SAMPSON

I PRAYED to God in tears and sorrow,
I feared to-day—I feared to-morrow.
Then Love came whispering soft and sweet:
Oh, learn, dear child, at Jesus' feet.

For what you fear is but a seeming.
Awake; spend not your time in dreaming!
There's work to do, and few to labor,
Work for yourself, and for your neighbor.

I learned to know that good is power,
That Truth and Life rule every hour,
That man reflects but God, whose light
Makes evil fade away from sight.

I pray no more in tears and sorrow.
I greet to-day—I greet to-morrow.
For lessons learned at Jesus' feet
Can calm all fear, all problems meet.

The days are full of love and labor,
Work for myself, love for my neighbor.
And working, loving, strength I find
To bless the world and all mankind.

Selected Articles

["The Universal Language"—*The Christian Science Monitor*, Boston, U. S. A., Oct. 20, 1919]

One of the most interesting things apparent in the growth of Christian Science is that it does not appeal especially to one class of society more than to another, nor does it require any particular degree of educational attainment before it can be accepted; in fact, Christian Science is readily acknowledged by many who have little, if any, familiarity with the language in which it has been promulgated by its Discoverer. And in this regard the message of Christian Science is similar to that of the apostles on the day of Pentecost, when they were all speaking "with other tongues, as the Spirit gave them utterance," and thus "every man heard them speak in his own language." There is, however, one tongue which, independent of translation, can be simultaneously understood by men of different nationality, one which they can "hear"—comprehend—in terms of their mother tongue. It is the language of Spirit and it is interpreted to all through demonstration.

The history of Judaism and Christianity shows that from Moses' time to ours the human mind has been able to grasp the "signs following" far more easily than it has the cause or Principle which produces these effects. Steeped as they are in materiality, mortals are more willing to pay attention to the concrete than to what they consider as the abstract. The struggle for existence seems so severe that it is only when the human mind is startled by the occurrence of something which cannot be explained from a material basis that mortals will pause long enough to inquire the cause for such an occurrence. So, in an age of pantheism and of the worship of many images, the net result of which was hardship, suffering, and slavery, it is small wonder the Israelites were not willing to listen to and follow Moses, until he presented to them and Pharaoh proofs which his knowledge of God gave him.

Christ Jesus came in a time when the religion of Moses had so deteriorated that men loved fair words rather than good deeds. A professional priesthood had arrogated to themselves the right of ruling the people through ceremonial law instead of teaching them to know God for themselves. The God of Abraham, Isaac, and Jacob must have seemed very far off in the days of the Roman occupation when Herod was king in Judea. The Baptist indeed urged them to turn away from materiality and to bring forth "fruits worthy of repentance," but it was not until the Master proved God's tender love for His children by feeding the hungry, comforting the heavy-hearted, healing the sick, cleansing the sinner, and raising the dead, that they were able to understand that these acts were evidence of God, the existence of whom they could understand and prove for themselves.

Throughout all eternity God has been speaking to His people, and His voice has been apparent to mortals in the form in which they could best understand it. The revelation of Christian Science was itself a proof of this. Mrs. Eddy had been seeking the truth about God from earliest childhood, through every means available. The answer to her prayers came to her when she had given up the longing for earthly things. She was healed through spiritual understanding, and arose from the bed of pain and seeming death upon which she had been laid. After relating this episode, she says in "Science and Health with Key to the Scriptures" (p. 109): "The revelation of Truth in the understanding came to me gradually and apparently through divine power.

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When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, . . . and his name shall be called Wonderful.'" This language of healing is thus seen to be the interpreter through which the lives and the works of the Master, the prophets, and the apostles were revealed in their true light.

Christian Science is exact Science. It is based upon fixed Principle which never varies in the least degree. It is applicable to every circumstance and condition. Its rules are simple; they also are not subject to change. Demonstrations may be made by the correct application of these rules as readily and as certainly as a student of mathematics demonstrates his understanding of the rules which govern numbers. Christian Science understood feeds the hungry, comforts the sorrowing, heals the sick, cleanses the sinner, raises the dying to life and happiness. It is universal. It knows no race nor country but is available to every one everywhere. Every known disease has been healed and every problem known to the human mind may be solved through its ministrations. It is the pure language of Spirit speaking to this age. It is the new tongue which mortal ear cannot hear and mortal tongue cannot speak, but which speaks to every man's spiritual sense in words which all may understand. And the effect of this understanding is apparent in purified lives, healthier bodies, and the unspeakable peace and contentment which come from the sense of the overbrooding presence of God.

However, this new tongue, this displacement of discord by harmony, these healings of sin and sickness, are not in themselves an end; they are but the means to an end; they are not the goal, but signposts pointing the way to the goal. The mission of Christian Science is not that of making a sick material body into a well material body, nor is it a universal panacea whose healing effects leave mortals engulfed in a matter world in which God has little or no place. Metaphysical *healing* is the same sign of "God with us" that Jesus gave to men; it is the Christ, defined by Mrs. Eddy as follows: "CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). Christian Science practice results in "signs" following them that believe, which to human thought are tangible proofs of the presence and power of an understood God. But it must never be forgotten that, as with the life, teaching, and works of Christ Jesus, the whole mission of Christian Science is to bring a man to a realization of his true relationship to God, his infinite Father-Mother, and to the exact, and, because exact, demonstrable understanding of his divine Principle, Love. Equipped with this spiritual understanding, he can "heal the sick, cleanse the lepers, raise the dead, cast out devils," because he is exercising the dominion which God gave him in the day when "God created man in his own image, in the image of God created he him; male and female created he them."

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[A Decision by the Supreme Court of Illinois]

"In the case of Potts vs. Brenn (Vol. 167 Sup. Reports, page 67), the Supreme Court of Illinois, Justice Carter in delivering the opinion of the court, among other things said:—

"'Section 1, of Article 8, of the Constitution provides that, "the General Assembly shall provide a thorough and efficient system of free schools, whereby all children of this State may receive a good common school education." It is therefore seen that the right or privilege of attending the public schools is given by law to every child of proper age in the state, and there is nowhere to be found any provision of law prescribing vaccination as a condition precedent to the exercise of this legal right. . . .

"'It is doubtless true that in a large number of school districts in interior parts of the state no cases of smallpox have ever existed in the history of the state, and yet by this order of the board no citizen who has children to educate, although compelled by law to pay taxes to support the public school, can send his child to such school without first having such child vaccinated as a precaution against a disease which had never appeared, and where there was no apparent danger that it would ever appear in the vicinity. . . .

"'No one would contend that a child could be permanently excluded from a public school because it had been exposed to smallpox, or that the school could be permanently closed because of the remote fear that the disease of smallpox might appear in the neighborhood. . . .

"'We are not called upon to consider whether or not vaccination is a preventative, or the best known preventative of smallpox. . . .

"'It is a matter of common knowledge that the number of those who seriously object to vaccination is by no means small, and they cannot, except when necessary for the public health and in conformity to law, be deprived of their right to protect themselves and those under their control from an invasion of their liberties by a practically compulsory inoculation of their bodies with a virus of any description, however meritorious it might be. . . .

"'Neither the board of health nor the board of directors having any power to make and enforce the order in question under the facts of this case, it follows that the appellees were unlawfully excluded from the school.'"

The law as above quoted has been adhered to strictly by the Supreme Court since its May term, 1897, and on a number of occasions it has refused to modify or change its interpretation on the subject; in a case before the court at its October term, 1918, after reviewing its former decisions on the subject of vaccination, it said: "This court held it to be unreasonable to require vaccination as a prerequisite to admission to the public schools, . . . and that there was no law of this state authorizing such action" (Vol. 284 Sup. Reports, page 549).

[In the *Sentinel* for September 18, 1915, there appeared the editorial "Inalienable Rights," wherein is quoted from the *St. Louis Post-Despatch* part of an editorial which was entitled "Illinois Stands for Liberty." In the reprinted matter in the *Sentinel*, taken from the *Post-Despatch*, quotation is made apparently from a decision of the Illinois Supreme Court. A judge in Illinois writes to us that he was asked by a correspondent to secure the full text of this decision referred to, and made careful investigation, only to find that the *Post-Despatch* had quoted from another periodical what was an editorial summary but not an actual judicial deliverance of the Illinois Supreme Court. Since the subject is of general interest there is printed above the actual text of a decision given by this Court in regard to vaccination.—EDITOR.]

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[George R. Lowe in *Kitchener* (Ontario) *News Record*]

In a recent issue there appears a report of a sermon which is such a sweeping and wholesale condemnation of Christian Science as our critic conceives of it, that your moderate readers may be relied upon to discount its gross exaggeration. That Christian Science denies every fundamental teaching of the Bible was the leading accusation uttered by this gentleman.

A study of the textbook, "Science and Health with Key

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to the Scriptures," written by Mrs. Eddy, shows that it presents a spiritual interpretation of the Bible. It bases its teaching on the Ten Commandments, the Beatitudes, and the Lord's Prayer, emphasizing the teaching and practice of Christ Jesus as of towering importance. It also displays the books of the Bible, from Genesis to Revelation inclusive, as containing inspired statements of prophecy, of the history of God's people, and records of imperishable value. It insists that the spiritual truths gleaned from the sacred Scriptures are of perennial interest and apply to our present day conditions and needs. Christian Science elucidates every doctrine of Christianity, although our critic alleges that it denies them.

Christian Science teaches that God is not a magnified mortal, but is infinite personality or Spirit; that the Trinity is Truth, Life, and Love; that spiritual man is the child of God, created "in his own image." The omnipotence of God, infinite good, divine Mind, is a fundamental teaching of Christian Science, and all Christian denominations also claim to teach it in some sense; but the practical question is, To what extent do we believe that God is all-power and all-presence, able and willing to forgive "all thine iniquities" and to heal "all thy diseases"?

"There are undoubtedly miracles in Christian Science," said the speaker. In Christian Science these are not called miracles,—if by this is meant infractions of law,—but demonstrations, instances of healing which manifest the operation of spiritual law, evidences that God, who is Love and changes not, is available now as ever to supply the needs of His children. This is not the work of the devil, of whom Jesus said, "There is no truth in him," but is the effect of knowing the truth, even as Christ Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Therefore Christian Scientists, instead of becoming hardened against the truth, as this critic alleges, love the truth and desire to share it with all mankind.

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[Peter V. Ross in *San Jose* (Calif.) *Mercury-Herald*]

Mr. Justice Wilbur well says, in his Sunday school reference to the healing which Jesus brought to Peter's mother-in-law, that "the great fact that stands out before us is that Jesus ministered to the sick and the suffering." So far and so successfully did Jesus carry this ministration, it may be added, that he asked no aid of medicine or physicians, but simply applied the spiritual truths which he taught, to the healing of supposedly incurable diseases and even to the raising of the dead.

Thus he was quite willing to test the soundness of his teachings, which have since become known as Christianity. He did not ask his hearers to accept his doctrine merely on his say-so; he was ready to prove its validity by actual demonstration. To him sickness was an opportunity for presenting an object lesson in the science which he practiced and which of course has not the remotest relation to medical practice.

That Jesus regarded the cure of disease as a vital part of Christianity is evidenced by his command to his disciples to heal the sick, and his promise to all who believed in him that they should do what he did and even greater things. The startling feature of Justice Wilbur's argument is the implication that these "greater things" would be done in the name of medicine rather than in the name of Christianity; for he says: "Jesus taught that his disciples should do greater miracles than he did. The modern conquest of smallpox, typhoid fever, diphtheria, not to mention other diseases, surpasses the healing of Jesus in scope and effect." Which is to say, is it not, that a modern medical doctor, in the presence of disease, stands superior to the master Physician. Luckily for Thomas Paine and Robert Ingersoll they never voiced sentiments so extreme as these. Their criticisms, it is well known, were aimed at the creeds and nonessentials of the Christian religion, while the criticism here under consideration strikes at the very heart of Christianity.

As a matter of fact, medicine has not conquered any of the diseases named; otherwise, why all the terror and attempted prevention of them? Disease is quite as rampant and quite as unmanageable from the medical standpoint today as when Hippocrates wrote his first prescription, though perhaps in different forms. Wholesome sanitation, which has no connection with medicine, may seem to have lessened contagion. Yet in his age the American Indian lived by the swamps and other breeding places of germs in blissful ignorance of their reputed deadliness and hence with complete immunity from their attacks. The Asiatic of to-day repeats the Indian's experience. But when medical institutes acquaint him, as they now threaten to do, with the fancied danger of his ways of living, without affording him any adequate prevention or remedy, his troubles will begin, not, however, because of germs, for he now grows fat on them, but through his newly acquired fear of them.

It might be excusable to argue that medicine surpasses Christianity as a health system if, within the last half century, the Principle of Christian healing practiced by Jesus and his early followers had not been discovered and demonstrated as effective in numberless cases where medical practice had failed. One need go no farther for evidence than the recent influenza epidemic, when Christian Science, which is but another name for original Christianity, quietly healed thousands who turned to it for help, while modern medicine stood by helpless, ignorant alike of the cause, cure, and prevention of the malady.

It is surprising that Justice Wilbur, being a lawyer, has not cited authority for his assertion that "Christianity has furnished the background and impulse for modern medicine." Certainly the New Testament holds no brief and furnishes no precedents for modern medicine. Animal experimentation is the background of modern medicine. Imagine the seventy disciples, after they had "returned again with joy, saying, Lord, even the devils are subject unto us through thy name"—imagine them inoculating guinea pigs or vivisecting their neighbors' four-footed pets.

There is no record of Jesus using or recommending drugs, nor of Luke, "the beloved physician," following his profession after being converted to Christianity. Luke is supposed to have been with Paul at the time of the shipwreck at Melita, but there is no account of his lending first aid when the viper fastened itself on Paul, nor of standing at attention with his medicine chest while Paul, by prayer, healed the father of Publius of a fever and "others also, which had diseases in the island."

The first great Christian missionary thus set an example of practical religion which modern missionaries might well emulate. The healing of the sick by Christians in those days was so obviously by spiritual, not material means, that modern Bible students are wondering why that fact has been so long overlooked. They are now finding with joy, as the "seventy" found before them, that Christian healing is sufficient unto all who faithfully and intelligently resort to it, for it has lost none of its efficacy during all the centuries that have elapsed since Jesus taught and practiced it "as one having authority, and not as the scribes."

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Editorial

Be a Law to Yourself

Knowing the character of a man one can usually predict what he will do. The courageous man will rise above whelming fear, the courteous man will be polite regardless of insult, the merciful man will show favor, and the kind man will be generous. The ill doer is also true to type; hence the Scripture, "He that is unjust, let him be unjust still;" but herein also the other fact is recognized, because it is further said, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still," and the continuation of the passage is interesting: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This expectation brings comfort to all who are willing to say of Mind, "How I love thy law."

We are aware, then, of right activity in the world, and we can observe wrong actions also; that is, we see men engaged in manly practice, or else in malpractice, concerning which Mrs. Eddy declares in "Rudimental Divine Science" (p. 9): "The basis of malpractice is in erring human will, and this will is an outcome of what I call *mortal mind*,—a false and temporal sense of Truth, Life, and Love. To heal, in Christian Science, is to base your practice on immortal Mind, the divine Principle of man's being; and this requires a preparation of the heart and an answer of the lips from the Lord."

One may say of the malpractitioner that he loses his individuality in trying to be some one other than himself, or else in trying to persuade others to become subordinate to his own changing mortal self. He wants to be a power in the world and conform human beings to his will, hence tries to project himself into spheres where he has no right to enter. When he interferes with others he causes discord continually; he will not enter into peace himself, yet hinders those who are trying to find the way to harmony. In short, he acts like the operators of Jesus' day of whom the Master said, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

Let each man examine himself as to the law he makes for himself. Some one who in a critical spirit attended public worship in a church, found fault with the caretaker, criticized the singing and the service, the readers and the soloist and the ushers; and on complaining to another of being wearied and vexed received this gentle and friendly rebuke: Think how many different persons you have tried to be; you can only be happy in finding yourself as a child of God. Causeless criticism is often unwitting malpractice.

But there are those who malpractice wittingly, criminals who think themselves unseen, claiming to project a hidden influence by means of hypnotism into other lives. Is not this the unseen sin behind all cruelty and tyranny, all seduction and betrayal, behind every attempt to control and exploit mankind through fear? It is a human will, the reversal of divine benevolence, claiming to be as a god ruling the world. Concerning right protection from this Mrs. Eddy calmly says (Science and Health, p. 442), "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." Of the righteous man it is said, "He shall not be afraid of evil tidings;" of the wise man it is written that he "shall dwell safely, and shall be quiet from fear of evil."

The Leader of the Christian Science movement has not left her followers without complete guidance as to the way in which the student can find himself and dwell protected from both malpractice and malpractitioner. Here is no warfare such as is legendary, whereby one rushes out to contest with an enemy, giving and receiving wounds; nor is it besiegement either, where one finds hostile invaders encircle his dwelling place, cutting off aid and comfort from him. In this warfare what happens is within. No weapons of offense, no munitions for defense are needed. Protection is from Mind, unfolding the safeguard of law. Victorious practice is not contest but obedience to one Mind. Thereby the lawful thinker knows how "less than nothing, and vanity" is any claim to power in lawless thinking or animal cerebration, and how irresistible is metaphysical healing. In the chapter entitled "Church and School" in her "Miscellaneous Writings" (p. 315) Mrs. Eddy with great clearness set forth the way in which this protection through Mind shall be explained by teachers: "They shall teach their students how to defend themselves against mental malpractice, but never to return evil for evil; never to attack the malpractitioner, but to know the truth that makes free,—and so to be a law not unto others, but themselves."

This brings safety down to very simple terms. It reminds us of the words of Christ Jesus when he taught his disciples that the kingdom of heaven would not come with outward show,—"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Does not this kingdom protect itself from the invasion of evil just as a beam of light protects itself by making it true that wherever it extends you can find no darkness? Is the Christian Scientist, then, as light in the world? Even so. Furthermore, as John says, "God is love; and he that dwelleth in love dwelleth in God, and God in him." Can Mind, God, fear a malpractitioner? Of course not. Can those to whom Mind is law believe that there is any potence in evil minds? That, too, would be absurd. The obeyers of law are a law to themselves whereby hate and fear are abolished. Love is within, and hence "without are . . . sorcerers . . . and whosoever loveth and maketh a lie." Let every one, then, enjoy the blessedness of the man "that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

William P. McKenzie.

True Equality

For centuries human beings have been struggling for equality. They have always believed that there should be equality of rights, equality of opportunity, equality of privilege, and have been always crying out against the injustices and limitations which human existence has seemed to present. In their efforts to free themselves from these dissatisfactions they have rushed from one extreme to another, ever restlessly tossed about by mistaken concepts of what true equality really includes and how it may be attained. Because they have always conceived of things from a material standpoint they have believed that equality could only be evi-

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denced in an equal possession of material objects, of material positions, of material opportunities. Believing that mortal, material men were the children of God and insisting that God created all men free and equal, mortals have been faced with the difficulty of bringing out equality in the midst of a world apparently composed of naught but inequalities, until in despair they have prayed to be delivered from the futility of all such fruitless effort.

When Christian Science reveals the enlightening truth that God is omnipresent Spirit, omniscient Mind, and that His children made in His image and likeness must of necessity be spiritually mental, it immediately unfolds an understanding that all true equality must also be mental and spiritual in its nature. It shows that God's children as reflections of the one infinite divine Mind must always have equal ability and opportunity to think rightly; and with right thinking as the basis of action, harmonious results must necessarily follow.

To accept theoretically the truth of the equality of God's children, from the spiritual standpoint that all that He creates is perfect and divine, is comparatively simple and easy; but to put it into daily practice through scientific, Christian demonstration is quite another thing. In other words, to be willing to recognize that man's entire demonstration of equality must come about through his individual proving of his unity with God demands a humility which is a deathblow to all the arrogance of personal power, personal possession, personal advancement.

In Science and Health (p. 106) Mrs. Eddy tells us, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." If this truth is accepted, there immediately unfolds all the possibility of equal opportunity for demonstration of all that is Godlike in thinking and living. This shows very definitely the foolishness of believing that true equality can ever be less than spiritual or won by anything less than the relinquishment of all that is material. Then for one who has named the name of Christian Science to jump to the conclusion that he has immediately placed himself on an equality with all that is right and true would be for him to put himself on a pedestal, from which he must either quickly see the mistaken nature of his position and come down of his own accord, or later he will have such a fall as the wise man prophesied when he said, "Pride goeth before destruction, and an haughty spirit before a fall."

On the other hand, to recognize that all spiritual demonstration of true equality is to be accomplished only progressively, through each individual "bringing into captivity every thought to the obedience of Christ," will produce such humility as shall set one so earnestly at work on his own life-problem that he will have no time left to attend officiously to his neighbor's. In his church relations he will be so concerned in keeping his own thinking in line with the divine on all church questions, that he will gladly leave the control of the thoughts and acts of others to the same divine Mind to which he is endeavoring to bring his own thinking into subjection. He will cease believing that he is responsible for all the officers and offices, but will humbly and conscientiously spend his efforts in gaining such an understanding of the true meaning of these offices that he will thereby not only gain a proper appreciation of the work others are doing in filling them, but will also be fitting himself for acceptable activities in the same direction, should Principle ever so demand.

In thus giving his thought and attention to using the equality of opportunity for demonstrating his unity with God, which belongs to every individual equally, he will be hastening the day when true equality will be seen among men, because through obedience to Christian Science all will have learned to prove that, as we are told in Science and Health (p. 518), "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love." What marvelous equality is there!

ELLA W. HOAG.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Miss Mary G. Ewing, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Thursday evening, January 15, 1920, at eight o'clock. The public is cordially invited.

Among the Churches

Current Notes

IOWA.—The attitude of the secular press continues in the main friendly and courteous to Christian Science. In many instances attacks upon it have been refused publication. Whenever they were published, corrections were cheerfully printed. A few more corrections were made this year than last. This is doubtless due to the fact that the increase in the number of regular correspondents more fully covers the state. Articles in the newspapers on health laws, in favor of visiting nurses, compulsory vaccination, medical supervision of schools, et cetera, evidence an organized propaganda to create public sentiment in favor of the autocratic methods of political doctors and compulsory medicine. A few broad-minded editors have printed editorials in direct opposition to such methods. To have such articles reprinted in other papers is helpful in combating this propaganda. The religious press, when it mentions Christian Science at all, is mainly unfriendly and unfair. One sectarian paper ran a series of articles attacking Christian Science, and refused to publish any correction. Two of these attacks were, however, replied to in a secular paper in the same town.

The efforts of organized medicine, stimulated by the military power accorded it during the war and by the fear of the so-called influenza epidemic, were greatly increased in Iowa as in all other states. These efforts were concentrated in a veritable flood of proposed bills for compulsory medicine and medical supervision and public health, notably in the public schools, and were backed by every known argument and a regularly constituted lobby in the state legislature. Many of these bills were crowded out and others fell by the weight of their own foolishness. The Christian Scientists of this state rose to the need with appropriate work, letters, telegrams, and personal interviews with legislators. Christian Science was generally recognized as not being medical practice, but nevertheless the general mesmerism in favor of material "health laws" made it difficult to kill or to amend most of the proposed bills.

Committee on Publication.

SAN FRANCISCO, CALIF.—The Churches of Christ, Scientist, in San Francisco unite in maintaining services at the California State Prison in San Quentin on the first and third Sundays of each month, in appointing a Christian Science worker who visits the prison weekly, and in giving the men

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the privilege of hearing a Christian Science lecture at least three times a year. One of these lectures was given on Saturday afternoon, September 20, by John Randall Dunn, who lovingly donated his services for this purpose. The attendance was about four hundred, and the close attention given to the speaker and the marked interest shown were most gratifying. It is reported by the Christian Science librarian at the prison that for days after a lecture it is noted that the men discuss the various points and topics brought out by the lecturer. Over two hundred and fifty pamphlets and a number of *Journals* and *Sentinels* were distributed at the close of the lecture, and requisitions for more pamphlets are steadily increasing. The fruitage has been very apparent. Each week since that time from six to eight new calls have come from the men for copies of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the Christian Science librarian reports that from ten to twenty additional copies of our textbook could be made use of.

LAWRENCE, KAN.—There could not have been a more opportune time for the Christian Scientists here in Lawrence to give praise and thanks to God, the giver of all good, than at their regular Thanksgiving service—this for the reason that through the efforts of the faithful few during the last few months there was raised the sum of five thousand dollars, an amount sufficient not only to free the church from all indebtedness but also to cover the expense of installing a new furnace, a large storage tank for oil, and to pay for redecorating the audience room. The surplus has started the building fund for the future erection of a new church edifice on their property, located at the corner of Thirteenth and Massachusetts Streets, a most beautiful building site.

The Journal-World.

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The Lectures

YAKIMA, WASH. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Isabel Marvin, who said in part:—

The greatest need in the world to-day is to know more about God, who is defined in the Bible as "love." Christ Jesus declared that to know God aright is life eternal. Christian Science presents the demonstrable knowledge of God and of the teachings of Christ Jesus. It is leading man out of the darkness of materialism into the light of the spiritual understanding of God and man. The promises of God are being applied, proved, and demonstrated as they were nineteen centuries ago by Christ Jesus in healing the sick, destroying sin, and bringing to light man's immortality.

TRENTON, N. J. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by Miss Saidee V. Milne, who said in part:—

Christian Science is the answer to prayer, the prayer of the world. In "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 1) we read, "Desire is prayer;" and we all are familiar with the hymn, "Prayer is the heart's sincere desire, uttered or unexpressed." The restless craving of the human heart is an established fact. Not only the prodigal, who seeks in sensuous extremes the answer to his yearnings, but the elder brother, who stays at home and endeavors to live a good, Christian life, is calling out for something he seems to lack. The questions arise, Who is God? What does Spirit mean? How is man the image and likeness of God? Why do some passages of Scripture seem to contradict other passages? Why do men suffer? Why are my prayers unanswered? Why do not the promises of Jesus come true? What is it to ask in his name? Such questions thronged the thoughts of the speaker from childhood and, I doubt not, many here to-night can claim a like experience, and a failure of gaining their solution has caused dis-ease of both mind and body. Most of us have been taught not to question, but to submit to the inevitable and await our answer in a far-away heaven; but in Job we read, "Acquaint now thyself with him [God], and be at peace;" and Jesus said that eternal life is to know God, and Jesus Christ, whom He has sent.

Thus we conclude that without a doubt our quest is God; we want to find our Father. Both the elder brother and the prodigal lived with their father, but neither of them understood him or his great love. So too is God, our Father, omnipresent, but we need to know and prove this. The honest desire is prayer and the answer is Christian Science. The questions are being answered one by one for thousands through Christian Science.

LETCHWORTH, ENGLAND (Society).—Miss Mary G. Ewing, lecturer; introduced by Mrs. Agnata F. Butler, who said in part:—

Christian Science brings me day by day renewed and ever deepening confidence that the message of Christianity is true; that its teaching is wholly practical to-day; that there is no problem in private or in public life to which it may not at once be applied, and which will not ultimately be solved by its agency. Around us on all sides we hear of sorrow, of pain, of lawlessness. Some have parted from their dearest—can they feel sure of meeting and knowing them again? To some the solid foundations of the earth have given way, and all seems doubt, chaos, and despair. To some the future offers a prospect of helplessness, poverty, or suffering. To each and all of these Christian Science brings again the message of the Christ, proclaiming that the kingdom of God is at hand; calling on them to be ready to change their ways of thought and action, and to receive the good news with an open mind.

But it is not only to the sorrowful and fearful that Christian Science makes its appeal. To happy homes, to fathers and mothers, to teachers, to writers, to artists, to workers in every sphere of human activity, Christian Science, when faithfully applied, unfolds a guiding Principle, a basis of conduct, a growing treasure of wisdom, ability, strength, and joy.

LETHBRIDGE, ALBERTA, CANADA (Society).—Charles I. Ohrenstein, lecturer; introduced by John Dow, who said in part:—

Never in the history of the world has there been a greater desire among all people to understand and put into practice the teachings of Jesus and to reestablish on earth that "pure religion and undefiled" by man-made creeds, that was taught and demonstrated by our Master. Thus will come the peace "which passeth all understanding," and God's will "be done in earth, as it is in heaven." Christian Science is to-day by practical demonstration healing the sick and sinning, thus proving that the healing power of the Christ is as available to-day as it was centuries ago.

FORT PLAIN, N. Y. (Society).—Judge Samuel W. Greene, lecturer; introduced by Ian George Watt, who said in part:—

No phase of Christian Science attracts more general attention than its healing works. Even among those who do not accept its teachings many are found who readily bear

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witness to having had friends restored to health through its ministrations. Healing works occupy a prominent place in the Bible; in fact, were we to leave them out of the four gospels, we would badly mutilate those writings. So healing must have been a vital part of Jesus' ministry, especially to those who saw or experienced those works. Elsewhere in the Bible healing works by prophets and apostles are recorded, such as the cleansing of Naaman the leper by Elisha and the raising of Eutychus from the dead by Paul. Christian Scientists maintain that these healings followed the application of a law of God, which in the proportion that it is rightly applied to-day produces similar results.

PORTLAND, ORE. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Miss Ann Friendlich, who said in part:—

It is common talk—everybody knows it—the notable change that takes place in one who has become a sincere Christian Scientist, the change from sickness to health, from gloom to sunshine, joy, and a beautiful new hope,—a fundamental alteration going on in his business ideals, habits, temper, associations. It is borne out by hundreds of testimonies that when a right idea about God is born in human consciousness, there ensue those well-known changes of restored health and transformed lives. Our idea of God fully accounts for all our experiences. Our idea of God determines our estimate of values in every direction. The loose screw in the world to-day is its false conceptions of Deity, resulting in false estimates of what is worth striving for.

MINNEAPOLIS, MINN. (Third Church).—Frank H. Leonard, lecturer; introduced by J. Edwin Jensen, who said in part:—

The Principle upon which Christian Science is founded is not new. Abraham, Isaac, Moses, Isaiah, Elijah, Elisha —all caught glorious glimpses of this Principle in the works which they did; but it remained for Christ Jesus to manifest it in its fullness and completeness. To-day Christian Science is demonstrating again the efficacy of the same Principle in its healing and redemptive work.

CHICAGO, ILL. (Ninth Church).—Dr. John M. Tutt, lecturer; introduced by Edward G. Carter, who said in part:—

It would seem reasonable at least to consider whether the rules of exactness which we endeavor to follow in our other interests and activities, may not apply in the quest for spiritual growth and progress; in other words, whether, after all, science and religion may not be consistently coupled. It is no longer necessary to guess at such a possibility; for, due to the discovery of a woman, Mary Baker Eddy, the question has already been answered in the affirmative, the problem has been solved, and the proof furnished. We need only consider the evidence and apply the knowledge offered us. It requires study and effort to do this successfully.

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Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Birmingham (First Church): Church Edifice, Eleventh Avenue and Twenty-first Street, South, 8 p.m., Jan. 9.
Birmingham (Second Church): Strand Theater, 3:30 p.m., Jan. 18.
CALIFORNIA—Long Beach: Municipal Auditorium, 8 p.m., Jan. 20.
Los Angeles (Second Church): Shrine Auditorium, West Jefferson Street, near Grand Avenue, 3 p.m., Jan. 18.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Jan. 19.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Jan. 23.
Ventura: American Theater, 3 p.m., Jan. 25.
COLORADO—Greeley: Rex Theater, 3 p.m., Jan. 18.
CONNECTICUT—Stamford: Church Edifice, Prospect Street, 8 p.m., Jan. 22.
ENGLAND—London (Third Church): Church Edifice, Curzon Street, Piccadilly, Mayfair, 3 p.m., Jan. 24.
ILLINOIS—Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Jan. 16 and 17.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 3:30 p.m., Jan. 18.
Jacksonville: I. O. O. F. Temple, East State Street, 8 p.m., Jan. 16.
La Grange: Church Edifice, Cossitt Boulevard and Catherine Avenue, 8:15 p.m., Jan. 16.
Rockford (Society): Masonic Cathedral, Kishwaukee and South Third Streets, 8 p.m., Jan. 20.
INDIANA—Indianapolis (joint lecture): Murat Theater, 3 p.m., Jan. 18.
South Bend: Church Edifice, Main and Madison Streets, 8 p.m., Jan. 19.
KANSAS—Topeka: Grand Opera House, 3 p.m., Jan. 18.
MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., Jan. 15.
Worcester (First Church): Tuckerman Hall, Worcester Woman's Club House, 8 p.m., Jan. 13.
MICHIGAN—Detroit (joint lecture): Arcadia Hall, 4 p.m., Jan. 18.
Grand Rapids: Powers Theater, 2:30 p.m., Jan. 18.
Saginaw: Masonic Temple, 8:15 p.m., Jan. 22.
Sturgis: Strand Theater, 3 p.m., Jan. 18.
Ypsilanti: Masonic Temple, 8 p.m., Jan. 15.
MINNESOTA—Duluth: Church Edifice, Ninth Avenue East and First Street, 8:15 p.m., Jan. 20.
Two Harbors: Y. M. C. A., 7:45 p.m., Jan. 27.
MISSOURI—Kansas City (community lectures): Fourth Church, Gladstone Hall, St. John and Elmwood Avenues, 8 p.m., Jan. 19; First Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Jan. 20; Second Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Jan. 22; Third Church Edifice, Fortieth and Walnut Streets, 8 p.m., Jan. 23.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., Jan. 23.
MISSISSIPPI—Greenville: Court House, 8 p.m., Jan. 20.
NEW JERSEY—Cranford: Church Edifice, Miln Street and Springfield Avenue, 8:15 p.m., Jan. 19.
Newark (Second Church): Broad Street Theater, Broad and Fulton Streets, 3:30 p.m., Jan. 18.
NEW YORK—White Plains: Assembly Hall, White Plains Club, Martine Avenue, 3:30 p.m., Jan. 18.
OHIO—Cleveland (Second Church): Church Edifice, Euclid Avenue and East Seventy-seventh Street, 8 p.m., Jan. 13 and 15.
Cleveland and Lakewood (joint lecture): Engineers Hall, St. Clair Avenue and Ontario Streets, 12 noon (noonday lecture), Jan. 14.
Columbus (joint lecture): Memorial Hall, East Broad Street, 8:15 p.m., Jan. 17.
Warren: The Armory, High Street, 8:15 p.m., Jan. 16.
Youngstown: Masonic Temple, 8:15 p.m., Jan. 19.
OKLAHOMA—Bartlesville: Odem Theater, 3:30 p.m., Jan. 11.
Cleveland: I. O. O. F. Hall, Main and Delaware Streets, 8 p.m., Jan. 22.
Hugo: District Court Room, County Court House, 8 p.m., Jan. 20.
McAlester: Busby Theater or Church Edifice, 8 p.m., Jan. 19.
Okmulgee: Church Edifice, Eighth and Seminole Streets, 3 p.m., Jan. 18.
Tulsa: High School Auditorium, 3 p.m., Jan. 18.
OREGON—Portland (Third Church): Municipal Auditorium, Third and Clay Streets, 8 p.m., Jan. 9.
PANAMA—Ancon, Canal Zone: Church Edifice, on Ancon-Balboa Road, 8 p.m., Feb. 6.
Cristobal, Canal Zone: Masonic Temple, 8 p.m., Feb. 3.
PENNSYLVANIA—York: Orpheum Theater, 3 p.m., Jan. 18.
TEXAS—Fort Worth: Chamber of Commerce Auditorium, 8 p.m., Jan. 20.
WASHINGTON—Yakima: Armory, 8 p.m., Jan. 15.

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Testimonies of Healing

From a heart overflowing with gratitude I send this testimony, hoping it may help some other seeker after Truth as I have been helped and encouraged by reading testimonies from others. I have had many physical healings in Christian Science,—inflammatory rheumatism, gallstones, and many other ailments having been overcome; but these healings are not to be compared to the spiritual enlightenment that has come to me since taking up the study of this religion. I have also demonstrated that God is the source of supply.

I am deeply grateful for the literature, as I am too far from church to attend services very often, and many times when the *Sentinel* comes I find an article that throws light on some difficult problem. My thought goes out in loving gratitude to our beloved Leader, Mrs. Eddy, who searched the Scriptures so earnestly and faithfully that she discerned the truth of being and gave it to a hungry people. I am humbly grateful for the little understanding I have of Christian Science and am daily striving to learn more and put into practice what I have already learned, so that I may truly reflect the Love that is author of all.

(Mrs.) Mary E. McMillen, Julian, Calif.

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As one who has derived untold benefit from the study of Christian Science, I am taking the opportunity of telling others what it has done for me. From my earliest recollection I was conscious of a desire, which increased with time, to know about God and man. I turned to Christian Science in an hour of great need, not physical but mental, through reading a *Sentinel* which was given me to burn. After reading the testimonies I thought, "Oh! if it were true that Christ could, or would, bind up the broken-hearted." I did not believe it, but somehow could not let that *Sentinel* go, and my eyes were healed the first day I read it. Finally I ordered a copy of Science and Health to see if it were true, or rather to prove it false by comparing it with the Bible, as it claimed to be the "key" to the Scriptures. After reading the textbook I knew I had found the truth. I wrote to a practitioner and asked for help, and can now say that my home has been changed from discord to harmony. Bad temper, profanity, and the desire for strong drink have been overcome. I have learned that my enemies were but wrong thoughts, never persons, places, or things.

I am deeply grateful for the Christian Science literature, which is very helpful in gaining a fuller understanding of the truth. I am thankful to God for the joy and freedom that have come to me and mine, and grateful to Mrs. Eddy for making the Bible an open book to me, so that I can use and demonstrate its truth in daily living.

(Mrs.) Gussie Cummings, Lockhart, Texas.

I gladly verify my wife's testimony. I would like to add that not only was I cured of the drink habit, but of vice in every form. Never a kind word or thought did I have for those in the home. Thanks to Christian Science all that is gone. Each day I am trying to let my light shine that others may see the change.—Frank Cummings.

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After a few weeks' illness with what the physician called heart failure in a very serious form, I was told that it would be at least a year before I could recover my full strength, but I instinctively rebelled against this verdict and having known of some good healing work done in our family through Christian Science I decided to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. To climb a flight of stairs to obtain this book seemed a great effort at the time, but I found it hidden in a closet and that evening commenced the chapter on Prayer. Every night for nearly two weeks I read into the early morning hours, and at the end of that time I found myself in normal strength and vigor. With this physical healing came release from the fear of death, and in the fifteen years since then medical theories of disease have largely lost their power over me.

I find the way of healing in Christian Science above the modes and methods of men and that Mrs. Eddy has answered the question of Pilate, as asked by the medical faculty, better than all others.

(Mrs.) Florence Crombie, Marblehead, Mass.

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I wish to express my gratitude to God for all that Christian Science has done and is doing for us. For several years after coming to Canada I suffered very frequently from acute inflammatory rheumatism with its attendant discords. After my marriage we lived on a farm for a few years. The first spring an attack came and was overcome for the time being, but the fear was not removed, consequently the next year found me suffering in the same way again. This time the attack was so severe that for three days the only movement I could make was to turn my head from side to side. Truth's absolute power was recognized, however, and I was soon doing my own housework again and knew that error's hold on me was broken.

We feel deep thankfulness for all the authorized literature, and the Lesson-Sermon is growing steadily more wonderful and helpful. My heart is filled with Love to our Leader and to all those who are so nobly helping us to understand more of the glorious power of Truth.—(Mrs.) Jennie Nicholls, Edmonton, Alberta, Canada.

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I have received so much good from the study and practice of Christian Science that I deem it a duty to send my testimony. Three years ago I was down and out physically and nearly the same mentally. I had injured my arm and was unable to do any manual labor. The elbow had been sprained back until the joint was enlarged, and the ligaments in front were torn loose from the bone. The only means of relief suggested was to get a rubber sleeve to wear on the crippled arm.

Since I had a family to provide and care for, having my arm crippled caused mental worry, and like most drinking men, being what is termed a periodical drunkard, I went to the drink shop to seek comfort and help. I poisoned myself with liquor for three or four weeks and one morning in my stupefied condition concluded that I was sick and got hold of some dope that looked like quinine and took some. The stuff is considered a deadly poison. The physician said I had taken enough to kill a dozen men, and that ordinarily if one had taken but one twelfth of the dose he would have passed on. The result of all this left me with a ruined stomach, and anything that I drank or ate caused vomiting. I suffered until I began to feel that life was not worth living.

Some of the family wanted me to try Christian Science, and I finally consented. A practitioner came to see me and gave me treatment. I did not receive much relief until late that night, about ten or eleven o'clock. Then I took a drink of something and retained it and the vomiting stopped from that time on. At the end of the second day the pains and ailments were all gone, but I was still very weak. At the end of the week I was free from all bodily ailments and all

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mental troubles were brushed away. I am most thankful to God for the blessing of perfect health and a mind at peace, and I am grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science. I have a great deal more to be thankful for, because Christian Science not only put me in good health, but has kept me in good health.

My sickness was caused by worry over a crippled arm. The arm must have been healed during treatment by the practitioner. All I know is that it became well, perfect and painless, and I follow my usual manual labor without any pain in the elbow that had been pronounced incurable. I had been a smoker and a chewer of tobacco for forty-seven years, and had used intoxicating drink from childhood, but after I had studied Christian Science for about three months, the desire to smoke or chew tobacco left me entirely. I had three or four kinds of tobacco and also cigars on my table all the time, as my three sons were smokers, but tobacco was no temptation. The desire for intoxicating drink left me at the same time. To know for sure whether I wanted drink or not I went off about seven miles to visit the saloons to see if I was done with it. I tried three or four different brands of liquor, but could do nothing with them, and to the best of my belief it would be a punishment for me to be compelled to drink anything intoxicating or to smoke or chew tobacco. This is a greater blessing to me than I can express in words, and I am surely thankful to God for this wonderful healing.

RICHARD EVANS, Sandoval, Ill.

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I have experienced so much joy and help from reading the testimonies in the *Journal* and *Sentinel* that I, too, would bear witness to the glorious freedom which Christian Science brings. When this Science was first presented to me I was in a desperate condition. I had not quite finished school when disease and death began to assault our family life, and ten years later I was left without home or health, and with very little money, so that the thought of ending it all was frequently with me. In my great need a copy of *Der Herold der Christian Science* was given me and I read it thoughtfully. I did not believe in the physical healing but it seemed to me that Christian Science might take away despair, and so it did—despair disappeared and hope came again.

Then I began to correspond with a practitioner, but at that time did not know enough English to understand the textbook and I got neither healing nor apprehension, though I did get much love and encouragement. Having no opportunity to learn English I let the subject drop for three years, although I subscribed for the *Herold* and occasionally a friend sent me other Christian Science literature and encouraged me to go on. After my marriage we established a home in Petrograd, Russia, and there I had time to study English and the Lesson-Sermons. Then I began to understand the truth and to progress. Thoughts of sickness, poverty, and limitation were gradually replaced by better ones. I subscribed to our periodicals, and through my reading of the Science literature overcame chronic catarrh of years' standing, also melancholy, an internal trouble which an operation could not heal, and sick headaches, from which I had suffered since childhood.

I am happy to say that I have had class instruction and found it a great help, for it took away fear and planted my feet firmly on the rock. I am thankful to our friends in Petrograd for many a word of truth and inspiration; thankful, too, that I could attend the services and testimony meetings there and help in the reading room. I am a living witness to the truth of Christian Science, for all that I am and have I owe to divine Principle. The blessings which I have received from this infinite source are, indeed, countless. The basis of my life and thought has been wholly changed, and with the advance of my spiritual apprehension it is a joy to live. The greatest blessing I find is knowing how to think right. I am deeply thankful to God for giving this message to Mrs. Eddy, and rejoice that she was faithful enough to give it to the world.—MRS. HEDWIG ROSIN, Brooklyn, N. Y.

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For six or seven years I was a semi-invalid, suffering from what is called gastritis, enteritis, and appendicitis. During that time I had three operations and underwent many treatments, but none of them proved of any real benefit, and finally I was told that I should never be really strong and well again. Then I turned to Christian Science and was healed. I am a new woman, both mentally and physically. I can now eat anything, am quite strong, and am rejoicing in the privilege of helping others into the glorious light and liberty of the children of God. The joy of giving out this beautiful truth to others does indeed bring with it blessings that cannot be measured.

(Miss) LILIAN PORTER, Hampstead, London, England.

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I am so grateful for what Christian Science has done for me and mine and is doing for the world. Not until I became an active worker in the War Relief work and distribution of the periodicals did I truly learn just what Christian Science meant. I have had many healings through the study and application of the truths in Science and Health. I was healed of deafness while listening to a Christian Science lecture. When I went I could not hear my watch tick when held close to my ear; before the lecture was half over I could hear perfectly. I am so thankful to God for Christian Science and grateful to our Leader, Mrs. Eddy, and to all who have helped me. Above all is the spiritual uplift.

(Mrs.) EDWINA KATES, Battle Creek, Mich.

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I have been reading the Bible and the Christian Science literature for about four years and wish to tell of some of my experiences. One evening not many months after becoming interested in this religion, after an hour's thoughtful reading of "Science and Health with Key to the Scriptures," I found myself gazing at our small stock of medicine with a smile that gladdened me all through, for I was convinced of the utter foolishness of believing that it could possibly possess any real healing power. The result of my changed thought is this: the ailments for which I believed it necessary to take material remedies every week in order to keep myself in condition to do my work, went with the drugs. I have never taken a dose of medicine since, nor have I been subject to those ailments.

For about fifteen years I had suffered from severe attacks of quinsy, occurring about three times a year, and prior to my study of Christian Science they had become very severe and of longer duration, so that for three or four days I could not speak and had to sit in a chair nights. Sometimes it was two months before I would recover. One Saturday I went to work feeling as usual. By ten o'clock, according to past experiences, I was doomed to a period of misery. I clung to what I knew of Christian Science and refused to go home, but grew steadily worse. At nine o'clock, when I stopped work, I could barely speak. Finally I was home, seated as comfortably as possible with Science and Health before me. Silently asking to be guided aright, I opened the book and began to read the second chapter. I read it carefully through,

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prayed as we are taught in Christian Science, and retired. The physical condition was unchanged, but I had a certain assurance of peace—a feeling that I should rest. The next morning, instead of moping around the house, I spent about three hours digging in the garden, a song of gladness in my heart. I had never before been able to stop an attack from running its customary course once the first symptoms had appeared.

About three months after this I was asked by a relative if having my tonsils and adenoids removed several years before had not benefited me greatly. Without thinking, and more earnestly than was necessary, I declared that I had had quinsy worse since then than before. Immediately I was filled with remorse, humiliation, and fear, and a return attack of the old enemy followed. A practitioner was called and through her loving, loyal efforts I was back at work after five days. That was more than three years ago and I have never had this trouble since and feel that I have been permanently healed.

During all those years I had been a smoker, quitting for certain periods only because I believed the habit injurious to my health. It is now more than two years since I had the slightest desire to smoke. Daily I feel deeper thankfulness to God, and more gratitude to Mrs. Eddy and to all Christian Scientists, who are surely aiding mankind to overcome sin, disease, and death. I am striving to be more honest, loving, and kind, working and waiting for more of Truth's appearing, that I may be enabled to help some one bound by mortal sense.—D. L. Shurtleff, Salt Lake City, Utah.

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Nearly thirty years ago my mother was healed, through Christian Science treatment, of what is called quick consumption. To-day she is a picture of health and a very active practitioner. Since this first proof of the efficacy of Christian Science our family has experienced healings too numerous to mention. Broken bones have been set without material aid, and erysipelas, diphtheria, influenza, fevers, colds, have vanished into their native nothingness through the application of this blessed truth. As I look back over the years and bring to mind the many, many proofs that I have had of the protecting, healing, and saving power of divine Love, my heart is filled with a gratitude that words can never express, and it is my earnest desire that my life attest this gratitude.

Our periodicals are a constant source of inspiration and help, and I want to express my thankfulness to God and to Christ Jesus, the Way-shower, also my gratitude to our revered Leader and to all those who are helping in the cause of "on earth peace, good will toward men."

(Mrs.) Elza Stephens Graham, Chicago, Ill.

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Many blessings have come to me during the seventeen years in which I have been a student of Christian Science. Early in December, 1918, on a return trip from the East, I was taken violently ill, but I thought of Jacob and knew that God, omnipresent good, would sustain me as Jacob was sustained. In reviewing the events of the previous few days, I realized where a door had been left open for error to creep in. What was thought to be a preventive measure against the spread of the so-called epidemic, influenza, was the posting of placards in a conspicuous spot in railroad stations and other public places, sounding a warning note. At the time other problems had occupied my thoughts, and I had merely given these warnings a passing notice, being mentally asleep to the suggestion of contagion.

On reaching home I was weak and ill, and during the next few days complications, such as acute indigestion and pneumonia, presented themselves. The faithful practitioner whom we had called upon for help, remained at my bedside for twelve hours one night. I was so weakened to sense that it seemed impossible for me to get any clear realization of the truth for myself, and I even refused to repeat healing statements lovingly voiced by those about me. A few days before Christmas I caught a glimpse of myself in the mirror, and the testimony of the senses made a mental picture which it was difficult to eradicate; but suddenly the thought came surging into consciousness that what I had seen did not reflect man made in the image and likeness of God. The spiritual awakening had come, and when the practitioner called that afternoon she rejoiced with me. Needless to say, her work was done and treatments were discontinued that day. While I was still confined to my bed and could not walk across the room without support, I knew I was healed and many hours were spent in the study of the Bible and Science and Health.

I have never known a more happy Christmas than the one that year. I understood Christ as defined by Mrs. Eddy on page 583 of Science and Health, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." I was able to prepare dinner, and attend our testimony meeting in the evening, with a heart overflowing with thankfulness to God and gratitude to our dear Leader, Mrs. Eddy, for her untiring effort in behalf of mankind. Two days later I was called upon to do work which necessitated my being away from home for several days. I went about my Father's business and the work was completed, bringing a full realization of my healing. My daily prayer is that my life may attest my gratitude.

(Mrs.) Louise Beemer Holeman, Tucson, Ariz.

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I did not become interested in Christian Science because of physical healing but for the explanation of God. For the past four years, however, I have relied entirely on it for healing, not only for myself but for the children, and have had many wonderful proofs of the power of Truth. One of these was the healing of my little son, ten months old, who was suffering from a complication of diseases known to materia medica as pneumonia and whooping cough. The child seemed to be passing through the shadow of death, but, thanks be to God, he was completely healed through Christian Science. Other members of the family have also been healed. Measles and mumps were overcome in a very short time. I am grateful for the Christian Science Sunday school, where the children are taught to rely on God for help in every time of need. My nine-year-old daughter overcame an acute attack of rheumatism through her own understanding of the truth. This healing was almost instantaneous.

For the peace, assurance, and happiness which come from even a little understanding of this mighty truth I am truly thankful to God, and to Christ Jesus, the great Way-shower, also grateful to our revered Leader, Mrs. Eddy, who in love and patience labored untiringly that we might all have a provable knowledge of God. I am also very grateful for our periodicals and for the church services.

Mrs. H. Halls, Toronto, Ontario, Canada.

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A little over four years ago my mother was healed in Christian Science, and shortly after that I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been studying the book about two months

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when I found I had lost all desire for tobacco. For a number of years I had been a heavy smoker, smoking nine or ten cigars each day. Since that time the truth as taught in Christian Science has helped me physically, morally, and in every way, and it has never failed me when I have been willing to be guided by it. I am grateful for the help I have received and am receiving in Christian Science, also for our periodicals and the branch churches and societies.

FRANK GROVES, Philadelphia, Pa.

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For one who has been lifted out of a mental and physical hell to a conscious realization of the fact that the kingdom of heaven is within and at hand, it takes more than words to express that gratitude which deeds alone can attest. Seven years ago I was confined to my bed, a mental wreck. While in this wretched state of thought I thrust a piece of broken glass into my right eye, cutting a wide, deep gash. The eye was terribly disfigured and the sight practically lost. During those dark hours when the storm clouds of error seemed to enshroud my entire household with despair and fear, the faithful Christian Science practitioner held firm in her clear understanding of God and His idea. Three months after this experience I returned to work a well man and have only been absent on account of sickness one day since then.

For nearly three years there seemed to be something in the eye which did not cause any pain but was not entirely comfortable. One morning the belief of obstruction to sight presented itself, but as a ray of light the realization came to my thought that there could be no obstruction in Mind, in spiritual discernment; that sight is spiritual, not material, and that God's law of perfection is infallible. Next morning while sitting at my desk I felt something on my eyelid and on removing it to my amazement found a piece of glass about an eighth of an inch long. I immediately showed it to the office manager and two of my associate salesmen, that there would be irrefutable proof for any doubting Thomases. After this the eye quickly resumed its normal shape, and now there is hardly any indication to show that it was ever injured, and I am able to read small print with this eye.

I am exceedingly grateful for this proof of God's loving care and for the growing realization that, as we read in the first epistle of John, "now are we the sons of God."

WALLACE E. HOWARD, Chicago, Ill.

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About four years ago I was suffering from stomach and bowel trouble, and one day after trying all sorts of material remedies with no improvement I called on a Christian Science practitioner. In three treatments I was healed. My wife also became interested in Christian Science. We have not used any medicine since and are happier than ever before. For this healing and many demonstrations with the children we are thankful to God and deeply grateful to Mrs. Eddy, who discovered this truth which meets every human need if it is properly applied.

CHARLES FOERSTER, San Antonio, Texas.

About three years ago I came into Christian Science through the healing of my husband, and with pleasure I express my gratitude for the many blessings it has brought us. After reading Science and Health for a few weeks I took off my glasses, which had been worn eleven years, and have never had them on since. Doctors had told me I would always have to wear them. I was also healed of bowel trouble from which I had suffered since childhood.

Christian Science has been a great help to me with the children. My little girl was healed of whooping cough in two days and of influenza in one day. On the way home from school one evening she was run over by a big wagon, both wheels passing over her right shoulder. She was unable to walk home, so a man brought her here in an automobile and put her on the bed. For a moment I had fear, and then these passages from the Bible came to me: "I can of mine own self do nothing," and, "The Father that dwelleth in me, he doeth the works." They comforted me, and I telephoned to a practitioner. At noon the next day the child got up, and within a week went back to school. Her teacher was surprised to see her so soon, as to sense some of the bones had been broken. The nurse visited the school that day and said that my little girl was the only child in her room who was in perfect physical condition. Words cannot express what this meant to me.

I can truthfully say that divine Love will meet every human need when the truth is properly applied. For these blessings, for the Sunday school, the practitioners, and the literature, we are deeply grateful. Words cannot express what Christian Science means to me and mine. To God my gratitude is immeasurable, and so it is to our loving Wayshower, Jesus the Christ; also to Mrs. Eddy, who was pure and good enough to perceive the truth about God and man and give it to the world in a comprehensible manner, I am very grateful.—MRS. CHARLES FOERSTER.

✧

Nine years ago I could not play the games of boyhood with my school fellows, because of heart trouble so severe that even nominal exertion usually prostrated me. My condition rapidly changed from bad to worse, and when the healing truth of Christian Science came to me I was taking medicine at fifteen-minute periods, while the most moderate exercise gave rise to racking pains. My family and I turned to Christian Science utterly without hope, and with confidence that it would prove as negative in its effect as had the prevailing forms of materia medica; but after the first treatment I stopped taking medicine. Distrust soon gave place to hope and a growing faith in a God who is not "afar off." The sense of ill health decreased daily and in a short time I found it possible to play tennis and ball, to paddle a canoe, and to swim. I was also able to discard eyeglasses that had been necessary for a number of years.

Because Christian Science has come to mean so much in my life, any but the most fervent expression of gratitude appears trite and commonplace. Each day my religion proves to be more fundamentally useful, giving a greater and stronger capacity for good. I hesitate to think what my college life might have been without Christian Science, which I know has enhanced it an hundredfold. The self-styled atheist on the college campus to-day is such because his religion has become to him a dead letter. Christian Science is answering his demand for a broader, more practical Christianity. The spirit of the Middle Ages, "I believe in order that I may understand," has gone forever. The deep, workable truth, as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," is a demonstrable Science from which understanding evolves as a matter of personal experience and observation.

To me Christian Science is an ever growing realization of the far-reaching fact that, as our Leader says on page 481 of Science and Health, "man is tributary to God, Spirit, and to nothing else."

C. RAYMOND NARAMORE, Rochester, N. Y.

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Signs of the Times

[W. B. Cartwright in *The Wharfedale and Airedale* (England) *Observer*]

Industrial unrest is a symptom of a disease, and mere palliatives will not eradicate the trouble. It is becoming increasingly apparent that behind the physical lies the metaphysical; and if this is applied to the present discussion we shall find some clue to the cause of industrial discord.

Let us examine the system which all admit—whether individualist or collectivist—is, to say the least, permeated with impurities. Where we differ is in the application of the remedy. "Untwisting all the chains that tie the hidden soul of harmony," is the task before the present day thinkers. "The individualistic system of industrialism" is the primary cause of the present trouble. Its essential feature is antisocial, and consequently of an antagonistic nature to the best interests of man.

What is man? What are we? Chemically—not much value. Probably the full market value (without excessive profit) of a man would be 2s. 6d. to 3s. 6d., with the amount of water which forms the largest percentage of the human frame thrown in to seal the bargain. From any other standpoint but the correct one, namely, the mental or spiritual, we are of but little value.

Some think that man is the highest form of animal life, and upon this foundation he is of vast material value as a producing agent, but he is more than this. He is a mental or spiritual being. The whole system of industrialism treats him as a recognized agent—a cog in its wheel. It recognizes that "the weakest must go to the wall," and that the "survival of the fittest" is its first principle. Competition—and plenty of it.

My firm conviction is that the framework and foundations of our present system, built on theories which Charles Darwin has expounded, recognizing man as an animal, are unstable, and totally opposed to a "right concept of man." If the laws underlying this system are right, then the great textbook of Christianity is a farce, and the conflicts of the future will not be between the nations as such, but with ideas or systems—the one using science without conscience, and the other of men struggling toward the right and seeking above all things to be free. "The law of the survival of the fittest and the weakest destined to the wall," may be applied to animal, bird, and insect life, but when you apply that law to man, you are denying the most lucid expositor of eternal principles the ages have known.

The cause of industrial unrest is the cause of all unrest and discord; namely, a conscious or unconscious application of wrong methods to vital problems. When we recognize man as the Son of man recognized him, then we shall see the secret of the present troublous days. When we think of man in this light, we shall begin to realize that perhaps he is worth more thought than all the inanimate wealth in existence.

[*Waterloo* (Iowa) *Courier*]

With Universalists seriously considering a national merger with the Congregationalists and Unitarians, and with a Waterloo minister of the Brethren faith receiving a call to a Congregational church, there would seem to be substantial evidence of a breaking down of denominational barriers and a getting together. All of which seems to us to spell sound judgment. There is one creator, and everybody is headed for the same place when the obligations of earth life end. Creeds and dogmas and individual or church beliefs on this and that point are likely to cut very small figures in the hereafter, provided the heart of the member was right.

[*The Times*, Berkeley, Calif.]

The tendency of modern times to take all knowledge from the nether end of a microscope has not helped matters. Health and disease are measured by the way the blood acts when seen through magnifying lenses, regardless of the fact that the blood ceases to function practically the minute it leaves the body. A new bug, revealed by an instrument slightly more powerful than those previously in use, is at once pounced upon as the arch-leader of the cohorts of some plague, and forthwith the whole medical fraternity goes "over the top" after the offender.

[William H. P. Faunce, D. D., L L. D., in *The Biblical World*]

Toil that has no satisfaction in the process and no share in the result—that is antichristian toil and must not be allowed in a Christian land. From the standpoint of mere production that kind of work is wasteful, since it means lessened output reluctantly yielded by sullen workers. But from the standpoint of religion that kind of work is condemned as dwarfing to the souls of men. The church has a stake in creating such conditions that men may not only become Christian but stay Christian. What is the use of adding a thousand converts to our churches if we must turn them loose in a world where the Christian life is practically impossible?

* * *

Announcements

From The Christian Science Publishing Society

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

THE attitude which you take toward the phases of human society which seem best and which must sooner or later prevail in this world has given you a place foremost in public esteem without regard to religious belief or personal prejudice. There is no newspaper in the world that has done so much to demonstrate the power of good. THE CHRISTIAN SCIENCE MONITOR is the real newspaper. It understands exactly what we mean by news, and we can always find the news of all the world in convenient and correct presentation in your paper.

I SHOULD like to tell you how deeply I appreciate all our precious literature day after day, week after week, and month after month; our supply of food is unfailing. I am so thankful that our periodicals are now admitted into homes where they were once not received, and this is largely due to THE CHRISTIAN SCIENCE MONITOR. I am sending out every copy of the latter, and I know they all receive a warm welcome, and they are preparing a place for the *Sentinel* and *Journal* in the homes to which they are sent.

I WRITE to congratulate you on the quality of your paper. I have been a regular reader of it now for about three months, and my respect for the paper has increased steadily. It seems to me one of the best papers we have. I find on comparing notes with some of my friends that whether they are regular readers or not, they have the same view. This statement may not be of much interest to you, but I know that deserved commendation is too often withheld, and I take pleasure accordingly in writing you as I have.

THE CHRISTIAN SCIENCE MONITOR

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Boston, January 17, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

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Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

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The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

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VOLUME XXII JANUARY 17, 1920 NUMBER 20

"Ye shall find rest"

LAURA DUNBAR HAGARTY

THE bringing of comfort beyond the power of human bestowal is the fulfillment in Christian Science of the promise, "Ye shall find rest unto your souls." When Jesus gave this promise, found in the eleventh chapter of Matthew, he prefaced it with the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Explicit directions followed that invitation in these words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart;" and then came the culminating promise, followed by the encouraging assurance, "For my yoke is easy, and my burden is light." To every form of weariness the promise speaks to-day with the same certainty of fulfillment which Jesus originally gave it. The case of deferred healing; the case of unhappy or afflictive environment with its belief in the corroding power of discord; the case of discouraged endeavor to apprehend the truth sufficiently to form a working basis,—to all these the promise rings out with the freshness and freedom from doubt with which it was originally endowed.

Christian Science has reinvested these words of the Master with the healing power understood by their author. Instead of riveting attention upon weariness, pain, or sorrow, Christian Science points thought to God and His idea, the source of all rest and joy. Thus released from the grasp of the flesh, thought ascends to the spiritual, where peace forever reigns. When it becomes anchored in God, Spirit, it is at rest, because the mental states which make for disturbance have been controlled or destroyed. Worry, irritation, faultfinding, envy, covetousness, uncurbed ambition, and kindred qualities in pronounced form, finally wear down their entertainer to the point of exhaustion. Such qualities are corrected by the understanding that God is infinite good, infinite Love, and that God's idea, man, is the same in essence as the Mind that forms him. Herein is ineffable rest.

As in every other point, here also Christian Science is in entire accord with the Scriptures. When Christ Jesus said, "Come unto me," he unquestionably meant that in coming to him we should find rest in spiritual understanding. The condition, therefore, upon which Jesus based the promise of rest is that the seeker accept spiritual reality and thereby renounce the material view of all things. The yoke which he offered with confidence to the heavy-laden must be spiritual; for he immediately associated it with meekness and lowliness of heart. Elsewhere he disposed of the material view of things with unmistakable finality thus: "It is the spirit that quickeneth; the flesh profiteth nothing."

The rest offered by Christ Jesus and hence by Christian Science is neither passive nor purposeless. Neither does it foster aloofness from the world's needs, as did the vacuous repose of the ascetic past. Rather does it stimulate to active participation in the work crowding in upon every enlightened member of society to-day, in order that all the peoples of the earth may enjoy the security which Christian Science brings. To be in the world but not of it; to right its wrongs but not to experience their evil consequences; to accept a share in the burden of the hour but not its grinding, destructive influences,—these are some of the opportunities for which Christian Science prepares its students. Mrs. Eddy has said in "Science and Health with Key to the Scriptures" (p. 426), "The struggle for Truth makes one strong instead of weak, resting instead of wearying one;" and again, beginning on page 519, "The highest and sweetest rest, even from a human standpoint, is in holy work." These statements have been proved literally true in the experience of Christian Scientists. Proof has been made possible because Mrs. Eddy has made scientifically clear how rest is to be attained. She has had much to say on this subject which is so intimately connected with human welfare; but her words have not merely interested the reader,—they have instructed him how to lay aside his weariness and accept the yoke that is easy and the burden that is light, by first understanding God, then learning the nature of God's creation and identifying his own true being with God's creation. Into His creation weariness never enters. The prophet Isaiah asks: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" We also read in Science and Health (p. 519), "God rests in action." When the import of these words is apprehended, the basis of scientific activity is set forth, because such activity is the effect of Principle, divine Love. Whatever is set in motion by divine Love is protected in all its manifestations by the loving, sustaining ministration of God.

The whole world's need of rest, spiritual and therefore entire, is too obvious to require comment; the way, however, needs to be pointed again and again, for the world's method of seeking relief from its weariness, pain, or sorrow is usually far removed from the spiritual. As in every other difficulty which confronts mankind, the world's unrest can be healed by recourse to spiritual means alone. The daily awakening to this fact and its utilization by rapidly increasing numbers of people are signs of these times. The psalmist expressed the hope of all humanity when he exclaimed, "I shall be satisfied, when I awake, with thy likeness."

Entertaining Angels

COLIN RÜCKER EDDISON

THE Old Testament contains many accounts of the way in which the patriarchs were visited by angels. We are told how Abraham was seated by his tent in the plains of Mamre in the heat of the day, when "lo, three men stood by him." Abraham arose at once and welcomed the strangers, sent for water to wash their feet, and placed before them the best entertainment that he could provide. These spiritual visitors then reiterated to Abraham, in Sarah's hearing, God's promise of a son, though both Abraham and his wife were old and past the usual human limit of age for such a blessing. From this son, Isaac, sprang the children of Israel,

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who were destined to keep alive among surrounding idolatry a pure monotheism, and of this race was born the Messiah, who demonstrated for the world the true idea of God and man. Gideon, when he was called by an angel to the high task of delivering his people from the Midianites, brought forth his "present" of a cake and a kid. It would appear from the narrative that it was only after he had made this offering that he fully understood that it was an angel of the Lord that talked with him.

Most striking of all is the story of Lot's deliverance when Sodom was destroyed. We read that two angels approached the city gate where Lot was sitting. He got up to meet them at once, and begged them to come to his house. They seemed at first unwilling, but Lot would take no denial, and finally prevailed on them to enter his home, where he made them a feast. That night the men of Sodom made an attack on Lot's house with the intent of doing the visitors mischief, and turned their anger against Lot himself when he withstood them. The angels, however, protected Lot, and his assailants were smitten with blindness so that they were powerless, illustrating the ability of good to afford protection from the malice of the carnal mind. Later the angels warned Lot of the coming doom of Sodom, and the following morning not only hastened him away, but took him and his family by the hand, and urged them out of the city to safety. It is worth noticing that Lot knew nothing of the coming danger when he first met with the angels; but the spontaneous welcome which he extended to the strangers brought its inevitable reward.

The lessons these stories have for us to-day are made clearer by a study of Mrs. Eddy's definition of angels on page 581 of "Science and Health with Key to the Scriptures," which reads thus: "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." When an angel message comes to our thought,—some higher idea of God, some clearer vision of the Christ,—do we not sometimes let apathy or indifference shut the door against it, or through preoccupation with our daily affairs allow it to pass us by? Our progress would surely be greater and we should be of more use to those about us if we would keep alert to entertain these angel visitors. The sure and simple way to do this is to be glad to welcome them. That is the real spirit of entertainment, without which the most sumptuous feast is an empty show. If we are honestly grateful for a better understanding of God, we shall not fail to see and welcome the great company of angels that surround us, and these spiritual ideas will enter our consciousness and there abide, guiding, governing, and protecting us.

We might be tempted to let the fear that we may miss or shun some angel visitant weigh heavily upon us. There is, however, no need for this. Having seen the danger, let us recognize it for what it really is,—a false belief about man. Then we can deal with it confidently, in the way we are taught to deal with all evil, and destroy it. There is great cause for gratitude that Christian Science has come to the world to teach us the unreality of any such false sense of responsibility, and to reveal man as naturally responsive to good. Paul has given the antidote for all suggestions of fear or self-condemnation in these encouraging words: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." It is only a false belief in a material man, a man separate from God, his divine Principle, that would make us think we could oppose or turn away from a better understanding of Truth. The real man is the full reflection of infinite Mind, and the effort to demonstrate this in daily life will bring great blessings to ourselves and to those with whom we come in contact.

A Day with the Lord

HARRIET B. ALLEN

IN Scripture we read, "Where there is no vision, the people perish." Mrs. Eddy says in "Rudimental Divine Science" (p. 17), "The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science."

There seems to be a thought among many that vision must smack of modern spiritualism, and so they turn from it and lose the lesson they could gain. God, divine Love, has a language all His own. Shall not His children study to interpret this language and learn what is on every guidepost that points the way which we must take in our journey heavenward? John says, "Believe not every spirit, but try the spirits whether they are of God." If something comes to us that we do not understand, it is well to treasure it in our hearts, and at some time its truth, if it contains a truth, will be revealed.

I wish to speak of an experience that came to me some time ago. Peter says, "One day is with the Lord as a thousand years." I have had one day with the Lord and I now understand what it signifies. Every day of my mortal existence could be blotted out, but the day of the Lord would remain forever. I felt that I was a child again; all the changes and vicissitudes of my past life were blotted out of my consciousness. I was so free, so happy! I had nothing but a realizing sense of good, and it seemed to me that I had always had it. This came to me on one of our national holidays—Decoration Day. On this day of the Lord, though I was in the world, and with material sense saw the graves, the tears, the flowers, yet I was not of the world. Nothing in the outward world seemed to have changed, but all that really counted seemed to come from within. I was in an atmosphere so kind, so soothing, so gentle, so pure, that Love brooded over all, for all was of divine Love. At first the wonder and beauty of the experience filled me. At length the interpretation came. I began to see that these heaven bestowed spiritual concepts were already mine. Strength and freedom of action; the use of every faculty; peace, joy, health, comeliness, freshness—all were mine. I saw that the all-Father had bestowed these gifts of Love upon His children, and the day of His appearing in their hearts will come when they see as they are seen. Then I saw what a work we had to do to claim these gifts and hold them. I saw that if we did not watch, errors and sins of all kinds would claim to take these treasures from us one by one. Discord and disease, whose name is legion, would beset us on every hand, and as the years go on, the beliefs of mortal sense would declare their evil depicting decrees.

I need not say that this day stands out in my life as no other day, with the beautiful, grand, and glorious lesson it taught me, pointing to that state of childlike consciousness of which Jesus spake when he said we must become as little children to enter the kingdom of heaven—of which this was the type. I had to come away apparently, however, from this beautiful place. Now, step by step, with this experience to encourage and speed my way, I must live and demonstrate to myself and the world what it is to enter into "the acceptable year of the Lord."

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Hear what Elihu said to Job: "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness."

In "Science and Health with Key to the Scriptures" (p. 246) we read: "Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise. Man, governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness."

"The least of all seeds"

MARGARET W. DYER

AFTER the resurrection, when Jesus brake bread with two disciples at Emmaus, we are told that their hearts burned within them as he opened to them the Scriptures. They then perceived the immortality of the Christ, and were enabled through this experience to follow and to do the works of their great Exemplar, with a clearer vision than theretofore. As in this experience, so we to-day feel our hearts burn within us as we study the Scriptures, together with the writings of Mary Baker Eddy. The light which Christian Science throws upon the Bible makes plain to our understanding the spiritual truths, and they appear actual and attainable. While reading for the first time "The First Church of Christ, Scientist, and Miscellany" by Mrs. Eddy, a student of Christian Science was deeply moved and felt warmth of heart as these disciples did. An overwhelming sense of gratitude and love demanded that she should strive more earnestly to demonstrate the teachings of Christian Science,—that she should make some sacrifice, do some great work as a proof of her appreciation for what the Discoverer and Founder of Christian Science had done for the world. What a debt she owed this wonderful woman, who had given up all and persistently worked away until she had established upon a firm foundation a church whose mission is to heal and to redeem all mankind.

This desire to do some great work, to make some extreme sacrifice, was very strong, and the student began to ponder by what means she might accomplish this. It must be a task worthy of great effort, she thought,—and several hours were spent in thus contemplating. Then as if some one had spoken, she heard this: "Why, right now, right here under your very eyes there is plenty of work for you to do, if you are in earnest." "Ah, yes," thought the woman, "but what are these things? They are so small, only the ordinary trifles every one is confronted with. I want to do something that really counts." Here the "voice" answered, "What about this irritable and impatient disposition you have not overcome? Here, too, is an obstinate claim of poverty, and a cross and fretful baby, all asking you to apply what you understand of this healing truth and banish these discordant conditions."

Very humble did this little woman feel, and what huge proportions did these problems, which before seemed so trivial, assume. The work appeared stupendous; was she equal to it? Were her love and desire deep-rooted enough steadfastly to persevere until these errors were destroyed? And where could a greater work for her be found? All these questions she asked herself. Once again was whispered into her thought that here was an opportunity to prove her consecration and to begin at once. She did begin at once. The argument of a cross baby cutting teeth had been of many weeks' standing, and many times had tried to baffle and discourage her. This problem was dealt with, an inspiration being born of the following words concerning the mustard seed: "Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The result was an immediate and permanent healing. Hour by hour and day by day were the other tasks taken up. The words from "Miscellaneous Writings" by Mrs. Eddy (p. 118) many times brought strength and comfort: "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory."

The struggle went on for years, with many rich rewards, the most precious of which was the lesson gained. How often there is a reluctance to overcome the lesser evils along one's path; but here the parable of the mustard seed points out that the smallest task undertaken may indeed become a tree of good works. Evil is neither great nor small, in reality, being nothing; but its most insignificant phases cannot be ignored, if we would demonstrate the teachings of Christian Science as did the one who revealed the truth to this age and left it as our rich heritage.

The Christian Scientist at College

JANE MACDOUGALL

TO the student in any college come the questions: "Am I here to waste my time by neglecting my duties; to drift with the current of idleness, in spending hours aside from studies in harmful gossip; to be mesmerized by fear of others' criticism? Or, am I to profit by my college course, to rise above fear, to make the best of every moment?" Certainly the Christian Scientist knows what the command "Choose you" means, and the testing time comes at once. This is true in the college with which the writer is familiar. Each young woman who is a Christian Scientist realizes that she is in a different environment from home; she apparently stands alone among her classmates and she is obliged to work out her own salvation. Once she declares, "I am a Christian Scientist," she must prove it. "You are a Christian Scientist," says materia medica, "but you must keep well or take our medicine." "You are a Christian Scientist," echoes intellectuality, "but, remember, if you fail you must go on probation." "You claim to be a Christian Scientist," drawls theology, "but, you must be broad-minded, open to conviction. Let me show you a better way." These arguments must be met with a calm, steady assurance of the magnitude of Truth's protecting power and the demonstration of Mrs. Eddy's statement in "Science and Health with Key to the Scriptures" (p. 393), "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government."

To prove the nothingness of the claims of materia medica, intellectuality, and theology, however, one must do one's own work—know where one stands; must prove one's faith by one's works. Not only is the college student required to face the arguments just presented, but she must also show her classmates in other ways what it means to be a Christian Scientist. This, however, is not as difficult as it may seem. Others love a person who loves. Most will smile when greeted with a smile. The Christian Scientist knows how to

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love, for she is aware of the fact that she can no more help loving than a flower can keep from sending forth its fragrance, for she is the child of God and God is Love. The Christian Scientist can smile naturally, for she knows that God is Spirit, and the assurance gained from this knowledge of God gives her a firm foundation on which to base her joy and happiness. Her only responsibility is to live the life of a Christian Scientist to the best of her ability, and thus prove to others that the Scriptural statement, "By their fruits ye shall know them," has not lost its true meaning.

The task might seem overwhelming if the Scientist had nothing to sustain her; but she has everything,—her knowledge of God, the Bible, her Science and Health with the *Quarterly*, as well as Mrs. Eddy's other works, together with the periodicals, from all of which she can continually learn more about God. There are also the weekly meetings at which testimonies are given, expressing gratitude for work already accomplished. No matter how meager may seem the word spoken, it is full of joy and help for some one. All of the students who are interested in Christian Science meet to help each other, and the results of the meetings are limitless for good. The time spent in the service—this communion with God—uplifts and clears the thought of the student so that her studies are much easier and are accomplished more quickly. In fact the Christian Scientist finds that, as we are told in Science and Health (p. 128), "the human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose."

The experience of one Christian Scientist in college is the experience of another, whether the college is for women or men or is a coeducational institution. The writer herself has proved that such questions and arguments as have been mentioned can be answered and decided by absolute reliance on our Father-Mother God. His sustaining arm has protected her, and she rejoices in the fact that, after completing her college course, she is able to realize the truth of the statement made in Science and Health (p. 367), "A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: 'Ye are the salt of the earth.' 'Ye are the light of the world. A city that is set on an hill cannot be hid.'"

A Good Soldier

FRANCES M. GORRELL

PAUL'S clear and forceful portrayal of the soldier, in the sixth chapter of Ephesians, comes with particular clearness to-day. He was familiar with the weapons and warfare of his day and many times made use of this figure in bringing some spiritual truth to his followers. After an earnest exhortation to holiness and obedience directed to wives, husbands, children, fathers, servants, and masters, in this and previous chapters, he sums up the whole in this one plea: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Armor may be defined as a protective covering, and Mrs. Eddy, in that loving counsel to her followers which appears on page 210 of Miscellany, under the caption "What Our Leader Says," clearly states that "good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort." To the Christian Science student, then, this admonition of Paul's is a call to higher, purer thinking, to the extent that the claims of error, whether of sin, sickness, death, want, woe, or limitation, may never for an instant seem formidable or real.

Of what does good thinking consist? Our Leader answers this question with a directness that is almost startling, in these words from "Science and Health with Key to the Scriptures" (p. 261): "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." This will allow no time or opportunity for idle amusement, unloving criticism, or tales of woe. No clouds of discouragement, no sense of jealousy or envy, no dream of error can find place in the thought thus filled with good. All through these chapters already referred to, Paul, in striving to bring out a greater sense of unity and harmony, constantly shows what qualities of thought are necessary to bring about these results; hence his continued appeal for purity, honesty, humility, love, obedience, and alertness. Today, as in his day, the warfare is "not against flesh and blood, but against . . . the rulers of the darkness of this world," and these rulers are human opinions, false beliefs, mortal, material limitations. As we seek to overthrow these and instead see man as he really is,—the image and likeness of God, good, unlimited and forever harmonious,—much of error is overcome, and we are better soldiers for having taken part in the conflict.

"Stand therefore, having your loins girt about with truth." How straight and strong and fearless the soldier of God thus girded can stand amid the shrapnel of evil. Sometimes it may seem as though all error had been gathered together in one big bomb and hurled at the soldier, but "the breastplate of righteousness" and the girdle of truth—the consciousness of God's encircling power and Love's ever presence—ward off all the fury of mortal belief. "And your feet shod with the preparation of the gospel of peace." As this soldier of Truth goes forth daily to overthrow the various claims of error, keeping always in thought the fact that each victory that he wins, although an individual victory, establishes more firmly the gospel of peace and good will among men, what greater inspiration does he need than the promise from Deuteronomy, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." The pure desire knows no error, no defeat, but rather is realizing constantly that the kingdom of God is come, because God is ever present, and that this kingdom of peace and joy and health and freedom is indestructible.

How impenetrable is every part of this armor; but Paul leaves no loophole for error when he adds, "Above all, taking the shield of faith." Holding ever before him the recognition of a perfect victory, our soldier goes forth, and the falsities of error fall thick and fast on every side. "The helmet of salvation" and "the sword of the Spirit, which is the word of God," go together, for Mrs. Eddy defines salvation as "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (Science and Health, p. 593). Our soldier is daily demonstrating the supremacy of good, overcoming sin, sickness, and death, and he is learning how to accomplish this work by the daily study of the Bible and Science and Health. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance" completes the armor for him who goes forth to war against error. Affirming God's power and presence, and watching thought perseveringly to see that no mind, might, or place is ever given to error, wins the ultimate victory,—the victory of Truth over error.

It matters not what name may be attached to the enemy, whether physical weakness or discord, fear of lack, thought of separation, or diffidence—every circumstance, every con-

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dition, every mortal erring belief, can be met fearlessly and overcome fully through right thinking. Let us strive most earnestly to reach this height of spiritual thinking and living, subordinating self and its interests to spiritual good that thereby we "may be able to withstand in the evil day, and having done all, to stand."

Laboring to Love

MABEL GEHRING

TO the question in regard to making the most rapid progress in the understanding of Christian Science, Mrs. Eddy replied in "Science and Health with Key to the Scriptures" (p. 495), "Study thoroughly the letter and imbibe the spirit." The great benefit that results from taking this advice was made very clear to the writer by the following incident.

Being in frequent association with one who was acting in a criticizing and unpleasant manner, the way to meet the situation was sought in divine Mind, and the answer which came was the need for more love. But, arose the protest, how can one love just now, under these circumstances? It seems too difficult. Then, as though it were a gentle voice speaking, came the words from Science and Health (p. 242), "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love." It was the "still small voice" and on being entertained a sense of peace stole over a heart that had been filled with sadness and resentment. Instantly the person in question was regarded in a different light,—there was a looking past the mortal concept of man to the immortal idea of God; and the concept of self changed from that of an angry judge to that of a loving and therefore helpful friend. The result of this application of God's law was evident in the increasing joy and harmony which characterized all subsequent meetings.

Before the coming of this healing thought there had been no conscious familiarity with even the words which conveyed it, but there it was, ready to heal and to bless, whenever the occasion should arise. It had been imbibed in the study of the letter. This experience contained a lesson to be grateful for, especially since it demonstrated another point. Hitherto it had seemed that unless one loved easily it was not loving at all; now it was clear that one must sometimes labor to love, and that through this laboring will come the great desire to love our neighbors as ourselves, and so the opportunity to fulfill the law.

[Written for the *Sentinel*]

"Let there be light"

And God said, Let there be light: and there was light.—Gen. i:3.

ROBERT E. KEY

LET not the argument of human reason
Whisper within thyself: It must be so;
This false belief, though only for a season,
Is the effect which mortal thoughts bestow.

Can Love be less than love, administering
Sickness and sorrow, false belief and fear,
Dimming the glory of each bright to-morrow,
And casting over every joy a tear?

Where is thy faith, O faithless generation?
Lift up thine eyes toward the clearer height,
See the bright truth, with radiant revelation,
Vanquish each shadow of receding night.

Selected Articles

["Room for All"—*The Christian Science Monitor*, Boston, U. S. A., Nov. 21, 1919]

For every act of daily living there is just the right place. In these days when towns and cities seem so crowded one needs more than ever to prove this by knowing it. Many a person who makes this statement, however, thinks of some place on earth that he can see with his human eyes, instead of understanding that man really lives in Mind, not in any material body, house, or world. In this Mind which is God, without limits of any sort, there is plenty of room to think and act rightly. To dwell wholly there is the only way of true freedom and happiness. Mind is the one right place in which man forever belongs. Here alone can he carry on all of his actual, spiritual work. From Mind his real experience can never be separated.

When Isaac pitched his tent in the valley of Gerar to dwell there and started to dig wells of water, at once the herdmen of Gerar strove with his herdmen, saying, "The water is ours." In other words the people of this land thought, as in many a case to-day, that there was no room in that valley for strangers. It was only when Isaac did his work fully and found enough wells of springing water for all that he could say, "For now the Lord hath made room for us, and we shall be fruitful in the land." With patient joy he had set to work to know his right place and to be blessed of God for being there. Thus he proved that good is boundless and not limited to any one special spot.

Unless one sees the divine idea which this story sets forth, one may think of Isaac's well digging as showing merely how strife may be settled peaceably by the moving on to an unclaimed location. Isaac, however, was constantly depending on God for guidance. He knew indeed that his whole place of living was in infinite Principle, and as he knew this he found it manifest in just the way that those with him could understand. Instead of outlining humanly just what plot of ground was theirs, he was ever ready to be active as wisdom revealed what was best to him. The "Fear not, for I am with thee" of God made him sure of where in all his true being he dwelt and was bound to prosper unconfined by any material sense of things. For this I AM of which he was ever conscious was certainly infinite Mind, not matter. By reasoning in accord with divine intelligence, Isaac was simply abiding in and with God in his daily thinking. Thus he was positive that the one spiritual consciousness was always broad enough for his prayerful living.

How foolish is the belief that there is not room enough for man's action of every kind! Shelter, clothing, food, and work, the so-called necessities of life, one and all are mental concepts. To have and enjoy the fullness of the right concept one must know what God knows. Instead of supposing friction or difficulty or surplus or lack, God conceives only of the spiritual idea in changeless harmony. This idea has its sole dwelling place and working place in Spirit. Here it is fed, clothed, sheltered, and kept alert by divine Love. As the practice or practical operation of Spirit, it has all the room there is in which to unfold. Infinite consciousness is indeed infinite and is the only satisfactory place for living and working.

In the divine Mind there is, of course, no room for trouble. As Mrs. Eddy says on page 339 of "Science and Health with Key to the Scriptures": "Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God." In fact there is

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no room in Spirit for any such hampering belief as an overcrowding of industry or of housing conditions. The real man in the likeness of God is housed and employed by divine intelligence. As the thought of the world at large on this subject expands it must inevitably be found that there is plenty for all doing and living. Busy construction is bound to take the place of any sense of destruction, since Mind's infinity ceaselessly unfolds. Really it never could be interfered with. Thus in the true consciousness there is room only for stable joy and never for any fear of limitation.

The belief of lack of room often claims to present itself in connection with well-being of any sort, just as in the problems of housing and industry. Mrs. Eddy saw this clearly when in her poem, "Christ and Christmas," she wrote:—

Forever present, bounteous, free,
Christ comes in gloom;
And aye, with grace towards you and me,
For health makes room.

Since true health is simply spiritual wholeness of action, it is indeed important to know that for it God constantly provides infinity of place. In the divine Mind there is plenty of room for every true function of man. Of course the true function is the activity or idea of Spirit, entirely apart from any human sense of things. This spiritual idea is going on freely here and now in the infinitude of Mind.

Thus the student of Christian Science who knows that in Mind there is room for all right activity is thinking of spiritual cause and spiritual effect, rather than of any mortal counterfeits. The manifestation for which there is room is just as infinite as its cause is infinite. Perfect idea, which is the reality, is located already with absolute satisfaction in perfect Mind. Just to know this is good. The very knowing of it, however, brings about invariably an adjustment of the human sense of place and room more to the divine standard, through the disappearance of the beliefs of limitation and crowding. There could not possibly be anything larger than the infinity of Mind. Idea could never exceed the capacity of Principle, in which it dwells. Clearly then the way for daily practice is to know that divine intelligence is ever producing exactly the right amount of activity for its infinite capacity—and this right amount is thus necessarily infinite.

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[Robert G. Steel in *Paimen-Sanomia*, Hancock, Mich.]

Christian Scientists appreciate the kindliness of the criticisms of their religious beliefs contained in the article in a recent issue, but the critic's statements relative to the discovery of Christian Science and to its teachings are so erroneous that space is asked for a brief correction.

A most novel charge is the one wherein our critic states that because Mary Baker Eddy desired by some means or other to gain fame and notoriety, she had spells of ill health, during which she thought God wished her to found a new belief. The facts are these. Mrs. Eddy had from childhood been very much interested in religious questions and was a constant student of the Bible. Early in 1866, while suffering from severe injuries as the result of a fall, and in the face of the physician's verdict of a very doubtful recovery, Mrs. Eddy sent every one out of the sick chamber and taking the Bible turned to the account of the healing of the palsied man by Jesus. As she read, a glimpse of that truth which Jesus declared would make us free, lighted her consciousness, and she arose from bed completely and instantaneously healed.

For three years following this experience Mrs. Eddy devoted herself wholly to the study of the Bible in an endeavor to work out the rule of spiritual healing as practiced by Jesus, and promised to those who believed on him, of which she knew she had been the beneficiary. In this search she was successful, naming her discovery Christian Science. After six years devoted to demonstrations of the correctness of her method in the successful healing of sickness, sin, and discord by spiritual means alone, she gave to the world in 1875 the Christian Science textbook, "Science and Health with Key to the Scriptures." This book is not the Christian Science Bible, as our critic states, but is indeed a key to God's Word, opening up to the understanding all those glorious spiritual truths of the sacred writings, so long obscured by centuries of erroneous materialistic teaching. This book is used by Christian Scientists in their daily study of the Bible.

Our critic is in error in stating that Mrs. Eddy teaches that Mary, Jesus' mother, first thought of Jesus as God. Christian Scientists accept the spiritual conception, virgin birth, crucifixion, resurrection, and ascension of Jesus, precisely as the Bible narrative records. Much of the misunderstanding with respect to the teaching of Christian Science relative to Jesus undoubtedly arises from the acceptance by popular Christianity of the words Jesus and Christ as synonymous. There is really no warrant in the Master's teaching for such an interpretation. Christian Science makes the same distinction between Jesus, the human man, and Christ, the divine idea, as did the Master himself. In his statement to the Jews, "Before Abraham was, I am," it is perfectly apparent that he could not have alluded to the human Jesus, but referred to the Christ, his divine selfhood, the idea of God, coexistent and coeternal with Deity. Again, in that famous statement to his disciples on the mountain in Galilee after the resurrection, "Lo, I am with you alway, even unto the end of the world," it is plainly evident that he referred to the Christ, God's idea, and not the material Jesus, as being always with men.

Christian Science teaches, as did Jesus, that the realization of this presence of the Christ comes through the understanding of God as Spirit, and of man as the spiritual image and likeness of God, reflecting all that God is. This is plainly put by Mrs. Eddy on page 332 of Science and Health, where she writes: "Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual,—yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death."

Christian Scientists realize that the Bible contains not only the complete statement of absolute truth which emanates from God, divine Mind, but also those statements of the mortal, or carnal mind, which Paul declared was "enmity against God." These carnal mind declarations are in reality only averments of erroneous belief. A true understanding of the Scriptures as a result of the spiritual interpretation of them which Jesus taught, and which is also the teaching of Christian Science, enables the student to separate the tares from the wheat, to reject the false and accept the true. In thus accepting Jesus' teaching, Mrs. Eddy cannot be charged with believing the Bible only partly true, as our critic claims. Such a spiritual interpretation of the Scriptures does, however, make it possible for those who understand the teachings of Christian Science to reconcile the Bible's seeming contradictions, clarify its seeming ambiguities, and harmonize its apparent inconsistencies. It settles, and settles correctly and in accord with Principle, all the moot theological questions which have perplexed Christendom for nearly nineteen centuries.

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If there are degrees of Christianity, that religious teaching which most closely conforms to the words and works of Christ Jesus is surely entitled to be called the most Christian. Jesus said, "By their fruits ye shall know them." Christian Scientists are willing that their religion shall be judged by this standard, for Christian Science teaches the emulation of Jesus in all his ways. Christian Scientists are therefore obeying all of Jesus' commands and are preaching the gospel, healing the sick, casting out evils, and raising those dead in trespasses and sins to a glorious realization of their divine selfhood as the spiritual image and likeness of God.

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[William E. Brown in *San Pedro* (Calif.) *Pilot*]

In a recent issue an opponent of Christian Science is quoted as saying of this Science that it is unchristian, unscientific, inconsistent, and absurd. It would be difficult indeed to choose adjectives that would so clearly define the reverse of Christian Science, whose daily and hourly achievements absolutely proclaim it to be preeminently Christian, scientific, consistent, and rational.

Christian Science is Christian because it measures up to the standard of proof established by the Master, who declared, "And these signs shall follow them that believe." Multitudes of once hopeless sufferers and sinners are testifying to the healing and redemptive power of this Science. Christian Science is scientific because it is based upon God, the divine Principle of the universe; consequently its practice is exact and unchanging, always demonstrating the allness of God, the source of all scientific activity.

Christian Science is consistent inasmuch as it never deserts its premise, God, and is eternally engaged in the same activity; namely, the overcoming of evil with good. Christian Science is rational because its practice establishes in mortals a sane standard of living, making them better citizens, parents, and friends, and best of all making them consecrated followers of the Christ.

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[Mrs. Margaret A. Badger in *The Gazette*, Montreal, Canada]

In the June issue of the *Presbyterian Record* the editor devotes several pages to a talk on what he apparently conceives to be Christian Science, but the subject is flagrantly misrepresented. It is now generally understood that Christian Science is based entirely on the teachings of the Scriptures; indeed, Mrs. Eddy has said on page 110 of "Science and Health with Key to the Scriptures," in referring to her discovery of Christian Science, "The Bible was my only textbook;" and there are many thousands who declare to-day that the Bible was a sealed book until they commenced to study it in the light of Christian Science. To say that Christian Science rejects the cardinal truths of the New Testament is absolutely the reverse of the facts of the case, and must have been made under an utter misapprehension of what the Christian Science textbook teaches on the subject. On page 497 of that book, which is the Christian Scientists' Bible commentary, it is specifically stated as the first religious tenet of Christian Science, that "as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

In denying the reality of matter Christian Scientists do so in the sense that Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." It will also be remembered that Paul said that "the things which are seen are temporal; but the things which are not seen are eternal." The statement that "Christian Science simply declares the disease is not there and bids you believe it is not there," is made from either ignorance or malicious intent to mislead the uninformed, because Science and Health specifically states on page 460: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

Many cultured and deep thinking men and women of all professions and ranks of life are accepting the teaching of Christian Science and enjoying its benefits. Anyone who has practiced Christian Science knows that it is the opposite of mental suggestion. Christian Science healing is the effect of pure, exalted prayer, the result of a realization of God's presence, power, and love.

The advice given by our critic to read certain books opposed to Christian Science, is akin to advice which might be given to Christians to study the works of a number of so-called infidels in order to get an adequate understanding of Christianity. It stands as a matter of fact that in order to understand a science, it is necessary to study that which contains the fundamentals of the science and that which properly elucidates its teaching.

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[W. Stuart Booth in *Glenwood Springs* (Colo.) *Post*]

Without doubt the gratuitous correspondent who answers his misconception of a Christian Science lecture, is sincere in his belief. As much could be said, however, of those who persecuted Galileo, on so-called religious grounds, because he enunciated a theory regarding the solar system which differed radically from the generally accepted, though unproved, belief in regard thereto. Those who opposed Galileo and his theory were working solely from the basis of material sense testimony, which told them of the earth as the center of the universe and immovable. Similarly, those who oppose Christian Science because it teaches that sin and sickness are no part of God's creation, and hence must be unreal, are also basing their deductions upon material sense or carnal mind testimony. Christ Jesus, knowing that "all things were made by him [God, Spirit]; and without him was not any thing made that was made," realized that sin, sickness, discord, death, were negative and unreal, because they were without divine authority, sanction, and support. This spiritual knowledge enabled him to overcome these evil conditions and thus prove their unreality. If it were divinely natural for man to sin and be sick, Jesus would not have said in his Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect." For any man to argue for the reality of sin and sickness is like a defendant in court pleading against himself, and it is certainly a very poor way to ascertain that "the kingdom of God is within you," as Jesus stated it to be.

The faith of Christian Scientists is that referred to by James when he said, "What doth it profit, my brethren, though a man say he have faith, and have not works?" And then he clinched his argument with, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Christian Scientists follow this example of James and point to the works of healing of sickness and the destruction of sin, which Jesus promised should be the "signs following" with those who believe on him. Thus, as Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 355), "the charge of inconsistency in Christianly scientific methods of dealing with sin and disease is met by something practical,—namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal."

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Editorial

Ministering to Right Motives

Sometimes a politician is heard declaring that honor does not exist in these days and appeal must be made not to the fineness of character which should be in men, but merely to the gross selfishness which holds the multitude in darkness, and we are unable to think of such a politician as being a light in that darkness. Newspapers as a rule are not allowed to circulate among criminals, and if one asks why this is, the answer of the warden will be that they so continually record the evil acts of men, revealing how evil is accomplished, and explaining its power and success, and so ministering to every sort of evil motive that they arouse cupidity and lustful desire. Now there should be a reversal of all this. Appeal can be made not only to honor but to inward righteousness just as successfully now as at any time in the world's history. Readers of periodicals are more ready than at any time to respond to spiritual quickening, and to exhibit enthusiasm for righteousness. If the press allows itself to be an agency for showing the mental criminal how to act, and discourages the good man by piling up evidences of active paganism in Christian lands, there is still the fact of Christianity; and men are coming to understand better the power thereof, because Christian Science through its healing efficacy is turning the minds of so many from darkness to light.

If one would minister to his own right motives he must be careful what he hears. It is a common proverb, "Those who sow the wind, reap the whirlwind." An officer in a crowded camp once said, "Whatever rumor you like to start, it will come back to you multiplied in two hours." If it is believed, for example, that a man hates some one else, any number of sycophants will appear to tell him all manner of evil about the one viewed as his enemy. Neither the invention of such arguments nor hospitality to them can in any way help a man's Christianity. They only make it harder for him to obey Jesus' words of correction, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

We must then minister to our right motives by supporting them. We must find facts to encourage good will, and must make actual demonstrations to quicken love. There is a great work to be done in correcting false imaginations and in clearing away from our outlook the mental pictures put there by others for wrong purposes. Our Leader says (Miscellany, p. 206), "Schisms, imagination, and human beliefs are not parts of Christian Science; they darken the discernment of Science; they divide Truth's garment and cast lots for it."

In order to minister to right motives in ourselves or others, we must learn to discriminate between the false and the true at every point of action. The man who is honest with himself learns much and is saved from the danger of being the victim of another's dishonesty. This is explained with all clearness by Mrs. Eddy when she says (Miscellaneous Writings, p. 117), "The student of Christian Science must first separate the tares from the wheat; discern between the thought, motive, and act superinduced by the wrong motive or the true—the God-given intent and volition—arrest the former, and obey the latter."

"The noblest motive is the public good," is a saying attributed to Virgil, but his culture reached not to any revelation of the way to acquire aright what William James named motivation. Mrs. Eddy has been a simplifier of philosophy as well as revelator of true theology. The ancient view of God as both loving and jealous, as rewarder and punisher, as benignant light and consuming fire, precluded the expectation of deriving from the divine source unmingled good. Was not God viewed as riding on the storm clouds or as preceded by the vapory pestilence? To find in Christian Science that God is wholly good; power that heals and redeems; Love itself, or divine Principle that saves, is to discover the true source of life and joy. Mrs. Eddy has spoken of the "God-given intent and volition" as that which we should obey. Here is wisdom and philosophy simplified and theology made comprehensible. The simple thing to do is to let true causation "motivate" in our own lives; and we reach the height of nobility when we can minister to others any arousement of right motives and instillment of uplifting inspiration. No upward struggling, no spiritual longing, no aspiring motive, no prayerful intent, can fail of reaching its fruition. Our Leader has said (No and Yes, p. 8), "We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the commandments of Christ,—Truth and Love."

William P. McKenzie.

Right Condemnation

Ever since Adam and Eve disobeyed God, and sin received the sentence of destruction which must inevitably be meted out to it, men have expected and feared condemnation. Because of a lack of understanding of God's law of life which is the law of right condemnation of sin and the inevitable annihilation of it, consternation has accompanied even the contemplation of this law. Men have been praying to be delivered from it, when the fact is that it is only through its righteous activity that they can ever hope for deliverance either from condemnation or from the fear of it. This law of God is His law of Love to the children of men, and they need but to awaken to this and put it into activity in their own thinking and living as Christian Science demands, in order to find the way of deliverance from all evil. Paul expressed the plaint of all men when he cried, "O wretched man that I am! who shall deliver me from the body of this death?" He, however, quickly went on to say, "I thank God through Jesus Christ our Lord," and further adds: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Now so long as one believes in and indulges evil, there must always be united therewith the consciousness that sometime its ultimate destruction must occur, and hence sin indulged always includes fear of condemnation. Then each mortal can readily see that he is the arbiter of his own sense of condemnation. With the willingness to condemn sin, he need no longer indulge it, and without indulgence there is nothing left to be condemned. In Science and Health (p. 392) we read, "Only while fear or sin remains can it bring forth death." Mortals must admit the necessity of condemning sin before they can be freed from it. A lack of

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right mental condemnation of sin results in blindness to it, and thus one becomes its victim. A willingness, on the other hand, to recognize and condemn whatever is unlike God, can only be brought about as one accepts and learns to understand and demonstrate the perfect premise of the allness of God, good, and the consequent nothingness of His opposite. Right condemnation of sin, then, is the acknowledgment and proof of sin's utter unreality and undesirability,—of its complete nothingness. As one therefore begins to let this law of God hold sway in his own thinking, he sees that it is also the law of deliverance from and annihilation of all sense of sin.

Before Christian Science was revealed, Christians were tossed back and forth in their struggles to overcome sin in themselves and others. They were confronted with the dilemma which, while holding sin as real and pleasurable, at the same time constantly condemned men for sinning. Still, desiring to save the sinner, the sin was most often condoned, thereby frequently producing a worse sinner. As has been already stated, to be free from condemnation one must be free from that which deserves condemnation. John says, "If our own heart condemn us not, then have we confidence toward God." All the teaching of the schools has never shown men how to attain a heart free from condemnation. All efforts to attain personal goodness can never result in freedom, for from the ordinary theological standpoint of perpetually contemplating sin, it alone seems real and true, and therefore the greater the attempt to rid one's self of sin the greater the state of self-condemnation.

In considering sin as a reality there has always been the endeavor to separate the sinner from his sin. This, however, is an utter impossibility; for, as our Leader tells us in "Retrospection and Introspection" (p. 64): "You cannot separate sin from the sinner, *nor* the sinner from his sin. The sin is the sinner, and *vice versa,* for such is the unity of evil; and together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, *alias* the sinner, brings to light, makes apparent, the real man, even God's 'image and likeness.'" Christian Science gives us the perfect way,—the way which blesses all and harms no one. It teaches us to separate both the sinner and his sin from our thought of the real man, whom we can always behold in Science as perfect, harmonious, holy, even as God made him in the beginning and as He has always maintained him and will always maintain him throughout eternity. To do this demands constant watchfulness and prayer that one may continually rise above all sin in his own thinking and living. We therefore learn in Christian Science that as we recognize what right condemnation really is, we can go fearlessly forward. Always awake to the condemning of sin in our own thinking, we thank God for the wisdom of Mrs. Eddy when she tells us in Miscellany (p. 249), "You may condemn evil in the abstract without harming any one or your own moral sense, but condemn persons seldom, if ever." This is the way finally out of all condemnation.

ELLA W. HOAG.

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Among the Churches

Current Notes

NORTH CAROLINA.—Apparently only two sermons criticizing Christian Science have been published in the state during the year. These criticisms were at once answered and the answers were promptly published. One paper published an editorial criticizing our cause, but immediately accepted and published a correction. Many of our lectures have been printed in full, and many of the papers have been quite friendly, while a great majority have made no mention of our cause either for or against. During the session of the legislature which met in January, 1919, a bill was introduced and about to be passed for compulsory examination of all public school children. The following provision was added to the bill: "No pupil or minor shall be compelled to submit to medical examination or treatment whose parent or guardian objects to the same. Such objection may be made by a written and signed statement delivered to the pupil's teacher or to any person who might conduct such examination or treatment in the absence of such objection."

Committee on Publication.

EVANSVILLE, IND.—In addition to the regular Thanksgiving program at First Church of Christ, Scientist, yesterday [Nov. 27], the payment of the church building debt was celebrated with a dedicatory message. The present home on Mulberry Street, which is the sixth home of the church in this city, was erected in 1916 at a cost of thirty-two thousand dollars, but the building was not dedicated until yesterday, it being the rule in the church to dedicate only after the debt has been paid.

The Christian Science movement had its inception in this city in 1896 in the old Journal Building, corner of Sixth and Main Streets. Larger quarters were soon needed, and first a small, and then a larger room, was secured. At this time a Sunday school was started, a free reading room was opened in the same building, Wednesday evening meetings were begun, and notice of the services was inserted in the newspapers. By 1907 it was necessary to have still more room and the meetings were held at 417½ Third Street. Two years later a church charter was received and the society was organized into a church. About this time lots for a permanent church home had been purchased. Then in 1912 plans were made for the new building, and until it was completed in April, 1916, the meetings were held in the Scottish Rite Cathedral.—*Evansville Courier.*

BUZZARDS BAY, MASS.—The Christian Science Society of Buzzards Bay have begun work on their new church edifice. The building will be of wood and very similar to the Christian Science church in Cotuit. The lot, which has a frontage of 140 feet and a depth of 105 feet, is on Washington Avenue. There will be a seating capacity for one hundred people and a reading room in the rear. The building will cost approximately ten thousand dollars, and it is expected that it will be completed before summer.

The Cotuit Citizen.

PHILADELPHIA, PA.—Third Church of Christ, Scientist, of Philadelphia, Park Avenue below Berks Street, was formally dedicated yesterday [Nov. 23].

About five years ago the congregation of First Church of Christ, Scientist, Walnut Street below Fortieth, had increased beyond the capacity of that edifice and the board of directors recommended the establishment of Third Church. The first services of the new congregation were held on Sunday, May 3, 1914, in Columbia Club Hall, Broad and Oxford Streets, and were continued there until the completion of the edifice in 1917. A Sunday school was organized and a reading room established. After all payments had been made on contracts and furnishings, the second mortgage was reduced and finally liquidated. The last payment on the first mortgage was made on November 11, and the church, which had cost $50,829, was freed of all indebtedness.

The Philadelphia Inquirer.

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The Lectures

Arlington, Mass. (auspices Cambridge).—Judge Samuel W. Greene, lecturer; introduced by Giles M. Smith, who said in part:—

Many centuries ago in that region which has since been called the Holy Land, one dear to us all taught the world vital Christianity and proved his teaching by his works. Jesus the Christ foresaw the effect his teaching and practice would have on a material world in the ages which were to follow. In the gospel of Luke he describes these conditions and adds, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The spirit of Truth which he promised would abide with us forever is here. We understand this Comforter is Christian Science. Out of the doubts and fears and ills of the material world men are lifting up their heads and looking up to Christian Science and finding that their redemption, the healing of their doubts and fears and ills, is nigh and is, in fact, taking place.—*Arlington Advocate.*

Los Angeles, Calif. (First Church).—John Randall Dunn, lecturer; introduced by James Neil Hastings, who said in part:—

The world to-day, in the midst of turmoil and unrest such as has never before been known in human history, is crying out for a savior to deliver it from its woes and establish a permanent peace. Material medicine, after more than four thousand years of experimentation upon the human body, presents as its fruits only a larger list of diseases for mankind to combat. Devoid of moral or spiritual power, material science admits its helplessness and offers only methods and devices for more material comfort or more terrible destruction. Scholastic theology promises salvation only through an experience of dying, which everybody dreads, although it is supposed to usher one into paradise and eternal rest.

Is it any wonder that the world of human beings, having put its faith in these agencies and found them wholly inadequate, cries out in hopeless anguish. But mankind need not despair if they will only lift up their eyes and behold; for there is a savior in the world to-day,—a savior sufficient for every need, that can fill every grief torn heart with comfort and peace, that is able to bind up the wounds caused by bitterness and strife, and heal every manner of disease. This savior is Christian Science, the pure Christianity of Jesus the Christ, restated to this age by Mrs. Eddy and reduced to a simple system of divine metaphysics, comprehensible by every sincere seeker for Truth.

Amsterdam, Holland (Society).—John Sidney Braithwaite, lecturer; introduced by Trudus Teves, who said in part:—

Thousands upon thousands have experienced the blessings of Christian Science, and because the movement has assuredly spread in this country during the last few years, knocking at the door of rich and poor, it is a privilege to be able to give those here present an opportunity of hearing more about this teaching to-night.

About fifty years ago Mrs. Eddy made her great discovery that the mission of Christ Jesus in its practical meaning remains an available power through all ages. As Jesus again and again demonstrated how, through the understanding of the operation of divine Principle, Spirit, or divine Mind, the sick are healed physically and mentally and the sinning set free from bondage; and as he persevered in his exalted work to the end, so Mrs. Eddy in unselfish love gave her book "Science and Health with Key to the Scriptures" to humanity that through her illumination the Bible might become anew the Book of Life, from which all can gain consolation, help, health, and power.

Lawton, Okla. (First Church).—John C. Lathrop, lecturer; introduced by Charles Mitschrich, who said in part:—

Since its discovery about fifty years ago, Christian Science has been an influence for good in the lives of many thousands of people in nearly every civilized country on earth. Through the application of its teachings the sick have been restored to health, the sinful have been led into paths of righteousness, sorrow has given place to joy, despair to hope, and failure and poverty to success and affluence. Its purpose is to bless all mankind.

Wausau, Wis. (First Church).—Paul Stark Seeley, lecturer; introduced by Miss Mary Harger, who said in part:—

Christian Science has an unchanging Principle, which, if properly applied to human problems, never fails to bring the correct solution. The Principle of Christian Science we find is the ever loving Father-Mother God, who knows our needs even before we ask Him for help. Its rules are so simple that a child can practice them, and all are privileged to use them. It requires only a desire to know God and a willingness to learn how to understand Him, to find that He is actually present and has power.

An understanding of the fundamentals of mathematics provides ability to work out all mathematical problems; so an understanding of God, which we gain through the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, provides ability to work out human problems of every name or nature.

Wausau Pilot.

Chicago, Ill. (joint lecture).—Frank H. Leonard, lecturer; introduced by Harry Alden Dodge, who said in part:—

There never was a time in the history of the world when men—business men, busy men of affairs—needed a Savior more than they do to-day, a Savior that will save them now, that will teach them here and now in this busy world of strife and tumult how to be strong, healthy, and successful. These are the things that are vital to the busy man. The inevitable hour has arrived when, if we are to get the results we are expecting, we must awaken and learn that we have a Savior and that we can prove his presence. Over two thousand years ago Simon the fisherman and his partners complained of poor business, having toiled all the night and "caught nothing." The great Galilean Prophet told them what to do to get results, and the same advice is applicable to-day: "Cast the net on the right side."

Newberg, Ore. (Society).—Charles I. Ohrenstein, lecturer; introduced by Craig R. Duer, who said in part:—

There is in all mankind a desire to know and experience something of the harmony and goodness that is said to be, and felt to be, the inherent right of man. Many acknowledge this desire openly, others are unwilling to admit it; but all really wish to know more about God, good. The approach to this knowledge is usually manifest in the healing of sickness or sin. To-day we read in the papers of the coming, and in fact the already partly seen and recognized, change in business, whereby business is to be based on the Golden

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Rule; and surely this is no other thing than the healing of business, through the healing of its business men. Mankind is looking for better and more stable conditions; it has for years been looking for them, and no doubt this thought is now crystallized in the general longing to escape the confusion and turmoil that has enveloped the world. The release from this condition will come only as men are healed.

PASSAIC, N. J. (First Church).—William W. Porter, lecturer; introduced by E. Edward Lord, who said in part:—

Christian Science is a gift to the whole world, bringing again the sweet assurance that God does dwell among men to-day, as surely as in the days of the mighty Nazarene. An ever increasing multitude of grateful people, healed of every ill that flesh is heir to, are now singing the song of salvation; for they have proved that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

GLENDALE, CALIF. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Dale G. Vaughan, who said in part:—

It should be perfectly clear that all human activity is the result of some kind of thinking. One cannot think incorrectly in applying a rule in mathematics and obtain a correct result. Neither can one think discord and reflect harmony, nor think sickness and manifest health. Now Christian Science is a religion which is teaching its followers how to think rightly,—how to have that Mind in them "which was also in Christ Jesus;" and this right thinking is bringing into their experience prosperity, health, joy, happiness, and peace.—*Glendale News.*

ALBANY, N. Y. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by James M. Robinson, who said in part:—

In the eighth chapter of Romans we read: "The earnest expectation of the creature waiteth for the manifestation of the sons of God . . . because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Paul goes farther, and says, "The Spirit itself beareth witness with our spirit, that we are the children of God." Mary Baker Eddy, the Discoverer and Founder of Christian Science, caught this redemptive thought; for on page 271 of Science and Health she states, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." The Science of Life, the truth about God and the history of man, have surely come to this age through this New England woman, Mrs. Eddy.

KINGSTON, ONTARIO, CANADA (First Church).—Dr. John M. Tutt, lecturer; introduced by Miss Eleanor Creighton, who said in part:—

We read in the first chapter of Genesis that God created man in His image and likeness. This perfect spiritual man, being God created, has ever existed and must ever continue to exist, and in Christ Jesus we are shown the model of what man ought to express. But in his human and material selfhood man has strayed far from the path that leads to health, holiness, and happiness, and to-day, as never before in the history of the world, he is making many and devious efforts, whether consciously or unconsciously, to find his way back to the Father's house. In the teachings of Christian Science there is revealed the demonstrable working basis whereby that end may be attained.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Phoenix: Elks Theater, 8 p.m., Jan. 30.

CALIFORNIA—San Francisco (joint lecture): Dreamland Rink, Steiner Street, near Sutter, 3 p.m., Jan. 25.

CANADA—Port Arthur, Ontario: Orpheum Hall, 8 p.m., Jan. 29.
Vancouver, British Columbia: Orpheum Theater, Granville Street, 3 p.m., Feb. 15.
Winnipeg, Manitoba: Orpheum Theater, 3:15 p.m., Jan. 25.

COLORADO—Denver (joint lecture): City Auditorium, Curtis and Fourteenth Streets, 8 p.m., Jan. 22 and 23.

FLORIDA—Key West: Church, 327 Elizabeth Street, 8 p.m., Jan. 27.

GEORGIA—Atlanta: Church Edifice, Peachtree and Fifteenth Streets, 8 p.m., Jan. 16.
Columbus: Chase Conservatory of Music, 8 p.m., Jan. 29.

ILLINOIS—Chicago (Sixteenth Church): Masonic Temple, 1716 Lunt Avenue, near Clark Street, 8 p.m., Jan. 26.
Taylorville: Antlers Hotel, 8:15 p.m., Jan. 19.

KANSAS—Wichita: Palace Theater, 3 p.m., Jan. 25.

LOUISIANA—New Orleans: Strand Theater, Baronne and Gravier Streets, 12 noon (noonday lecture), and Athenæum, St. Charles Avenue and Clio Street, 8 p.m., Jan. 26.
Shreveport: City Hall, 3:30 p.m., Jan. 25.

MASSACHUSETTS—Cambridge: Harvard Theater, 2313 Massachusetts Avenue, North Cambridge, 3 p.m., Jan. 25.

MICHIGAN—Ann Arbor (University of Michigan): Sarah Caswell Angell Hall, 8 p.m., Jan. 20.
Jonesville: Jonesville Theater, 8 p.m., Jan. 27.
Kalamazoo: Masonic Temple, 8 p.m., Jan. 23.
Plymouth: Penniman-Allen Theater, 4 p.m. (eastern standard time), Jan. 25.

MINNESOTA—Montevideo: Montevideo Opera House, 8:15 p.m., Jan. 27.

MISSOURI—Poplar Bluff: Elks Home, 8:15 p.m., Jan. 20.
Springfield: Church Edifice, 330 East Center Street, 8 p.m., Jan. 22.
St. Louis (Second Church): Church Edifice, 4234 Washington Boulevard, 8 p.m., Jan. 22.

NEW YORK—Auburn: Church Edifice, 193 Genesee Street, 4 p.m., Jan. 25.
Buffalo (First Church): Elmwood Music Hall, 8:15 p.m., Jan. 26.
Kingston: Keeney Theater, 3 p.m., Jan. 25.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Jan. 22 and 23.
Oneida: Church Edifice, 25 Spring Street, 8 p.m., Jan. 26.

NORTH DAKOTA—Fargo: Orpheum Theater, 3:30 p.m., Jan. 25.

OHIO—Toledo (First Church): Coliseum Theater, 3:30 p.m., Jan. 25.

OKLAHOMA—Stillwater: Grand Opera House, 8 p.m., Jan. 23.

PENNSYLVANIA—Pottsville: Hippodrome, 3 p.m., Jan. 25.

TEXAS—Bay City: The Grand Opera House, 8 p.m., Jan. 27.
Beaumont: Church Edifice, Main Street and Calder Avenue, 8:15 p.m., Jan. 23.
Dallas: Church Edifice, Browder and Cadiz Streets, 3 and 8 p.m., Jan. 25.
Houston (First Church): Majestic Theater, 12:15 p.m. (noonday lecture), Jan. 26.
Waco: Church Auditorium, Scott Building, Eighth and Washington Streets, 8 p.m., Jan. 27.

WISCONSIN—Madison (University of Wisconsin): Second Church Edifice, 263 Langdon Street, 8:15 p.m., Jan. 22.
Neenah: E. F. U. Building, 8:15 p.m., Jan. 20.

Notices

The address of Judge Samuel W. Greene has been changed from 302 Inter-Southern Building to 1006 Cherokee Road, Louisville, Kentucky.

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

I have decided to send in my testimony, hoping it will encourage some one. I took up the study of Christian Science at the age of seventy-nine years and have not tasted medicine from that day to this. I was healed of a malignant growth through Christian Science and have been healed of pneumonia by absent treatment. My son sent a doctor to see me as he did not believe in Christian Science, but this was done in spite of my protest. The doctor after examining me said I had been a very sick woman, but was out of danger. He prescribed for me and had the medicine sent to me, but I never tasted it. I am very thankful for all that Christian Science has done for me in the way of healing, but more thankful for the spiritual uplift, as I was never satisfied with my religion. There was always a doubt that seemed to hold me, until in Christian Science I learned of God as Love, then all doubt was cast out. I wish to express my profound thanks for what Science has done for me, also my gratitude to Mrs. Eddy for discovering and sending to all nations this new-old religion preached and practiced by Christ Jesus, the truth that sets the captive free physically, morally, and spiritually.

(Mrs.) Mary Ann Johnson, New Madrid, Mo.

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Isaiah's words, "O thou afflicted, tossed with tempest, and not comforted," express my condition when in the spring of 1913 I turned to Christian Science for healing. I had a great dread of having to be taken away to a retreat, as I knew that those around me considered me to be in a very peculiar mental condition. I did not know what it was to be at peace mentally for five minutes at a time. I could not sleep, and used to wander about the house at all hours of the night, trying to find rest and peace.

On several occasions a friend had spoken to me of Christian Science, and at last I decided to find out something about it. On inquiring at the local reading room, I was shown how to study the Lesson-Sermon in connection with the Bible and Science and Health, but the latter book seemed quite incomprehensible, whilst the Bible I had already found of no avail in my trouble. The gentleman in charge of the room, seeing my great need, explained that one could obtain help from a practitioner and in a few days I asked for treatment; but I steadily grew worse and eventually was placed under medical care again and sent away from home with a nurse. For six months I kept away from Christian Scientists even when in my own town, but I had Science and Health and kept trying to read and understand it in the hope of obtaining a little peace of mind. At the end of that time, being no happier and no better in any way, I once more turned to Christian Science for help.

For two years a practitioner patiently toiled with me and succeeded in lifting me from a sense of abject despair into some measure of peace. During this time I was healed of the desire to take sleeping medicines and also of the need for wearing glasses when reading and sewing. The healing was not, however, complete until after three years of serious study of Christian Science. The question may arise, "How could anyone in such a state of mind study?" It was study in the sense that every available moment was used in reading something of Christian Science, with a desire to fill my thoughts with it that the terrifying thoughts might be driven out. I believed that I could not remember anything, so almost invariably carried some work on Christian Science about with me to keep glancing at, no matter what else I might be doing. At the end of three years I began to take my place as a useful and active member of society, something which had seemed an utter impossibility.

For this wonderful healing I cannot sufficiently express my thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, and to the friends who helped so patiently during those years of searching. I am now perfectly well and happy, enjoying a greater degree of activity than ever before, and endeavoring to the best of my ability to show my gratitude by my life. It has been my great privilege to be a Reader in our church and also to teach in the Sunday school. To anyone struggling as I have struggled against seemingly insurmountable conditions to gain liberty and freedom, I would say in the words of Mrs. Eddy on page 135 of Science and Health, "There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: 'Can God furnish a table in the wilderness?' What cannot God do?"

(Mrs.) Olive Swift, Halifax, Yorkshire, England.

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For over ten years I suffered from a stomach trouble which was very painful at times. My physician in Florence, where I was residing at the time, diagnosed it as relaxation of the stomach and gave me a remedy which afforded momentary relief, but did not uproot the trouble itself. The war brought me to Dresden, and here I was again compelled to consult a specialist. This doctor said the diagnosis of the Italian physician was all nonsense, and stated that I had gallstones. After taking much medicine and not experiencing any relief I was, however, told by the specialist that the trouble proved after all to be relaxation of the stomach. It became clear to me that I could not expect help from the physician, and therefore, upon the request of my wife, I turned to Christian Science. Within a few weeks all the pain left me through treatment from a practitioner, and I am now able to eat anything and need not wear an abdominal support any longer; in short, I am perfectly well.

I also wish to mention another demonstration. My profession is that of an artist, and one can well believe that it was very hard for me to get along here in Dresden, which I had left twenty-seven years before, and to become acquainted again, especially during the war; therefore I was often without work and money with which to support my family and myself. On one occasion I told the Christian Science practitioner of my trouble. At that time I was just completing my last piece of work at the easel and the future loomed darker each day. Upon hearing my story, the practitioner said that after this work was completed God would surely provide further for me. Several days elapsed before the work was finished, and behold, when the last day came, a letter arrived from a friend asking me if I were in a position to accept some work. Of course I accepted this offer and so was saved from want and worry.

After these wonderful experiences I feel impelled to express my thankfulness for the many blessings which I have received through Christian Science.

Constantin Feudel, Dresden, Germany.

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Twelve years ago, after my mother, who had been my most intimate companion through childhood and early womanhood, unexpectedly passed away, I felt a great desire to look into and understand metaphysics. Feeling that my help should come through the church to which I had belonged for a number of years, I plunged into what is called church work; but I felt it was not through missionary bazaars and such things that I would learn more of God and

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His plan. In answer to my prayers a neighbor lent me some Christian Science literature and it appealed to me at once. It never occurred to me that reading this literature would result in my leaving my church, but when the Christian Scientists began holding services in the town I felt one should attend the church where he receives the greatest help, and so joined the local society and The Mother Church. Later I had class instruction.

For seven years Christian Science, when applied, met my every need; but I had not come to it for physical healing, and while I had no sickness of any consequence in all this time and gave the credit for that to scientific right thinking, yet there was occasionally a lurking fear that if I should be very ill I would feel I ought to have a doctor. Four years ago I had the opportunity to work this out. In a strange city, far from old friends but in the home of loving Scientists, I seemed to have serious symptoms. Error did its best to convince me that I would die if a doctor were not called—that it was a great pity I was not at home, where the family, who were not Scientists, would take matters into their own hands and relieve me of the responsibility; but, of course, I had asked for help from a Christian Science practitioner. Then one morning, when every breath brought pain, I realized clearly that it was not for me to outline nor to be concerned about the outcome; all that concerned me was that I should be faithful to the teachings of Christian Science. Improvement began immediately and I knew that I would never be tempted again to want a doctor. The healing was complete inside of two weeks.

I hesitate to think what my life would have been during the last eleven years without Christian Science. As it is, every day is a joy.

(Miss) HELEN J. ALLEN, Jamestown, N. Dak.

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I cannot hope to give full expression to the joy that I have experienced since coming into Christian Science six years ago. I learned to love God when I first learned that He has always loved me. This revelation changed my whole life. As the love of God was made manifest to me, it seemed too good to last; but we gradually become accustomed to the fact that only good is true and lasting.

While I sought Christian Science help for relief from physical inharmonies, I found something I never dreamed of finding—a religion; and this satisfied the desire of my life. The numerous ailments, which had helped to make my unsatisfied longings a burden in the past, all disappeared one by one—stomach trouble, lameness, eye strain, tendency to take cold, and sleeplessness. For some of these I had taken medicine twenty-five years with no beneficial result. I have learned to take all the wonderful promises of the Bible as intended for me; and have learned that "the word of God is quick, and powerful," healing and regenerating all who understand it.

I feel so grateful to Mrs. Eddy for her devotion and patience in discovering this healing truth; also to the tireless workers everywhere for the redemption of mankind through their application of her teachings. It is a source of great rejoicing to me that all the members of my family have learned to depend on the truth for healing and have found it a never failing remedy. One of them while at the front doing war work and constantly in the midst of sickness, enjoyed health and happiness. I have the pleasure of being a member of The Mother Church and of the branch church in my home town. Christian Science has taught me to love the Bible. I had read it in two languages all my life, but it was like a sealed book until it was unlocked by "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through a better understanding of the Bible and its practical application to every problem, I have been enabled to take a renewed interest in my work and in the work and welfare of others and have experienced the joy of passing along this wonderful truth, with "signs following," for all of which I am inexpressibly thankful.

(Mrs.) MARY S. ROGERS, Grand Junction, Colo.

✧

A little over two years ago I turned to Christian Science for physical healing, after suffering for about seven years from a severe facial eruption. It is needless to say that I had done everything in my power to relieve the condition and had had medical treatment also; but all this did absolutely no good. I was in a worse condition than before, and very resentful and bitter that I should have such an affliction. I was ashamed of my appearance and took no pleasure in anything. My mother had been healed in Christian Science, so I finally went to a practitioner, and after my first visit felt more hopeful. Treatment was given me for a month or so, and then the practitioner told me that he thought I could do the rest myself. I felt more or less at sea at first, but continued studying. The healing was very slow and at times I became discouraged; still I persevered, knowing that Christian Science was the truth and that nothing else could heal me. The healing has taken place and I am sincerely grateful for it and for other healings, but far more so for the understanding I have gained of God and of man's relation to Him.

Before the study of Christian Science was taken up I very seldom read the Bible, and hardly ever thought about anything worth while or about God, except to wonder why my prayers for help were not answered. I always wondered why we were supposed to love Him and our fellow men; now I know. Christian Science has made me less fearful for myself and others and has taught me how to love my neighbor. An irritable and unlovely disposition has been overcome. I am learning to guard my thoughts and in so far as I do, am able to help others and work out my own problems. Christian Science has made me happy and contented, and I am deeply grateful for the mental and moral uplift received. I am very grateful to Mrs. Eddy for her wonderful work and am always helped by our periodicals.

(Miss) MARGARET M. BARNES, Brooklyn, N. Y.

✧

Christian Science came to me, as it does to many others, at a time when everything else had failed me and when prominent doctors had given up hope that I would ever be well mentally or physically. I was a member of a church, had trusted God as I understood Him, had been an earnest student of the Bible from my youth, and always prayed that I might be led in the right way; and I could not understand why my way had become so dark and disappointing. I became bitter and very resentful. My physical condition grew worse in spite of all my prayers, and finally I stopped praying and ceased reading the Bible, and came to the conclusion that God had never known me.

When Christian Science was first offered to me I turned from it because I had no faith in what I then considered a "new religion." In my darkest hour, however, we moved into another part of the city away from all old associations and I soon learned that our next door neighbors were Christian Scientists. Being so lonely I found comfort in confiding in this cheery Christian woman, who saw my need and, like

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the good Samaritan of old, supplied it. Through her patient work I was led to buy a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I have no words in which to express the peace and joy that came to me from the very first reading of this book. Later I began to compare it with the Bible, then I began to study the Lesson-Sermons, and as I understood the truth and practiced it my health improved. With the help of my neighbor, who proved to be a practitioner, many physical conditions that were considered hopeless by many who knew me have been overcome. I have had every proof of the efficacy of Christian Science, for it has supplied my every need for over three years, and I could tell of many other blessings. That which I am most grateful for is the understanding of God as divine Love.

I am grateful to say that the Scriptures have been made clear to me and the promises in the Bible are often fulfilled in my experience. I am very grateful to our dear Leader for the textbook and other works on Christian Science which she has given us and for our periodicals, for membership in a branch church, for the privilege of distributing our literature, and for work in the Sunday school,—all of which has been a great help to me. My daily prayer is that this revelation of the truth may be known in every land.

(Mrs.) Elizabeth Smith Easley, Memphis, Tenn.

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Striving to find the truth by reading at the same time both mental science and Christian Science literature, I found help in neither and discontinued reading for a while; however, associating with Christian Scientists and attending their services, I observed a most peaceful and quiet atmosphere, and once again sought to find that same peace. Under the loving care and patience of several practitioners I was led to read and study the textbook, "Science and Health with Key to the Scriptures." My healing was slow but sure. By persistently studying this book I have found it a sure guide in all my affairs and have also been freed from mercury poisoning of twenty years' standing.

I am grateful for the privilege of being a member of The Mother Church and also for membership in one of the branch churches, and for class instruction. Having received so much help from the Christian Science periodicals, I desire to express my thankfulness to God, and my gratitude to our revered Leader, Mrs. Eddy, who was so lovingly appointed to show us the way.

Silas H. Bryant, Brawley, Calif.

✧

Christian Science began to be an interest in our home after the healing of a friend. For a number of years I enjoyed the daily reading and the services without much need for physical help, and practically without real insight into the spirituality of this teaching; simply, after some argument, I accepted Christian Science as the truth, and contentedly drifted along without serious study or application. Never having had conscious fear of illness to overcome, or lack of faith in God, I did not attach enough value to physical healing. Medicines, which had had little use, were easily forgotten, and Christian Science help when slight ailments occasionally troubled my children, was accepted, and even taken for granted.

In February, 1916, my little girl became ill with inflammatory rheumatism, and was healed instantly of the pain and inflammation. Later, when she had returned to school, nervousness in an extreme form made itself manifest. Treatment was asked for from a practitioner, and a very quick and permanent healing resulted. The child had lost the use of her left arm, but three weeks after this condition was noticed she resumed her music lessons, which have been uninterrupted since, and a usual amount of practice has been done. The same child has taken a foremost place in gymnastics, and has been debarred from no game or exercise in the last three years and a half.

The advantage of the Christian Science Sunday school for my children, and the privilege for myself of teaching there, are among the many blessings for which I am grateful. I feel that we can never be thankful enough for the change Christian Science has made in our outlook on life, and for the many proofs of divine care which have followed the application of the truth to every kind of human experience.—(Mrs.) Gladys Georgeson Ballantine, Victoria, B. C., Canada.

✧

In the spring of 1916, when I had been told that it would be necessary to have a slight operation performed for the removal of a tubercular gland, I turned to Christian Science for help. A neighbor had kindly lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and I opened the book with a double question: Would I find in it the true explanation of the Bible and how to live in accordance with its teachings, and what was there in it that could heal me? I felt that if the first question was answered the healing must follow. After reading but a few moments I realized that I had found what I had always wanted, and felt intensely grateful. At once all sense of pain and soreness disappeared, and within less than a week the healing was complete.

Since then I have had many proofs of the healing power of Christian Science, among them the overcoming of Spanish influenza, spinal meningitis, an acute attack of rheumatism, sore throat, colds, and many other discordant conditions. I have always been a student of the Bible but there were many passages I could not understand. Christian Science is explaining these, and this is one of the strongest proofs to me that it is the truth as taught by Christ Jesus and perceived in less degree by many of the Old and New Testament writers. I am very grateful for the steadfastness with which Mrs. Eddy declared this truth that was revealed to her, and that she never wavered in her efforts to restore the "lost element of healing" (Manual, p. 17). I am grateful for the Church Manual with its rules for the protection of the truth, also for Mrs. Eddy's other writings. I am grateful for class instruction, which has enabled me to understand more of the wonderful truth, for membership in The Mother Church, and also for the opportunity to work in a branch church. I am grateful, too, for the help which we receive from the Christian Science literature and from the loving efforts of teachers and practitioners.

(Mrs.) Ricketts Scott Smith, Louisville, Ky.

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Shortly after coming here to live, through a business transaction that could not be avoided I was left alone on the farm a day and a half. A great sense of fear came over me as night approached. I seemed afraid of my own shadow and imagined all kinds of horrid things. I managed to go upstairs for our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it, meanwhile declaring the truth. The sense of fear was soon overcome, and since that time I have taken walks alone after dark without being the least timid.

I am more than grateful for the blessings that are so

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numerous to me and mine, for God's loving care and protection. Since taking up the study of Christian Science, about two years ago, both of my sons have been wonderfully blessed through their slight knowledge of the truth. I have had several physical healings, among them the healing of nervousness, and am overcoming headaches that used to be frequent, also colds, to which I seemed subject. I am very grateful for all these blessings, but more so for the better understanding of God and of man as His image and likeness. I am trying to reflect that Love which Christ Jesus revealed, to love my neighbor as myself, and to lean on God. My prayer is that all mankind may accept this truth demonstrated by Christ Jesus and made plain to us by our beloved Leader, Mrs. Eddy. I find a great deal of help in the *Sentinel* and our daily newspaper, *The Christian Science Monitor*. I am also grateful to those who have helped me in the past to see the light of Truth. I have taken no material remedies since beginning this study and find myself a happier, healthier woman.

(Mrs.) ELMIRA V. WILSON, Weehawken, N. J.

✧

While crossing a street one day I was knocked down by an automobile. One of the front wheels passed over my body right at the heart, but although the pain was very severe I did not entirely lose consciousness and was able to tell the driver my address. The owner of the automobile drove me at once to my home, and while lying on a couch I heard arrangements being made to send for a doctor. As best I could I made known my desire to have a Christian Science practitioner, and my wish was complied with. That night the suffering seemed almost unendurable, but by morning I was resting more easily, and from that time on the healing was very rapid, much to the amazement of several who had witnessed the accident and of many of my friends. For this demonstration of what Christian Science can do I am indeed very grateful.

(Miss) AMELIA KESSEL, Chicago, Ill.

I can testify as to the truth of the wonderful healing of my aunt. Half an hour after the accident I reached her home, where she lay groaning in great pain. The practitioner arrived a short time later. I saw my aunt almost daily for a week after that, and her recovery was very rapid, surprising many of her friends who knew nothing of the workings of Christian Science. I myself have been able to overcome some minor ailments through Christian Science, and several other members of my immediate family have experienced remarkable healings, for all of which I am very grateful.—(Mrs.) EDNA A. NESS.

✧

Four years ago I was in earth's melting pot from the sin of drink. I had lost friends, business, and self-respect. Through the loving patience of a Christian Science practitioner, steadfast always in the reflection of Truth, I was healed. I stand to-day a witness in the flesh that man can be born again, and that all things are possible to God. My gratitude must be expressed in good works, as in no other way can I demonstrate the new-found Principle, the Principle of the triumphant Christ.

FRANK M. CAMP, Germantown, Pa.

✧

Fourteen years ago I was led to try Christian Science through the recommendation of my vocal teacher, who was a Scientist. For some time I had been a sufferer from hip or side trouble and our family physician insisted on an operation, to which I would not consent. I was very much weakened and discouraged, and finally decided to call on a Christian Science practitioner for help. The result was that I found just what I had longed for all my life,—peace, happiness, health, and freedom from nervousness and fear. Later I had the privilege of class instruction. I did not at first see my way clear to give up my studio and devote my time to Christian Science practice, but knowing that all supply comes from God I afterwards did so and through His Love was protected in every way.

I am most grateful to Mrs. Eddy for "Science and Health with Key to the Scriptures," and all her other writings, also for the Christian Science periodicals. Now I can sing praises to God for all good in a way I never before could.

(Mrs.) STELLA W. HAINES, Noblesville, Ind.

✧

From childhood I used to study and to love the Bible. As I grew older, many perplexing questions arose about God and man. I wished to believe that man really was the child of God but could not grasp this truth, because I did not understand it. As I found no satisfying answers and no practical help in the orthodox faith in which I had been brought up, I sought in other directions—wherever I imagined I saw a ray of light.

Some years ago, when I for the first time heard of Christian Science, I felt that my prayer for light was answered. Since then I have, with steadily increasing joy and thankfulness, studied this logical and demonstrable religion, which I have found to be, not a new doctrine, but just the truth that Christ Jesus taught. Although I did not come to it for physical relief, several times I have proved Christian Science to be the best physician. Last year I had a severe attack of Spanish influenza. Through the help of a sister who is a Christian Scientist I was able, after a night of high fever, to arise and accompany her to the Christian Science Sunday service. Next day I made a voyage, and I did not have to be in bed at all. This experience has been very encouraging to me.

There is still much to overcome, but I know that all error must yield to Truth and Love. I am indeed grateful for Christian Science.

(Miss) RUTH ROCKMAN, Stockholm, Sweden.

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I did not take up the study of Christian Science for physical healing, but while studying "Science and Health with Key to the Scriptures" by Mrs. Eddy I was healed of stomach trouble, from which I had suffered since childhood. I was also healed of discontent, which was worse than the disease. I did not know what had done the healing, but kept on reading, and little by little realized that I had to put out of my thought that which was opposed to God, good. As this knowledge has become clearer, all manner of discord and disease has been overcome, in most cases instantaneously. A case of measles was overcome in one day, and high fever has been banished by declaring the "scientific statement of being," as given on page 468 of the textbook.

I could keep on telling of the many proofs of the healing power of Christian Science in my home. It fills me with awe and wonder, as I study our revered Leader's works, to think how closely she followed in the footsteps of Christ Jesus, laboring unselfishly to lead us in his path. Can we do less than try our best to follow when the way is shown us so plainly? I want to express my gratitude for the Christian Science literature.

(Mrs.) THEKLA A. OERSTED, Seattle, Wash.

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Signs of the Times

[M. R. in *Christian Work*, New York, N. Y.]

As the world goes on, man struggles again and again with the question why there is evil in the world, why there is suffering, why things go wrong, but the explanation he will not have is that God is short of being almighty. Every time a new religion comes or goes, it seems to me that our belief in God, our idea of God, grows loftier and loftier. We cannot disbelieve that God is beauty, power, and love. However difficult it is sometimes to hold on to this, we cannot give up the belief. That with our stupid, little, limited brains we should have thought of something less than God—that is not possible. All the evidence of the world will not rid our hearts of the desire at least to believe it.

How, then, can we reconcile the witness of our heart with the things we see around us? Is the fault in ourselves? Is it we who have made the world go wrong? Yes, it is. But does that satisfy? He made us, and if God is perfect, how is it He made us imperfect? If we are imperfect, how is it we are imperfect? We were given free will, and we can use it to choose wrong. But if you were perfect, would it not be a moral impossibility to choose wrong? If God gave us free will and made us imperfect, He gave us the right to choose wrong. The last solution is that evil is all an illusion, that it only exists because we think it does. We believe that. If the evil in the world is simply an illusion, how did we fall into such a monstrous error? The power to discern truth is one of the greatest powers of perfection. So we go on from step to step, and every generation that truly seeks God pushes the matter farther and farther. But though we have grown a little wiser, though our idea of God is a little nobler, though we are a little nearer to the truth, still it is not the truth itself. Yet all that we have gained has been worth while. The conviction that God is love is worth while; that evil is an illusion is magnificently worth while; that if God is absolute He must be good; a growing sense in modern minds that evil is unreal, and of eternity in what is good—all this is gain.

[*Dayton* (Ohio) *News*]

Criticism is about the easiest thing in the world to engage in. It does not require any financial backing. Many times it does not even require a reputation. It is a dangerous spirit to cultivate, for both the critic and the community; for, not infrequently, criticism once launched never can be recalled. Malignant doctrines and unfair estimates of persons and movements quite often lead to disaster; moreover, dishonest criticism is criminal.

One ought to be very sure of his ground before he undertakes to test the honor or integrity of another. It is wrong to assume that your own personal opinions or judgments are absolutely correct. Generally speaking, criticism is the outgrowth of distress or jealousy; but, of course, prompted by any such motive it never can result in any good. It is easy to criticize, but one should be very sure that he stands on undebatable ground before he assumes to guide public thought.

[*The Continent*]

Here is a flash from one of Dr. Harry Fosdick's Sunday morning sermons: "If, when you started out from home just now, you said you were going to church service, you were much mistaken. This is not church service. Church service begins Monday morning at seven. This is getting ready for it—for church service is a fight out there amid the din and dust of business, a fight for a Christian world." Is it not a pity that Christian people cannot everywhere agree to quit speaking of "services" held in the church on Sunday and always say "public worship" instead. As Dr. Graham Taylor observed years ago, the good word "service" ought never to be associated with the verb "hold;" it belongs exclusively in company with the verb "do."

[*Lewiston* (Maine) *Journal*]

Apart from the smiles of the little children, how faint a radiance shines in the faces of the passing throng. Can you tell the Christian from the unchristian? the churchgoer from the Sunday slacker? You ought to; for the business of the church is to put comfort, peace, trust, purity, joy, loving-kindness, health, and happiness where there otherwise might be worriment, fear, hatred, revenge, lust, and all manner of unselfishness and unhappiness.

[*The Biblical World*]

Church methods always threaten to obscure the church's message. We can see this as we look back over the past. We need to see it just now when we are sorely tempted to mistake activity for spiritual efficiency. Is there not danger that we are teaching people how to make other people happy without insisting that they shall be better?

Announcements

From The Christian Science Publishing Society

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

FOR a long time I have intended to tell you, as one of your army of readers, how much I enjoy THE CHRISTIAN SCIENCE MONITOR. As a student and worker in the newspaper game, as you know, I read many newspapers. But there are two that I read for edification after I have finished my dinner at night—the MONITOR and *The New York* ———. I know that I am right when I tell people that the MONITOR is the finest newspaper printed. That editorial page of yours is a college education in itself—there is nothing like it elsewhere. I am also delighted with your clean advertising policy. In fact the MONITOR is the *only* clean newspaper throughout that I have ever seen.

> SINCE I first saw THE CHRISTIAN SCIENCE MONITOR, even although not then a member of the church, I was sure of the importance and power a newspaper of its fine character could exert in behalf of humanity. The educational advantage to be gained by reading its columns is found by the readiness with which one is able to respond to questions on current events. . . . The editorials are unsurpassed for sanity and clearness.

YESTERDAY was the first time I have ever seen THE CHRISTIAN SCIENCE MONITOR as I have been abroad for many years. I know ——— well, having been invited by the ——— government to be its guest, and write of that little known country. I found more relating to that country in three copies of your paper than I have seen in any monthly or weekly periodical in this country in two years. I wonder if you fully realize what a mine of information your MONITOR is?

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

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The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JANUARY 24, 1920 NUMBER 21

Authorized Literature Is Sufficient

LOUISE SATTERTHWAITE

IN "Science and Health with Key to the Scriptures" (p. 98) it is stated by the Discoverer and Founder of Christian Science, Mary Baker Eddy, that "beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science." It is true that since its inception in 1866, as it has unfolded into further and wider usefulness, its organization, including its periodicals, has been proved sufficient, quite sufficient, for the purposes intended. This fact cannot be reiterated too often, whether to the one merely looking into Christian Science with a casual interest, to the beginner, or to the more advanced student. For the sound and right advancement in the study of Christian Science, its own authorized literature, its churches and Sunday schools, its lectures, its practitioners and teachers, constitute means which are quite sufficient whereby one may learn the Science correctly, advance in it, and amply and happily satisfy every earnest aspiration for light.

Certainly if one were learning aviation one would not take up the study of a submarine. He would wish at once to seek headquarters so far as the understanding of aviation is concerned, would demand qualified and authorized instructors and a textbook written by one who had mastered the work, and he would eschew other systems as vague, useless, untried, or empirical. He would neither care to waste time on such vagaries nor be willing to becloud or confuse his thoughts on the subject or mystify his apprehension with foolish or devious rules which might some day be his undoing.

Considering, then, the fact that foolishness is never wisdom nor the way of wisdom, it would seem strange that there are some who think it worth while to essay to prop up, as it were, the true and worthy revelation and practice of genuine Christian Science, as known through its regular channels. Various rambling philosophies with high-sounding names, false, useless, or actually erroneous sophistries, vapory speculations and casuistry about Christian Science or to some extent in line with it, will neither teach nor satisfy the one seeking divine Principle which heals. It is surprising to see on some occasions those who should know better, occupying themselves in reading and thinking about more or less mystical "times and seasons," dates past or present which claim to be vastly significant, or watching and speculating upon phenomena which are frankly material and therefore never anything else than erroneous; or perhaps going out of their way to twist Scriptural stories into weird signs and imagery which are far afield from that which is genuinely spiritual,—in other words, yielding their thoughts to a mesmerism which in many cases is not half so innocent as it pretends to be.

The teachings of Christian Science are straightforward and understandable, so that "the wayfaring men" spoken of in the Old Testament, "though fools, shall not err therein." That God is All and that God is Spirit; that this same God is good and is infinite—these foundation stones are surely of a definite character and of an unmistakable quality. The one who builds upon them in thought up to the universe, including man, as a manifestation of good and of Spirit, need not stray or waver in his reasoning. The further work of the application of these truths to everyday life means the priceless demonstration of their value and trustworthiness.

The Bible, the Christian Science textbook, "Science and Health with Key to the Scriptures," together with the other works of Mrs. Eddy and the authorized Christian Science periodicals, which are prepared designedly to teach and help all, whether the veriest child in Science or the thought which is more mature—in these and in the church activities before mentioned there are ample scope and fullest provision for every seeker who would know spiritual truth without adulteration, thereby making possible a progress as sure and as speedy as each individual is fitted to accomplish.

If one does not realize this, it may be because of the innate mental laziness of the human mind, which continually lapses and slips away from accuracy and persevering effort; or it may be that unseen arguments of evil too readily seduce the thought which is not wide awake enough nor wise enough to protect itself in its daily walk. Whether the suggestion comes through friend or stranger, whether it is audibly or inaudibly whispered that some other way or some added way might be pleasant or easy, whether the claim is made that some method will help the student to get Science or to get it more quickly, one has only to remember Christian in "Pilgrim's Progress." When he listened to these misleading guides, he found himself later in the Slough of Despond, in Vanity Fair, or in Doubting Castle, to his great hurt and detriment and waste of precious time. Cannot the child of God affirm his rightful intelligence, whereby he can know that the tried right way is the best way, and that those he finds walking steadfastly therein are the most helpful company with whom to travel.

Concerning these things there is the individual right to choose, and indeed each day, each hour, and each minute we choose whom we will serve. Therein we are our own judges, our own executioners. Paul has likened it to the one who would build upon a foundation, "gold, silver, precious stones, wood, hay, stubble." Later that which is substantial remains, while the dissolving vanishes, the builder having or not having something to show for his labor. Certainly to build mentally that which shall stand is all that is worth while, all that will help us in the hour of need.

If after considering these facts earnestly error still hints that something else is just as good, or that it is more enjoyable, the lie can be recognized for what it is, a tempter and deceiver. The wise mother knowing what is best for the child gives it nourishing food,—not that which is merely sweet and pleasant. Mrs. Eddy, for those who with childlike spirit are seeking to grow in Christian Science, has provided rightful nutriment; and nothing can prevent or seduce them from seeking and gaining it. For it is at once sufficient and adequate.

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The Need of Understanding

ALBERT H. HARDCASTLE

IN John's gospel we read that Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Before knowing anything of Christian Science most of us in reading this passage of Scripture doubted it, for we had long labored under the erroneous impression that Jesus was gifted with divine power which God does not intend all His children to possess.

The difficulty with mankind is, that through acceptance of material sense testimony as real, they are ignorant of their God-given dominion, and consequently cannot manifest it. Now, God is Truth, divine Principle, and the demonstrations or miracles performed by Jesus were the result of his understanding of and adherence to Truth, or Principle, thereby overcoming false belief. In order that mankind may gain the qualifications necessary to perform similar works to those of Jesus, the Bible informs us they must let that Mind be in them "which was also in Christ Jesus." The only way to do this is to gain the understanding of God which Christ Jesus presented, and if this is done the same kind of works will immediately follow, for divine thinking is the basis of all right activity. We cannot reap what we have not sown, but must follow the command to work out our own salvation. Mrs. Eddy, the Discoverer and Founder of Christian Science, in speaking of Jesus' earthly mission, tells us in "Science and Health with Key to the Scriptures" (p. 18), "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility."

In pondering these statements the following simple illustration presented itself to the writer. A child, when he first enters school and takes up the study of mathematics, must rely implicitly upon the teacher's instruction and begin with the simpler problems first, in order to gain the understanding necessary to solve the more difficult ones. Suppose some master mathematician should visit a school and work out upon the blackboard some very intricate problems. The children would not in the least understand how he worked them out, yet they would be amazed at his understanding and demonstration. The teacher in speaking to his class would say, "Children, when your understanding of mathematics equals that of this man you will be able to solve exactly the same kind of problems." Would it not be foolish to discourage the child with the assertion that it would be useless for him to attempt to gain that understanding?

Now it is just the same with Christian Science or the Science of Christ. Because it is based upon absolute, demonstrable divine Principle, it is as possible to solve life's problems through the power of spiritual Truth, when understood, as it is to solve mathematical problems through a correct understanding of the laws of mathematics.

Jesus was the master Metaphysician, and he solved every problem pertaining to life, even to the overcoming of death; but, as we read in Science and Health (p. 53), "his words and works were unknown to the world because above and contrary to the world's religious sense." The fact, however, that Jesus could teach his disciples to repeat his healing works, and that they in turn could teach others, proves conclusively that spiritual truth can be understood and practiced by all who are willing to meet the necessary requirements. In order to do this we must first become as little children,—receptive to truth, willing to begin with the simple problems first. Our first need is to gain a desire for true holiness, and of this Mrs. Eddy says (Science and Health, p. 326): "The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?'"

Mere declarations of Christianity or belief in Christ Jesus are of little avail unless accompanied by the proof of a life made better both physically and morally, through the power of Truth demonstrated.

Come Out and Be Separate

EVELYN SYLVESTER KNOWLES

PAUL, in his second letter to the Corinthians, after making emphatic statements and urgent appeals to overcome the carnal instincts and turn wholly to Spirit, quotes from an ancient writer this command: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." In his own struggles with and conquests of the flesh, he had proved that obedience to this command is not only a possibility but a necessity, in order even to approach the divine model set forth in the words, "the measure of the stature of the fulness of Christ." It may not be assuming too much, however, to assert that until Christian Science came, revealing more clearly the spirit of both the Old and the New Testament teachings, many of the ancient sayings, including those of the greatest of all teachers, were not spiritually comprehended in their day or ours. The text under present contemplation, for instance, was grossly misapprehended by the early Christians, who felt that to "come out from among them," meant literally to separate themselves from others whom they deemed less consecrated, and depart into places apart, whence no "unclean thing," apparently, could appear to tempt them.

We see to-day, of course, how woefully wrong was their interpretation of this truly wonderful passage. Perceiving only the letter which, according to Scriptural authority, "killeth," they missed altogether the spirit of the command which, according to the same authority, "giveth life." This misconception did indeed kill not only the ability to follow the intent of the Biblical teachings but the moral and spiritual perceptions along many lines, so that apparent obedience to divine commands frequently resulted in the destruction of the sense of morality, and the worst atrocities to which mortal mind is supposed to be heir were committed in the name of obedience to God's commands.

In the passage we are considering, who is commanded to "come out"? And from what is he to separate himself? Is it not mortal man, who is adjured to forsake his false beliefs about God, himself, and the universe? And what is this man? Surely not a material body subject to decay and death. In Proverbs we read that as a man "thinketh in his heart, so is he." The thought, then, is that which is to be held aloof from all contaminating influences, which is to abide "in the secret place of the most High." And is it not the carnal mind from which he is to "come out," which is "enmity against God," whether manifested through himself or through another? A high light is thrown upon the passage under consideration, by the fervent appeal of our Master in behalf of his precious disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

What a glowing example he set of what the answer to

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this prayer must be! Much of his time was spent in the world, among the people,—not the elect of his day, either, but the common, sinful, sick, sorrowing humanity whom he came to save. He ate with them, drank with them, visited them, always with one end in view—to save them; to save them from the very temptations which he had met and mastered; to save them from their false concepts—their fears, doubts, discouragements, and all that the carnal mind stands for. Could he have done this from the hidden shelter of seclusion? Could he have done it had he established a comfortable fireside and remained ever by it? How could he have healed the sick and sinning had he not sometimes mingled with them, encouraged their progress, sympathized with their defeats,—in short, loved the great mass of fettered humanity as never man had loved! What matter to him that the reward for this unbounded devotion was the cross! What matter that we find little crosses along our way,—mistrust, disloyalty, envy, or hatred! These are not worthy to be mentioned beside the joy that is set before us, nor are we worthy of this joy unless we can pray devoutly for our enemies as did our great Exemplar, "Father, forgive them; for they know not what they do."

The carnal mind never knows what it does. Our Leader has said in "Science and Health with Key to the Scriptures" (p. 186), "If mortal mind knew how to be better, it would be better." The best we can do is to free ourselves through true education from belief in it and thus come into the divine understanding of the one and only selfhood,—God and His perfect manifestation. We must do this patiently, persistently, lovingly, yea, tenderly and meekly, as did our Master of old, as our revered Leader in this age has done, and thank God, not for human appreciation nor for human reward, both of which may be denied us, but because of the opportunity to save mortals from themselves.

There is a phase of separateness, however, which must be preserved if we would mingle helpfully and successfully with our fellow men. It is a separation of thought, to which allusion has been made. No matter where we may have to live, no matter how undesirable some enforced surroundings may be, in thought we may still abide "under the shadow of the Almighty," in the "secret place of the most High," and this thought, safely "hid with Christ in God," will heal and bless despite all opposing circumstances and conditions. We may take it with us to the mart, the schoolroom, the bank, the office; even in the household we are often obliged to separate our thought from the conditions around us in order that it may be preserved a healing agent. But this does not signify that we are to enter a mental cloister walled by intolerance, from whose windows we peer with eyes of criticism or condemnation for those who do not think as we think—see as we see.

The only thing which we will not and should not tolerate is sin, and since Christian Science has taught us to separate the sinner and his sin from the true child of God, we must know nothing but loving-kindness and consideration for all. Be in "the world" assuredly, but "not of the world." The thought uplifted above mere material living will attract the needy, the suffering, the sin bound, to its threshold, whence the cup of cold water as well as the healing word may be administered. Then when necessity calls, go forth into the very depths of human experience and prove that nothing can contaminate one "clad in the panoply of Love" (Science and Health, p. 571), nor can aught appall him. In his effort to help others, the gold of his own human character is purified and he is propelled onward toward that perfect model, "the measure of the stature of the fulness of Christ."

Substance

FLORENCE DAVIS KELLER

A BEGINNER in the study of Christian Science was pondering the definition of substance as given on page 468 of "Science and Health with Key to the Scriptures," where we read: "Substance is that which is eternal and incapable of discord and decay. . . . Spirit, the synonym of Mind, Soul, or God, is the only real substance." She had gladly welcomed the thought of God as Spirit, the one Mind, Life, Principle; yet substance seemed somehow to present a quality which was different in character and had always been associated with the beliefs of life as material.

She persevered in her efforts to understand even a little of the truth; for it had been proved to her over and over again that the childlike seeking finds the answer to prayer for spiritual understanding in the daily activity, whatever it may be. One day as she was shopping she selected some silk, ordering the number of yards desired. When the silk came, on unwrapping the bundle she found to her surprise the silk she had selected and another roll besides. One who was admiring the beautiful folds exclaimed, "What a bargain!" "No," answered the purchaser; "some one has made a mistake and I shall return the extra roll at once." She was quietly measuring the experience up to the unfolding idea of true substance. The return of the silk was indeed a happy occasion, and the girl who had wrapped the two rolls in one bundle was made glad and grateful by the correction of the error.

That evening as the student thought over the events of the day a beautiful unfoldment came to her thought. Substance, which had in the old way of thinking seemed to be material accumulation, stood revealed instead as divine Principle, Love, operative and demonstrable in and through human affairs. She saw clearly that although anything material would be capable "of discord and decay," the spiritual would never be taken away, and must, because God is infinite, continue to unfold and increase unto the fullness of a perfect knowledge of the amplitude of ever present good. It is in the consciousness of spiritual ideas that true riches are to be found, and the abundance of right thoughts is a realization and demonstration of abundance. Substance is free. Whosoever will may partake freely of it, even as all may partake freely of thoughts of Life, Truth, and Love. Lo, this is the very kingdom of heaven, and as it fills the thought more and more, the result is even as the Master said, "All these things shall be added unto you." Abundance is a natural manifestation of the one infinite Mind, and the things which are added when one has gained spiritual understanding are the natural manifestation of supply which has its origin in the right understanding of the divine Mind and its ideas.

Desiring material things cannot possibly lead one into a scientific demonstration of supply, nor can thinking of dollars and cents liquidate a church debt; but getting the right idea of substance can do both. As divine Science explains away the belief of matter as substance, so it dispels the desire for material accumulation. Then spiritual enlightenment illumines the present problem with a light not of earth, and in this light even the commonplace objects and conditions can be seen as representative of ideas, which in their reality reflect and glorify their creator. Mrs. Eddy says, "If you will admit, with me, that matter is neither substance, intelligence, nor Life, you may have all that is left of it; and you will have touched the hem of the garment of Jesus' idea of matter" (Miscellaneous Writings, p. 74). What Jesus possessed was an abundance of spiritual understanding, and

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this abundance was ever manifest in ways comprehensive to the human need. There was bread for the hungry multitude by the sea of Tiberias, even while the Master explained to them the truth of being in words which he said would not pass away. Then again, in John's gospel we read how at the sea of Tiberias just after the resurrection, Jesus standing on the shore said unto the disciples who had fished all night and caught nothing, "Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." Wherever he was, there was abundance of healing, comfort, spiritual blessings for all; so even now it is revealed through Christian Science that God's infinitude of good flows to all mankind through the Way-shower, the ever present Christ.

Starting with one true thought about Spirit, and earnestly seeking the light, the understanding must expand until the material need is quite lost in the satisfaction of spiritual meditation and revelation. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." This seeking and finding of the kingdom is the unfailing solution to every conceivable problem of need. It is the dominion of Truth within consciousness; it is the right understanding of our Father-Mother, God; it is not a material kingdom; it is spiritual. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Christian Science makes it clear that the important point regarding a problem of want or wealth is how one thinks about it metaphysically; that is to say, how one thinks, not about the things desired or acquired, or of the abundance of these things, but about the relation of these mental demands to progress in the direction of Spirit, the only true substance. Loving good above all else and recognizing that good thoughts link one perfectly to the source whence every need is supplied, is to open wide the very windows of heaven, and thereby not only to experience an improved human condition, but to win an ever increasing understanding of the one infinite, eternal substance.

No Compromise with Error

FREDERICK M. O'MEARA

IT has, perhaps, been the experience of most students of Christian Science that on many occasions mental suggestion has silently whispered the wisdom and expediency for the solving of some problem by compromising. If they have yielded, experience has shown them in due time—if they were willing to be shown—where they did wrong. The Discoverer and Founder of Christian Science, Mary Baker Eddy, has well advised students in this regard. "You only weaken your power to heal through Mind, by any compromise with matter," she states on page 53 of "Miscellaneous Writings;" and on the first page of the chapter in Science and Health entitled "Teaching Christian Science," the student is shown the wisdom of avoiding a compromise with material means. The advice of the master Christian Scientist was clear and pointed on this subject of compromise: "No man can serve two masters. . . . Ye cannot serve God and mammon."

At the Annual Meeting of The Mother Church held in Boston, June, 1906, in the week following the dedication of The Mother Church extension the retiring president included in his remarks this helpful thought: "So we see that Christian Science makes no compromise with evil, sin, wrong, or imperfection, but maintains the perfect standard of truth and righteousness and joy" (Miscellany, p. 41). We can, perhaps, recall some instances which stand out as mileposts in our journey Spiritward, when we have refused to compromise with error's suggestions and held our ground for right, for divine Principle. In telling of one such experience to a brother Scientist, the writer was urged to give the experience to others.

Shortly after arriving in England with the Canadian Army to take up intensive training prior to proceeding on active service on the Western Front, I found myself one rainy Sunday morning in a small tent with about ten or eleven of my comrades. I was sure I needed to study the Lesson-Sermon for the day, but how to do it with a tent full of men whose acts and words up to and at that time indicated very little, if any, interest in the subject of religion, was a problem. As I pondered the seemingly puzzling difficulty, the aggressive suggestions of mortal mind that it would be quite right under such circumstances to let the Lesson go, and other arguments of a similar nature, caused a short, sharp conflict in consciousness. But the victory was soon won, and this course was followed. Taking a good-sized Oxford Bible out of my kit bag, I brought it down on my knee with a sharp bang which caused most of the conversation to be stopped, and attention to be focused in my direction. The same action followed with my Science and Health. Then after the short silence which ensued one of the boys asked me what "that book" was, referring to the Bible. I simply told him that it was the Bible, and on his further inquiry as to the "other book" I told him that it was the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I noticed and remembered later that my thought was by this time free from fear or confusion. I commenced to study the Lesson-Sermon for the day, and from then until I had finished there was not a word in that tent louder than a whisper. Soon after this one of the boys asked to borrow my textbook, and other Christian Science literature which I from time to time offered him and others was accepted with pleasure.

At another stage of my military experience when I knew I could allow no compromise with error, the superior officer with whom I was dealing for the moment wanted to classify me other than as a Christian Scientist when being "sworn in;" but by firmly holding out for what I knew to be my unquestionable right as a Canadian citizen, I was allowed my privilege of being classified as a Christian Scientist. This religious classification was, strangely enough, given continuous and frequent prominence in our Army, especially among casualties, but I am glad to say that I received only the greatest kindness and courtesy from the various medical officers under whom I came, and from the time of being taken as a casualty off a battle field of France, through the various hospitals, to my final discharge, I can recall many instances of friendly interest and several conversations with our medical officers on the subject of Christian Science. Every time we take our stand for Principle and refuse to compromise with the claim of personal sense we gain strength, clearer understanding, and more confidence.

As with individuals, so history shows the mistake of religious bodies or nations trying to compromise with error. The cause of Christianity was showing a steady and healthy growth until the leaders of Christianity listened to the argument of compromise with error suggested through the Emperor Constantine. The result was the deplorable state of thought known as the "Dark Ages," upon which no ray of light was shed until the day Martin Luther took his stand for his understanding of Principle, with these memorable

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words: "Here I stand. I can do no otherwise; so help me God! Amen!" And God did help him, as He always does those who refuse to compromise with error. Down through the ages more lights came out to shine, such as Wycliffe, Tyndale, Wesley, and the Pilgrim Fathers who would not compromise their understanding of right.

Then came the dawn of the new day, when the light of Truth was joyously received into the waiting consciousness of our revered Leader, Mary Baker Eddy, whose words on page x of the Preface to Science and Health show that the temptation to compromise was summarily dismissed. She says there, "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth. . . . By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings."

All Are Students

MARY HUDSON KEIZER

IN attempting to explain to some one unfamiliar with Christian Science what it is in our simple Lesson-Sermon that holds the wrapt attention of great audiences, I have sometimes felt the lack of a word to express it definitely. To-day I looked over a large auditorium and saw the faces of men and women turned toward the Readers, wearing a look of intense interest. I tried again to express in a word the difference in their viewpoint and that of the average large church audience. Presently I realized that the word I was hunting for was our familiar one of "student." These were all students. That explained at once the look on every face, eager, thoughtful, analytical, humble, and sometimes glorified.

The best listeners on any subject are those who are seeking to grasp the lesson that is being given out. Of all the studies that are pursued, scientific studies—propositions that will prove—are the most absorbing. Christian Science is the Science of sciences,—the study of man and his relation to God. The textbooks for this study are the Bible, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and Mrs. Eddy's other writings. Students of Christian Science go to church to learn more of this wonderful Science, which they have discovered can be demonstrated every day.

Every line of the Lesson-Sermon contains valuable information as to how these Christianly scientific demonstrations may be made more effectually and more speedily. How much more reason, then, for going to church and listening attentively than if one were just being entertained, or salving one's conscience with a duty performed. Christian Science is the practical religion of the world. Christian Scientists are students seeking to learn from the great Christ-teacher the demonstrable truths that will solve each individual's problems.

[Written for the *Sentinel*]

The Reader

C. C. BUTTERWORTH, 2D

I HEARD a gentle woman speaking forth
Stern words of Truth, awed in the utterance,
That Truth should be of so great prevalence
To heal, and she herself so little worth.

Take courage! for it is not ye that speak.
The might of Mind confirms the tender voice,
Making the poor and impotent rejoice
That God hath given His strength unto the meek.

Selected Articles

["The Comforter"—*The Christian Science Monitor*, Boston, U. S. A., Nov. 13, 1919]

It is recorded in The Acts of the Apostles that Jesus, on one occasion, after he had risen above all belief in the power of death, said to those assembled with him: "Ye shall receive power, after that the Holy Ghost is come upon you." And so, when "they were all with one accord in one place," on the day of Pentecost, "they were all filled with the Holy Ghost." Thereafter the disciples dispersed on their great mission, inspired as never before to heal the sick, rescue the sinning, and raise the dead. "The day of Pentecost" has ever since been associated with the gift of the Holy Ghost, which in the early days of the Christian church brought such spiritual illumination to the followers of Christ Jesus.

Right down through history, from that day, earnest men and women who have caught something of the meaning of the teachings of Jesus, have longed and prayed for the coming, in their own experience, of the Holy Ghost. Some of them have received a greater measure of spiritual understanding, but others have seemed to hope and pray in vain. And why? Possibly because, in the first place, they have had erroneous views about the Holy Ghost, and in the second, because of these wrong views they have mistaken the manner of its operation. Even to-day the subject to many is clothed in mystery. The very term, Holy Ghost, has to them something supernatural and mysterious about it. The majority are quite ignorant of its operation, and may even believe that it "descends" in almost fortuitous and material fashion, although they will predicate that "the gift" can only be bestowed on those who love good.

Now there is nothing at all mysterious about the descent of the Holy Ghost. Writing on page 55 of "Science and Health with Key to the Scriptures," Mary Baker Eddy says: "In the words of St. John: 'He shall give you another Comforter, that he may abide with you *forever*.' This Comforter I understand to be Divine Science." And again, in "Miscellaneous Writings" (p. 174), Mrs. Eddy writes: "The leaven which a woman took and hid in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick." Thus, divine Science is the Comforter or Holy Ghost. From this it is apparent that in order to experience the spiritually uplifting power associated with the Comforter, a knowledge of Christian Science must be gained; and this knowledge can be obtained from a study of Mrs. Eddy's works.

Before the discovery of Christian Science the relationship existing between God and man was very imperfectly understood. Between God and man there was, in belief, a great gulf fixed. God was supposed by many to dwell in a heaven afar off and separate from His creation; and it was thus only occasionally, and in an inscrutable manner, that men became aware of the presence of God and realized His power. There existed, because of the belief that man is separate from God, an undefined yet formidable barrier between God and humanity, a barrier that seemed at times to be almost, if not altogether, insurmountable and impregnable.

Christian Science comes to do away with all this. No longer is the relationship between God and man mysterious or inscrutable; the seeming barrier has been broken down forever, and man's relationship to God has been established scientifically and on an intelligible basis. Mysticism has had to give place to a rational, spiritual interpretation of being.

What, then, is the starting point? It is the understand-

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ing that God is infinite. Christian Science states the truth that there exists one infinite Principle, who is the only cause, presence, and power, and that creation, including individual man, is the expression of divine Principle. In this light there never can be any separation between God and man. Man reflects or expresses God. He is the "express image" of God, or divine Mind; and thus man is conscious of the attributes of perfect intelligence. Hence man, the spiritual real man, is harmonious, perfect, and eternal. As this is perceived, one recognizes the erroneous nature of material sense, and of mortal man. The material sense of man is a lie about spiritual man; and this false sense is overcome through the spiritual understanding of the real or spiritual man.

It will now be becoming evident what the Holy Ghost actually is. The Science of Christianity, or Christian Science, as it reveals Truth, as it makes God known as divine Principle, infinite and eternal, and reveals the unity existing between Principle and its idea, man, is the Comforter which "shall teach you all things." Knowledge takes the place of surmise, the so-called supernatural gives place to the perfectly natural, and God is inseparable from His creation. The Holy Ghost "descends," in a measure, on whoever gains some understanding of Truth. The fuller the understanding of divine Principle, the more does the Comforter abide with men. In Science and Health (p. 271) we read: "Our Master said, 'But the Comforter . . . shall teach you all things.' When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome." The great thing is to start aright by getting a grasp of the nature of divine Principle. Then progress will be certain, if Principle be adhered to. The Sermon on the Mount has its whole significance in the understanding of divine Principle, in the certainty that Principle is good and that matter or evil is a false belief of the human mind. Interpret the Sermon on the Mount from the standpoint of Principle and it becomes plain. Try to interpret it from the material, human point of view, believing in the reality and power of evil, and its teaching becomes impracticable.

The Comforter, therefore, is in the world to-day as never before. All around, the material senses seek to tell of confusion and strife, of men contending with their fellow men about the things that perish. In the midst of the seeming discord the Comforter remains, the Holy Ghost abides, with those whose understanding has been enlightened through divine Science, to encourage them, to point them ever upward, and to reveal to them the coming of the day when good will be recognized as omnipresent and omnipotent, because Principle is good.

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[Miss Evelyn L. Webb in *Missionary Herald*, Belfast, Ireland]

In a recent issue an article is quoted from the American *Christian Advocate* entitled, "The Christian Science Movement." I am appreciative of the broad and generous manner in which the writer deals with his subject from the Methodist point of view. At the same time I would point out that the writer is mistaken in his assumption that the large crowds of earnest worshipers which he describes as having seen at the Wednesday evening testimony meeting at the Christian Science church in his city are drawn there with no higher motive than to be healed of physical ailments. For if such were the case, why would they continue to attend after such healing had taken place?

It is possible that some, even many, among that congregation had come there in the first place with no higher desire than to be healed of some physical trouble,—you will bear in mind that in the days when our Master and his disciples healed all manner of diseases multitudes flocked to them for that purpose,—but it is a higher thought than merely the obtaining of physical relief which fills the Christian Science churches. It is true that Christian Scientists consider the demonstration of Christian healing as essential to the maintenance of their movement, because such healing is in obedience to the command of Jesus the Christ as a test of one's understanding of his teachings, for did not he say, "These signs shall follow them that believe"? It was looked upon as of such important bearing upon the teachings of Christianity by the writers of the four gospels, that these records are chiefly made up of accounts of spiritual healing of physical diseases.

The following paragraph from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, will show what the Christian Scientist understands to be the vital part of his religion (p. 150): "To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good-will toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

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[Lee White in *Chicago* (Ill.) *Post*]

James Moore Hickson is in our city under the auspices of the Episcopal church, for the purpose of healing the sick through faith. It is interesting and encouraging to note that Mr. Hickson and his church are recognizing that healing the sick was an essential part of the work of the early Christian church and that it should be done to-day. He is reported to have said: "Christian Science denies the reality of sin, sickness, and suffering," and "Deny the existence of evil, and you deny the need of confession of sin and a forgiving Savior."

That statement conveys a misconception of what Christian Science teaches about the reality of sin and suffering. Christian Science does not ignore sin or sanction it. It does declare that evil is not of God, and that it is therefore unreal and can be destroyed. If evil could be of God, it would be real; it would exist throughout eternity; it would be impossible to overcome it. Christian Science teaches that evil is unreal, with the same meaning that a mistake in numbers is unreal to a mathematician. Jesus taught, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

The third tenet of Christian Science, found on page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, states: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

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[Aaron E. Brandt in *Phoenixville* (Pa.) *Republican*]

The assertion by "V. N. S." in a recent issue, that Christian Scientists reject Christ Jesus and his teaching for a "belief in Mary Baker Eddy, the inventor of Christian Science," is so utterly contrary to the fact that I conclude it must have been based upon a rumor spread by some uninformed or un-

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friendly critic. In the first place, Christian Science is not an invention at all, it is a discovery of the spiritual law or truth by means of which Christ Jesus healed the sick and forgave sin. Christian Science, therefore, instead of rejecting Jesus, accepts *in toto* his teaching and practice as being in accordance with unchangeable spiritual law, applicable to all conditions of life for the purpose of correction and salvation. It follows that Christian Scientists honor Christ Jesus as no others can honor him who do not understand the law of his commandment and teaching: "Heal the sick," and, "He that believeth on me, the works that I do shall he do also." And they rejoice in his commandments as no others can who do not accept such works as a necessary part of Christian duty to-day and who give him only personal worship and homage.

There is only occasion for great rejoicing that the signs of healing which Jesus said should follow "them that believe," are following the teaching of Christian Science all over the world, in the degree that it is understood; and the time has gone by when anyone can successfully hope to hide his own shortcomings in this respect by attacking a religion that proves itself true to Jesus' teaching in precept and practice. The critic's speculation as to the personal return of Jesus would seem to be needless, inasmuch as he himself says that upon his return Jesus will give the same law that he gave before. His law has remained for every one to follow, and we have no assurance that those who will not believe in his law now, would do so upon viewing his personality. The study of law, as anyone knows, leads away from personality; and Mrs. Eddy invariably directed the attention of her following away from her personality to the Mind "which was also in Christ Jesus," and the law which revealed the operation of that Mind. "Truth," wrote Mrs. Eddy in Science and Health (p. 174), "is revealed. It needs only to be practised."

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[Peter B. Biggins in *Coronation* (Alberta, Canada) *Review*]

The clergyman whose remarks on Christian Science have been published in the *Review* tells us that his discourse was delivered in response to several inquiries concerning Christian Science. It is to be expected that a clergyman should be receiving inquiries of this sort; but it is rather unfortunate that he should give to sincere seekers for truth, information that is inaccurate, mistaken, and untrue.

He asks why Mrs. Eddy gave to Mr. Frye "her money and property, including her personal jewels and a hundred thousand dollar house on Commonwealth Avenue, Boston." The answer is simple. She did not. Mrs. Eddy left the bulk of her estate to The Mother Church in Boston. Mr. Frye received a bequest under her will. He was given the privilege of selecting some keepsakes or mementos up to the value of five hundred dollars. He was also given the privilege of occupying two furnished rooms in Mrs. Eddy's house at 385 Commonwealth Avenue, which is occupied by the First Reader of The Mother Church. Mrs. Eddy, as the active Leader of a world-wide religious movement, required many assistants to aid her in her work, and Mr. Frye was one of them. He was not a "liveried lackey," but a trusted helper.

Mrs. Eddy never was a spiritualistic medium, as the critic says. She was throughout her career consistently opposed to the teachings of spiritualism. She has devoted an entire chapter in "Science and Health with Key to the Scriptures" to this subject, and therein makes clear that spiritualism is the polar opposite of Christian Science.

The clergyman misrepresents the teaching of Christian Science in regard to sin. It would be difficult to find, outside of the pages of the Bible, a sterner denunciation of sin in all its forms, than is to be found throughout Science and Health. The critic's assumption that murder, adultery, theft, and blasphemy are overlooked or justified in Christian Science, is erroneous. The effect of Christian Science is seen in the reformation of criminals, the cementing of home ties, the healing of all phases of sin as well as disease. Christian Science promotes chastity and purity. This again results in clearer thinking, broader vision, and good will toward men. Christian Science does not, as the critic says, deny mental development, but insures it in the most effectual manner.

Christian Science encourages reliance on the unseen realities of being, on those things which, as Paul tells us, are eternal. It therefore lessens one's dependence on material things,—on those things which are evident to the material senses. This does not mean, however, that Christian Science puts the bodily senses out of commission, as the critic mistakenly asserts. Christian Science does not do away with nor destroy useful human functions or faculties, but promotes their healthy action. Many people who have come to Christian Science with impaired sight and hearing, have had these faculties restored through Christian Science.

The critic errs when he hints that according to Christian Science doctors and nurses are "a lot of scoundrels." As Christian Scientists we respect the better class of physicians, while we do not agree with their system of healing. Mrs. Eddy's tribute to the work of Florence Nightingale, on page 385 of Science and Health, clearly indicates the respect she entertained for all worthy humanitarian efforts.

The critic says of Mrs. Eddy, "I can see no evidence in any of her works about the worship of God." If by this he means the details of the public religious services of The Christian Science church, he will find these outlined in the Manual of The Mother Church. Apparently he means this, since the worship of God in consecrated daily living is the one perpetual theme resounding throughout Science and Health and all of Mrs. Eddy's other writings. It is this kind of worship which, according to Christian Science, is of prime importance. "It is sad," Mrs. Eddy has written on page 40 of Science and Health, "that the phrase *divine service* has come so generally to mean public worship instead of daily deeds." In fact, Christian Science in its teaching and practice conforms to the standard presented by Christ Jesus in the fourth chapter of John's gospel, in these words: "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

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[Addington C. Cronk in *Halifax* (England) *Guardian*]

My attention has been drawn to several slurring statements in a recent issue with regard to Christian Scientists, who are there described as "financial" healers, drawing "money from people they are supposed to heal," and so forth. May I be permitted to point out that one of the tenets of the Christian Science church is as follows: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). The by-laws of this church also provide (Manual, Art. VIII, Sect. 22) that a Christian Science practitioner "shall reasonably reduce his price in chronic cases of recovery, and in cases where he has not effected a cure. A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good."

Thousands of people are healed by Christian Science and these very gratefully pay the fees charged, which are usually similar to those of an ordinary medical practitioner.

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE, Editor ELLA W. HOAG, Associate Editor

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Editorial

Living Stones in a Spiritual House

PETER begins his epistle with an invocation of blessing because of the living hope established by the resurrection. He says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Very soon in his discourse he begins to develop an illustration of the facts of life from the building of the temple, whose stones were cut to their proper pattern in the distant quarries and required only to be set in place by the builders. It was said that one stone rejected by the workmen became an obstacle and an annoyance until at the very last its place was found for it; hence the words of the psalm: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."

Speaking of the graciousness of the one whom he had once so clearly identified, saying, "Thou art the Christ, the Son of the living God," Peter invites those with newborn desire for purity to come to the Christ; "to whom coming," he says, "as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

To human sense, that views humanity personally, the metaphysical meaning of the apostle is not discernible. Even history would make us believe that there never has been equality of opportunity for all men, never an equitable sharing of good. Its testimony is that always there have been prince and pauper, ruling house and serf, opulence and penury, arrogance and servitude. The conception that Christ Jesus introduced was revolutionary in this respect, that it caused old things to pass away. Not through catastrophe, however, but through enlightenment do all things become new, and the change is well expressed by Paul when he says that the Christian should "serve in newness of spirit, and not in the oldness of the letter;" or declares that we "should walk in newness of life." Simply expressed, the newness is in our expecting good from Spirit and no longer from matter, looking for praise from God and not from men, and finding our life not in the body but in sonship with God.

When Peter speaks of redeemed men and women as living stones built into an unseen temple, he certainly takes away the sense of human inequalities, of high and low, of grandeur and despair, presenting rather orderliness and usefulness, a place for every one and a fitness for each one, without interference of one with another. Paul uses this same figure when assuring the Ephesians that they are no longer outsiders but belong in "the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The stone in its proper place both supports and is supported. It is integral with the whole, which would be incomplete were there a vacancy where this particular stone should be; and yet individuality is preserved. So likewise in true life, the whole of good is manifest through many individual ideas, all dwelling together in unity. Is not this the temple of God, "an house not made with hands, eternal in the heavens"?

Christian Science has come to comfort, correct, heal, regenerate, and unify mankind by leading men from sectarian tabernacles and medical camps wherein they dwell in fear, back to the simplicity and unity and friendliness of primitive Christianity. Concerning this our Leader, Mrs. Eddy, says in her sermon on "Christian Healing" (p. 3): "The primitive privilege of Christianity was to make men better, to cast out error, and heal the sick. It was a proof, more than a profession thereof; a demonstration, more than a doctrine. It was the foundation of right thinking and right acting, and must be reestablished on its former basis. The stone which the builders rejected must again become the head of the corner. In proportion as the personal and material element stole into religion, it lost Christianity and the power to heal; and the qualities of God as a person, instead of the divine Principle that begets the quality, engrossed the attention of the ages."

It is quite evident that differences of opinion among men concerning the quality as yet outside of their experience must operate to establish on earth bigotry, division, and human warfare; whereas unity in obedience to Principle so operates as to qualify the obeyers to become manifesters of the quality. "As many as received him, to them gave he power to become the sons of God," says John. In like manner in this day Mrs. Eddy gives her testimony to the same truth, saying (Miscellaneous Writings, p. 196), "The sweet, sacred sense and permanence of man's unity with his Maker, in Science, illumines our present existence with the ever-presence and power of God, good. It opens wide the portals of salvation from sin, sickness, and death. When the Life that is God, good, shall appear, 'we shall be like Him;' we shall do the works of Christ, and, in the words of David, 'the stone which the builders refused is become the head stone of the corner,' because the 'I' does go unto the Father, the ego does arise to spiritual recognition of being, and is exalted,—not through death, but Life, God understood."

WILLIAM P. MCKENZIE.

The One Way

Two ways appear to present themselves to men in the walk through life. There is the straight and narrow way of divine Principle, demanding obedience to right, and there is the so-called broad and easy one wherein it is believed one may walk with comfort and pleasure, without care and without concern. Christians have for centuries proclaimed aloud the virtue of the first and the wrong of the second; but because of a lack of understanding of the nature of both, the teachings of the schools have fallen far short of definite instruction as to the manner of or the reasons for seeking the one or avoiding the other. While it is conceded by all that Jesus walked in the narrow way and declared that all who would live in obedience to God and so obtain heaven must follow him, human thought in its consent to an admixture of good and evil has lazily believed that the two paths could be in some way conjoined. Christian Science, however, shows conclusively that they can never really touch each other at any point. Being entirely different in purpose and in destination as well as in manner of progress, they diverge from the outset.

In Science and Health (p. 242) we read: "There is but one way to heaven, harmony, and Christ in divine Science

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shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses." This defines the one perfect way so simply, so clearly, that none need ever again question its nature or how to find it. While Christian Scientists undoubtedly accept the truth of this definition, there still remains the necessity of proving their understanding of it by walking in this way. When one is quite convinced that this is indeed the path to heaven, it would seem the simplest thing imaginable to choose it always and always to walk in it.

To the human sense this, however, seems difficult, since the rule thus stated not only demands the acceptance of and obedience to the demands of divine Principle, but also involves the consequent recognition and rejection of all the claims of materiality. Because of this it appears to take time to learn to remain steadfastly in the path of righteousness. Many a side trip is made into the bypaths of what is denominated the broad and pleasant road—but this way, it should always be remembered, inevitably leads to destruction. It goes without saying, that it is only as divine Principle is understood and so seen as the alone desirable that there will be a sufficient earnestness of purpose to hold one ever to the exact, undeviating, but nevertheless all-loving way of Principle.

As we accept this way and traverse it, we see with ever increasing clearness that a constant guard must be kept lest blinded to the necessity of watchfulness we may misread some guidepost and so seem temporarily to lose the way. In "Miscellaneous Writings" (p. 205) Mrs. Eddy writes, "Mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to heaven,—the hinge on which have turned all revolutions, natural, civil, or religious, the former being servant to the latter,—from flux to permanence, from foul to pure, from torpid to serene, from extremes to intermediate." Now this "from extremes to intermediate" is a wonderful aid to a correct discernment of the difference between the right and the wrong way. The right way is ever calm, unfaltering, perfect. Since the wrong is entirely outside of and apart from Principle it is without law, without fixity, without stability, without any right guidance. Since it has neither foundation nor security, it is always unstable and is ever flying from one extreme to the other. Confronted with its own false claims in one direction it is forced to seek refuge in an opposite, where its claims to reality and satisfaction are again uncovered and proved powerless by the steady power of Truth which moves on unchanged in the intermediate way.

For example, suppose the endeavor to walk in the straight way of Principle has uncovered the falsity of contemplating existence from the standpoint of self-righteousness. Immediately there is the tendency to rush to the other extreme of self-depreciation. Now both self-righteousness and self-depreciation are arrogant claims to a false selfhood in matter, and are the extremes of the way of death; while just at hand is always the intermediate way of Principle, the way of Life, with its perfect presentation of the real, God-made, God-governed selfhood, in Spirit, not in matter. These extremes of error claim to be many, but the intermediate is always at hand, always present to deliver with its all-powerful truth from every false tendency; and the fuller the understanding of Principle the more quickly are the extremes of error detected and rejected and the intermediate seen and embraced. Thus may the one way be lived and demonstrated and the goal of heaven finally attained.

ELLA W. HOAG.

Among the Churches

Current Notes

PARIS, ILLINOIS.—The edifice of First Church of Christ, Scientist, erected in 1916 at a cost of approximately thirteen thousand dollars, was dedicated free of debt at a special service held at the church Sunday evening [Nov. 2]. There was a good attendance.

As early as 1896 a few people experienced the benefits of healing through Christian Science, and during the next four or five years meetings were held at the homes of those interested, at the Women's Club rooms on the west side of the square, and at the Masonic Temple, corner of Main and Washington Streets. From 1907 to 1912 no public services were held. Interest was again revived in 1912, when a group of ten Scientists met during the subsequent four months at the homes of its members and also at a musical studio on the south side of the square. In March, 1913, rooms above the Citizens' Bank were engaged for services, and it was during the occupancy of these rooms, on April 30, 1913, that the Christian Science Society was organized. The first public Christian Science lecture was delivered at Shoaff's Opera House on April 22, 1914.

In July, 1915, a building fund was started. A Christian Science Sunday school was organized the following September. In December of the same year the lot for the present church site on East Court Street was purchased. On January 26, 1916, the Christian Science Society was dissolved and application was made under the laws of Illinois for the incorporation of "First Church of Christ, Scientist, of Paris." The articles of incorporation were received the following month. In the spring of 1916 ground was broken for the new church, and on July 10 of the same year the corner stone was laid with appropriate ceremony. The first service was held in the building October 8, 1916.—*Paris Gazette.*

LOCKPORT, N. Y.—Members of Second Church of Christ, Scientist, were present in a body at the formal opening service held yesterday morning [Nov. 16] in the new edifice on East Avenue.

This church was organized on June 9, 1897, and two years later, on September 5, it was incorporated. During the time their new home was being built the members worshiped in Prospect Hall. Some weeks ago the new building was opened and prior to yesterday services were held in the basement. The services yesterday were the first in the church proper. The church and its furnishings cost $12,500. The auditorium has a seating capacity of two hundred.

Buffalo News.

HAMILTON, ONTARIO.—First Church of Christ, Scientist, has purchased the Unitarian church building, on Main Street, East, near Walnut Street. For more than ten years the Christian Scientists have held their services in the building on Jackson Street, West, formerly used as the Central Presbyterian Sunday school and now owned by the Bank of Hamilton. A few years ago a site for a church was acquired on Burris Street, but the Bank of Hamilton's requirement of the Jackson Street premises made it necessary for the Christian Science congregation to find a new home sooner than was anticipated. The Main Street building, which has passed into the ownership of the Christian Science church, is centrally located and handsomely furnished. It is the intention to make alterations at the front and back of the building that will add considerably to the present seating accommodation.—*Hamilton Times.*

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The Lectures

Los Angeles, Calif. (Second Church).—John Randall Dunn, lecturer; introduced by Robert S. Stearns, who said in part:—

At the present time when the world is in a state of turmoil, the aftermath of the great war, as evidenced by strikes, cries of high cost of living, and such like, it is well to ponder and analyze the condition of thought which causes these things. It is evident that we do not understand God if we think that He has knowledge of all this evil, because we are told, "Acquaint now thyself with him, and be at peace;" that is, if we understand His nature to be, as John described it, "love," then it becomes clear to us that it is impossible to ascribe to Him the knowledge of anything but good. The Bible states that God is "of purer eyes than to behold evil," so we become convinced that this wrong condition comes from lack of understanding God.

Mrs. Eddy clearly foresaw these evils and she states in Science and Health (p. 223): "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until 'He come whose right it is.'" All we need to know is that truth will triumph, and our part in the triumph is to reflect truth instead of its opposite, error.

Memphis, Tenn. (First Church).—Ezra W. Palmer, lecturer; introduced by E. N. Dietler, who said in part:—

The world is to-day in need of right thinking more than any other one thing,—the right thinking that is the reflection of God, Mind, in human affairs. This right thinking is the constant demand of Christian Science, because its premises require exactness for demonstration.

Christian Science is the law of God, and its practice is the application of this law to human thinking. From this it follows that the more one understands about God's law, the law of good, the more he will be able to help bring about a correct solution of the problems confronting the world. In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mary Baker Eddy, its author, tells us on page 505 that "understanding is the line of demarcation between the real and unreal." Christian Scientists, in proportion to their ability to prove this statement, are helping to straighten the seemingly tangled skein of human affairs.

Port Clinton, Ohio (Society).—John W. Doorly, lecturer; introduced by James L. Horth, who said in part:—

Although at first thought it may not seem true, yet man is ever striving to live in harmony with himself, his fellow men, and his God. If asked, Can this state of perfect harmony be attained on earth by man? most of us would answer that not much progress has been made in this direction. In Christian Science, however, we learn how this can be done; that is, by following the laws laid down and demonstrated by Jesus Christ and explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. In this textbook on Christian Science Mrs. Eddy says on page 169, "Only the action of Truth, Life, and Love can give harmony."

Omaha, Neb. (First Church).—Virgil O. Strickler, lecturer; introduced by Judge George A. Magney, who said in part:—

We are taught in Christian Science that both the sick and the sinning may be healed by the same spiritual law. It is doubtless true that most of those who are now interested in Christian Science, were first induced to investigate it because of the hope of relief from physical suffering; and yet it is also true that most of the opposition to Christian Science has come from those who object to, or do not believe, this teaching. Christian Scientists try to find no fault with those who oppose this method of healing, because many of them did likewise before they understood the divine Principle involved. They do not proselyte and they never urge their religion upon others, but they are always glad to help those who may be interested to learn something of this divine law, the knowledge of which has brought so much health and sunshine and happiness into their own lives.

The Savior commanded his followers to "preach the gospel" and "heal the sick;" and he also said, "He that believeth on me, the works that I do shall he do also." Christian Scientists rely on this promise, and they have learned that when they understand the spiritual law, through which Jesus healed the sick, and properly apply it, they can heal the sick also. There is nothing new in all this. All that Mrs. Eddy did when she wrote and published "Science and Health with Key to the Scriptures," was to make plain the teachings of the Savior and the spiritual import of the Bible.

Edmonton, Alberta, Canada (First Church).—Charles I. Ohrenstein, lecturer; introduced by St. Clair Blackett, who said in part:—

To-day humanity is in a state of flux, the world is in turmoil, the old order of things is changing, and man's relationship to man and the state is assuming an entirely new aspect. Just what the new order is to be and how it is to be worked out is at present engaging the best thought of the ablest minds the world over. Students of Christian Science, however, feel no doubts as to the final issue; for error in all its many phases is being uncovered, and omnipotent Truth will finally prevail and bring order and harmony out of apparent chaos; and they are sustained in this understanding by millions of people who, if not professed Christian Scientists, are at least thinking according to its ethics.

The great longing of mankind to-day is for some solution of the tangled skein of life. The belief in sin, disease, and death and their concomitant evils,—selfishness, envy, fear, and oppression,—has thrown the world into strife and turmoil. It is the remedy for this discordant condition that the world is groping for and, if I do not mistake the signs of the times, demanding to-day.

Some wise writer has stated that man is naturally religious. I think that statement is true and, if so, the need is for a religion that will fulfill in the lives of men and women here and now the many promises of God to be found in the Bible from Genesis to Revelation. The desire for health, happiness, and the opportunity to enjoy the fruits of his labor is legitimate, and Christian Science declares that it is man's eternal right.

Christian Science has been called a common sense religion. It is that and more; it is not a theory, but a practical, demonstrable possibility.—*Edmonton Journal.*

New York, N. Y. (Second Church).—William D. Kilpatrick, lecturer; introduced by Miss Winifred Root, who said in part:—

How many times in the midst of sickness or other trials we have received the cold comfort of being told that we must be hopeful, that we should hope for a happy solution of our problems, without any accompanying assurance that this effort of moral courage may not be in vain. Those, however, who have placed their hope in God, instead of in a kind fate, and have felt a degree of faith in His goodness and in His power to care for His children, have found, through experi-

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encing some relief from fear and uncertainty, that their faith has carried them one great step toward the final source of salvation. Nevertheless, how often at a testing time blind faith has cried out, "Lord, I believe; help thou mine unbelief."

Notwithstanding the seeming lawlessness and discord of human existence, man's divinely derived instinct for harmony and perfection could not be submerged. The spoken and unspoken demand for an understanding of God, man, and the universe, which would bring with it a certainty of indestructible life, health, and happiness, has never ceased. In this scientific age the supreme and satisfying answer to this demand has come through the discovery, demonstration, and establishment of Christian Science by Mrs. Eddy. This Science of Christianity reveals anew the eternal unity of God and man as taught by Christ Jesus, and explains this spiritual fact in a way that all may understand and demonstrate in the healing of fear, sin, and disease.

BERLIN, N. H. (Society).—Mrs. Blanche K. Corby, lecturer; introduced by Mrs. Mabel S. St. John, who said in part:—

Every time a Christian Science lecture is delivered in a community, that community is benefited, because we usually have what is known as a representative audience,—people assembled from the various walks of life. As a community is made up of individuals, to the extent, therefore, that each one present is helped or healed by the truths poured into his waiting thought, just in that proportion is the lecture a blessing to the whole community. Christian Scientists are so grateful for the health, happiness, and peace daily brought into their lives by the teachings of Christian Science that they would gladly share these blessings with their friends and neighbors.

SAN FRANCISCO, CALIF. (joint lecture).—Prof. Hermann S. Hering, lecturer; introduced by Cyrus S. Rogers, who said in part:—

One of the characteristic and hopeful signs of our time is the disposition of people everywhere to examine and re-examine their beliefs and opinions and to give free thought to questions engaging their attention, independent of tradition or human organization. In order that one may not be hindered in this process, it is necessary to have accurate and reliable information. Your presence here indicates your desire to obtain such information on this greatest of all subjects. Many superficial and false reports and half truths have been given publicity and currency concerning Christian Science. Perhaps no subject has ever been more misrepresented or misunderstood; hence the need of these lectures.

NEWCASTLE-ON-TYNE, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by T. E. Davidson, who said in part:—

Christian Science is what its name implies; namely, the Science of Christianity. It makes tremendous claims and should therefore be seriously inquired into. It is most important that any statement concerning it should be accurate and no one knew this better than did Mrs. Eddy, the Discoverer of this truth and Founder of the movement. Christian Science differs from many other forms of belief on at least one point: it does not ask anyone to believe it—but to prove it.

Paul invites us to "prove all things; hold fast that which is good." A statement that is capable of proof is surely scientific, and a statement based upon the words and works of Jesus the Christ is surely Christian. Mrs. Eddy says, "The student will prove to himself, by small beginnings, the grand verities of Christian Science" (Science and Health, p. 384). Civilization built upon materiality is giving way, and Christian Science comes to remind us that love is not a mere sentimental emotion, but a great spiritual fact backed by all the power of Omnipotence, and that upon a proper understanding of the divine Principle, Love, depends not only the health of the individual but the true peace and prosperity of nations.



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Tucson: Masonic Temple, 8 p.m., Jan. 29.
CALIFORNIA—Brawley: High School Auditorium, 8 p.m., Jan. 30.
Glendale: Church Edifice, California and Maryland Avenues, 3 p.m., Feb. 1.
Los Angeles (joint lecture): Shrine Auditorium, West Jefferson Street, 3 p.m., Feb. 1.
Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., Jan. 29 and 30.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 3 p.m., Feb. 1, and 8 p.m., Feb. 2.
San Francisco (Fourth Church): Dreamland Rink, Steiner Street, between Post and Sutter Streets, 3 p.m., Feb. 1.
Santa Cruz: High School Auditorium, 8 p.m., Feb. 2.
Stanford University: Women's Club House, 8 p.m., Feb. 5.
Vallejo: Masonic Temple, 8 p.m., Feb. 9.
Venice: Church Edifice, Second and Brooks Avenues, 8 p.m., Feb. 3.
Watts: Odd Fellows Hall, Tajaupa Street and Roselli Avenue, 8 p.m., Feb. 2.
CANADA—Toronto, Ontario (joint lecture): Massey Music Hall, Shuter Street, 3:15 p.m., Feb. 1.
COLORADO—Pueblo: Grand Opera House, 8 p.m., Feb. 5.
CONNECTICUT—Winsted: Church Edifice, 75 High Street, 8 p.m., Jan. 30.
FLORIDA—Miami: School Auditorium, Avenue C, 3 p.m., Feb. 1.
West Palm Beach: Rialto Theater, Narcissus Street, 3:30 p.m., Jan. 25.
ILLINOIS—Chicago (Sixth Church): Church Edifice, 11321 Prairie Avenue, 8 p.m., Feb. 2.
Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 3:30 p.m., Feb. 1.
IOWA—Cedar Rapids: Church Edifice, 1242 Second Avenue East, 8 p.m., Jan. 29.
Charles City: Church Edifice, Hulin and Milwaukee Streets, 3 p.m., Feb. 1.
KANSAS—Abilene: Lyric Theater, 3:30 p.m., Feb. 1.
MICHIGAN—Detroit (First Church): Church Edifice, Cass and Hancock Avenues, 8 p.m., Jan. 30.
Detroit (Second Church): Church Edifice, East Grand Boulevard, near Jefferson, 8 p.m., Jan. 29.
Detroit (Third Church): Duplex Theater Building, 3069 East Grand Boulevard, 8 p.m., Jan. 27.
NEW YORK—Albany: Odd Fellows Temple, 46 Beaver Street, 8:30 p.m., Jan. 27.
Auburn: Auburn State Prison; also Church Edifice, 193 Genesee Street, 4 p.m., Jan. 25.
Bath: Court House, 8 p.m., Feb. 1.
Elmira: Colonial Theater, 3:15 p.m., Feb. 1.
Ithaca (Cornell University): Barnes Hall, The Campus, Cornell University, 8:15 p.m., Jan. 25.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Jan. 29.
RHODE ISLAND—Providence: Church Edifice, Prospect and Meeting Streets, 8 p.m., Feb. 2.
TEXAS—Corpus Christi (First Church): High School Auditorium, 3 p.m., Jan. 25.
San Antonio: Beethoven Hall, 8 p.m., Jan. 23.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

When Christian Science was first brought to my notice in 1915, I had just come out of a hospital, where I had been treated for a complete nervous breakdown. I had been made to understand that if I hoped to find relief from this trouble I must fight it myself, through will power, and that I must have "a more optimistic view of life," but this seemed impossible. I had no near relatives, was lonely, poor, scarcely able to work; and I was so unhappy that it hardly seemed worth while to struggle against such seemingly overwhelming odds. I had been brought up in an orthodox church, but had completely lost interest in it, although I had not ceased to pray in the only way I knew. God seemed to be very far away, but in my extremity I turned to Him for help, knowing that I could do nothing myself. The life that I had been trying to live had proved a failure, and I had no wish to live for myself any longer.

It was not long after this that Christian Science was brought to my notice. "Science and Health with Key to the Scriptures" by Mrs. Eddy was lent to me, and I began to read it. From the first moment it seemed as if a door leading to a new and better world had been opened for me, and I read eagerly as I had never read in my life before. I had no thought of the healing which Christian Science had to offer, but wanted to know God. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I soon realized the fulfillment of this promise, for after reading Science and Health I found to my joy that I could eat anything I wanted without discomfort. I had also been healed of severe headaches and biliousness, which had troubled me since childhood, and other ailments were fast disappearing. Needless to say, I began to be happy and grew stronger every day. I had found the "optimistic view of life," but it was not the old life—not material, but spiritual, the life that is "hid with Christ in God." It had not been will power that had brought me such peace and joy, but it was seeking to know and to do God's will which had wrought the miracle.

I have no words that can adequately express my gratitude for all that Christian Science has done for me. It has revealed the power and loving-kindness of God; it has taught me that He is ever present, and that where He is there can be no evil of any kind, for He is All-in-all. It has healed me of many doubts and fears, of physical weakness and seeming lack of supply. One by one I find the problems of my daily life solved in a beautiful way.

With deep gratitude to all who have helped me in my search for Truth, and to Christ Jesus and our beloved Leader, I offer this testimony, hoping that it may help some one to find happiness and peace as I have found them in Christian Science. I am daily trying to express my gratitude to God in thought and deed.

(Miss) Mary L. Tillinghast, Baltimore, Md.

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A wonderfully quick healing was experienced by me through Christian Science a few years ago. While at the main railroad station I slipped, injuring my left foot so that I was unable to stand upon it and suffered intense pain. Soon I lost consciousness. Shortly after I came to, I was able to go home in a car, supporting myself on my umbrella. The foot was blue and very much swollen, and that night my suffering was terrible. The next day I was fully resigned to my fate. In the evening, however, when my sister, who is also interested in Christian Science, came home, I requested her to go to a practitioner and ask for help. When she returned and joyfully exclaimed, "All will be well," I took courage and began to study the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Scarcely a quarter of an hour later I felt like another person, and with the assistance of a cane was able to walk across the room. By the next evening the pain had entirely vanished, and I was able to walk as usual.

I am unspeakably thankful for this wonderful proof of the power of Truth, and grateful to our dear Leader, who through her clear understanding and her great work brought to humanity so many blessings. It is my endeavor to gain constantly in the knowledge of this beautiful teaching.

(Miss) Elisabeth Dwenger, Hamburg, Germany.

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Eight years ago, while in a disheartened condition due to the inability of the medical profession to give my wife more than temporary relief from a condition of sickness that had troubled her for some time, we were led to read the testimonies in some Christian Science literature that had been left in a public place, and after doing so were ready to seek health and peace of mind in Christian Science. We purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and from that day to this have relied upon God to help us with every problem. Many healings have been effected for us through the power of Truth; stomach and bowel disorders, boils, rheumatism, neuritis, headaches, sprains, and fever symptoms, have been overcome. Many friends have seen the hand of God in our life and they, too, have turned to this truth and had wonderful demonstrations of God's love and care. The gradual putting off of the old man and putting on of the new is the great cause for gratitude and rejoicing.

To Mrs. Eddy, who has made it possible for me to appreciate and know God, through her interpretation of the Bible as given in her writings, and to the friends who have helped me and mine, I wish to express my sincere gratitude. God has indeed shown me the way, through Christian Science, to health and happiness.

Harry C. Browne, New York, N. Y.

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It is a joy for me to relate how I in a wonderful way came in contact with Christian Science. Having sought Truth from childhood I never became satisfied until I learned to know Christian Science. A neighbor told me that she in Stockholm, some four hundred miles away, had met with Christian Scientists, who healed the sick with the Word of God. Very soon I met a Christian Scientist here in my own town. She gave me some little pamphlets, translated into Swedish, to read, and answered my questions. I am grateful to have found Truth, and have become glad and satisfied. Also through Christian Science I have gained perfect freedom from a very painful ailment in my tongue for which during eight years I sought the help of distinguished physicians and surgeons, but in vain. I am indeed grateful to Mrs. Eddy, who labored to show us the way.

Mrs. Ingrid Ling, Östersund, Sweden.

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Just before I left England for Canada in 1911 a sister told me about Christian Science and gave me a copy of Science and Health. I little thought then that this book would become my dearest possession. In addition to this, the literature was sent to me regularly and always read, not in the expectation of receiving healing but simply because I was interested. Soon I found my health much improved.

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Seventeen years had been spent in trying to find relief from neuralgia in the head. To sense the pain was intense. Eleven doctors and specialists were consulted and massage and electrical treatment tried. Finally I was sent to Switzerland for six months. I certainly worked hard to regain health but even with all this care was often obliged to take to my bed. I am thankful to say I was healed through reading Science and Health and was greatly helped by the articles in the periodicals. I have also found much comfort from our hymns. I can now eat anything with impunity. Influenza was a yearly visitor, always keeping me in bed for at least ten days and it would be three months before I was entirely over it; but the first attack after I came into Science was overcome in one day and there has been no return. An abscess in the ear was quickly healed but it left me deaf in that ear. Three weeks later, while studying the Lesson-Sermon, I found I could hear the clock tick in the next room. Many other beautiful healings have been experienced; burns, cramp, poisoned hand, and irritation at noises have been overcome.

Far above the physical healing is the spiritual understanding one gains through the study of Christian Science, and the totally different outlook on life. I could not live our life on the prairie without it. I am most grateful to Mrs. Eddy for her loving perseverance in working to show us how to help ourselves in spite of the opposition she had to contend with. For all our literature and for the great privilege of being able to help others and for membership in The Mother Church, I am also grateful.—(Mrs.) FLORA HARTSHORNE, Neosho, Saskatchewan, Canada.

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The study and application of Christian Science has done much for me, mentally, morally, physically, and spiritually. It has healed me of bowel disorder in a very aggravated form, stomach trouble, rheumatism, backache, and piles, and has supplied every need which has presented itself. It is slowly but surely freeing me from fear, worry, and a sense of human responsibility, by giving me more faith in and understanding of God. My children have been healed of many ailments through the help of a practitioner. Whooping cough, fever, measles, chicken pox, and croup have been overcome. My baby was healed of falling fits through my own understanding of the truth.

I am deeply indebted to our beloved Leader, Mrs. Eddy, and thank all those who have helped me to a better understanding of God.—(Mrs.) IDA GROTE, San Antonio, Texas.

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About eight years ago I took up the study of Christian Science more for the purpose of learning the facts about it than for any other reason. I was, however, at that time in bondage to various diseases, two of which were pronounced absolutely incurable by medical and surgical authority,—a valvular leakage of the heart and a serious condition of hernia. I studied the letter of Christian Science thoroughly and as best I could imbibed the spirit, with the result that I soon learned man's relation to God. All fear of the effects of overexercise or heavy labor left me, and all dread of these so-called incurable conditions was forgotten, so great was my interest in the newly found truth which I now know was making me free from all bondage.

One morning I forgot to put on the appliance which for four years I had been compelled to wear continually while on my feet. For the past three years I have had no use for it, as I am perfectly healed, not only of the rupture, but of the heart trouble as well. I am able to do any kind of hard work without inconvenience and can "run, and not be weary." While I cannot but be filled with gratitude to God for these healings which mean so much to me, yet I am much more grateful for that love for all His children, the love which makes us free. I am thankful every hour that He gave this blessed message of freedom to one who was so fully equipped by divine Love that she could give it to a waiting world. My wife and I rejoice in our membership in The Mother Church, also in the branch church of this city.

IRAM D. BREWER, San Bernardino, Calif.

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Christian Science came to me at a time when I felt a most urgent need for a religion. I had completely lost faith in the churches I had attended and finally gave up reading the Bible. One day I accepted an invitation to attend a Sunday morning service at the Christian Science church, and I was wonderfully rewarded, for during that service I knew that I had found the church and the religion I had been looking for. I wish to express my thankfulness to God and my gratitude to Mrs. Eddy, our revered Leader, for our textbook, "Science and Health with Key to the Scriptures," which has been the means of my gaining such beautiful light from the Bible, and has blessed me with the wonderful privilege of becoming a member of our local church and of The Mother Church.

I know that Christian Science heals, for it has been my only physician during the past ten years. I have been healed of severe headache, colds, tonsillitis, ulcerated teeth, and a severe case of fever. The fever was allayed almost instantaneously when treatment was given and I was in bed only a few days. I have also witnessed many healings in my mother's family,—boils, grippe, neuralgia, and a very severe scald having been overcome. I have been enabled many times to overcome the sense of financial limitation, and have been wonderfully protected through the knowledge of the ever presence of God. The spiritual uplift has been beyond all expectations. For the beautiful and ever increasing unfoldment of the truth, I am sincerely grateful. During this last year I have had the wonderful privilege of class instruction, for which I can never find words to express my gratitude. I have learned how to count my blessings, and each day brings greater joy, for Christian Science meets my every need. I am so grateful for our Sunday school, in which I have the privilege of teaching. With every lesson and every Sunday come greater light and understanding. I have about nine miles to drive to church, and the guidance and help of God in enabling me to be in my place on Sunday morning has brought great joy to me.

I have improved in health, happiness, and every way, and my growth in Christian Science has been tenfold during the past year.—(Mrs.) DOROTHY L. STEPHENS, Bethel, Kan.

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In hurriedly running down the stairs one day I missed a step, and was thrown violently to the bottom. At first I could neither move nor speak, so my son-in-law helped me to a seat and then turned to the telephone to ask for help from a Christian Science practitioner. As he did so, I left the hall and was soon on my way to church. There was no sense of pain until I tried to reach back for some books and then it was great; also breathing was painful. I tried to hold fast to the truth of being, but the suffering continued, until on the tenth day I was led to study once more the Lesson-Sermon "Are Sin, Disease, and Death Real?" I was able to get the connection between the Bible and Science and Health references in each section intelligibly and when I thought of myself again the pain was gone. I am learning that hurrying

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through the lesson to get to other work and studying it are entirely different in effect.

Twenty-seven years ago I was healed through Christian Science of ills too numerous to mention, and I have been an earnest student of this teaching ever since. I was ten years in overcoming a bowel difficulty; not until the habit of worrying was overcome did this trouble leave me. I have passed through deep waters, but God's strong arm upheld me. I can truthfully and joyfully say that I owe all my happiness during these years to this compassionate religion—Christian Science—discovered and founded by that divinely inspired woman, Mrs. Eddy. I am deeply grateful to those at headquarters for the ably edited *Journal* and *Sentinel*, and thankful to the committee for the wonderful Lesson-Sermons, that when well digested meet our every need. Last but not least is my gratitude for *The Christian Science Monitor*, which handles with ungloved hands all that is not founded on Principle. In a measure we can express our gratitude for these invaluable periodicals by obeying our dear Leader's expressed wish regarding the *Journal* (Miscellaneous Writings, p. 271), that Christian Scientists "should take our magazine, work for it, write for it, and read it."

(Mrs.) Jeannette Manning Moore, Ardmore, Okla.

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I wish to express my gratitude for Christian Science. It is now over nine years since I became interested in it, and the benefits received during this time have been great. My first healing was of the liquor habit; the desire for strong drink left me in a fortnight. Other bad habits, such as gambling, use of profane language, betting on horse racing, and stealing, have also left me. They had been the means of getting me into prison twice, once for a long period. I have been healed physically, morally, and spiritually, and my family have received benefits. A motor cycle ran over one boy, but although the injuries were considered serious, they were quickly overcome and the boy was soon healed. Then our girl once had her skirt burned off her back through standing too near a gas jet. According to the medical law she was in a serious condition, but she was healed quickly by Christian Science.

I am most grateful to all the friends who have helped me in any way. Christian Science is teaching me to mind my own business and curb my tongue. Anyone will understand me when I say I thank God that I have been lifted out of what was nothing but a living hell. I hope that as I get a better understanding of the truth the day will come when I shall be a Christian Scientist and live Christian Science in the spirit, not only in the letter, and love my neighbor as myself and see every one as God's perfect man.

William Henry Sims, Nottingham, England.

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This testimony is given with a great desire to encourage those who have seemingly slow healings. In the fall of 1911 I witnessed a healing in Christian Science and this led me to take up the study of this religion. I went along for about five years doing what I thought was earnest work in Christian Science, but all of a sudden found myself in a seemingly terrible mental state. For more than two years I suffered continually from attacks of mental depression which were indescribable. I had the patient help of practitioners and received my healing, but it did not come until I made a sincere effort to cast jealousy, envy, hatred, malice, resentment, and sensitiveness out of my thought and tried to have loving and kind thoughts toward my fellow man.

I am more grateful than words can express that I did not give up Christian Science in my seeming trial but that God guided me all the way. I could write for hours of the help and benefits received in our home. I am beginning to appreciate what Mrs. Eddy has done for the world in giving us this blessed truth which shows us how to work out our salvation.

(Mrs.) Eva Fisher Weaver, Harrisburg, Pa.

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I came to Christian Science, not for healing, but for its beautiful explanation of the Bible, and the understanding of God. About five years ago my husband was healed of tubercular trouble through the power of Truth. Last spring the Spanish influenza appeared in our home, but was overcome in a very short time. I have three healthy children, and many ills that children seem subject to have been met and overcome before they had time to develop. Our little girl, when she was about a year old, had her shoulder dislocated but was healed instantly through the realization of the truth. Then again her elbow and wrist were displaced. I called for help from a practitioner, and in three days the healing was complete. The two eldest children had an itch that appeared all over their bodies. This was overcome in a short time with the help of the practitioner. There are many other blessings we have received through Christian Science. I hope to live so I can prove my gratitude for all these blessings.

Mrs. Arthur Trollier, Hewitt, Minn.

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Several years ago I had an attack of neuritis in my arm and the suffering was intense. I called a Christian Science practitioner and was healed in a few hours and have never had a return of the ailment. From childhood I suffered from terrible headaches, coming as frequently as every week and confining me to my bed one day and sometimes two days. One of the best physicians told me I might get temporary help but he thought I could not be permanently cured. When I accepted Christian Science I was healed of this trouble. I cannot express in words my gratitude for this teaching; its blessings are manifold. I became interested in it through my son's healing of the drink habit, and would not exchange the little understanding I have of it for all the world.—(Mrs.) Mary E. Barbour, Buffalo, N. Y.

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For nineteen years I have been expressing my gratitude to God and to our beloved Leader, Mrs. Eddy, for healing of mind and body. When Christian Science was first presented to me I was in a terrible condition, having been a sufferer for eight years and under medical care almost constantly. When "Miscellaneous Writings" by Mrs. Eddy was placed in my hands and I commenced to study it, I saw the need of knowing or understanding God before I could understand man and the universe. I began at once to grasp the truth and to apply it in my daily living, with the result that after two months I found myself in perfect physical health. The mental healing, the overcoming of ignorance and all its consequences, is still going on and I rejoice in this growth. In these nineteen years of progress I have only had to call for help from other Scientists three times. Surely "God is good to Israel."

(Mrs.) Kate L. Dodge, San Francisco, Calif.

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It is now over two years that I have known God as Life, Truth, and Love, a God who decrees only good and in whom "is no darkness at all." For my many physical healings I am deeply grateful, but more than all else I value the spiritual uplift, the knowing that man's birthright is dominion,

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as so lovingly explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Two weeks after starting to read our textbook I was healed of weak eyes and enabled to lay aside glasses, which had been worn for ten years. Fortified with the truth, I easily perform much clerical work that would have seemed burdensome three years ago. I have also been freed from belief in a weak heart and other difficulties, through knowing that the body is subject to God's law of harmony alone and can express nothing else if we follow the Master's teachings.

Life is indeed worth living when we can demonstrate the glorious truth every hour and apply it to every situation, no matter how great or seemingly how trivial. These few words can but faintly express my thanks for all that has been done for us through Christ Jesus, the Way-shower, and through our revered Leader, Mrs. Eddy. I can best show this gratitude by trying to live the truth every moment.

L. A. ALES, Chicago, Ill.

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I wish to express my gratitude for all the blessings that have come to me since I began the study of Christian Science. About three years ago I had a nervous breakdown which made it impossible for me to care for my home or my baby. A friend proposed that I try Christian Science. I had several treatments and a number of talks with a practitioner, and read "Science and Health with Key to the Scriptures" by Mrs. Eddy for hours every day, with the result that in about a month I was able to resume my duties.

The struggle for health and happiness has not always been easy, as there were many errors that had to be overcome. It was hard to love every one, and to overcome selfishness, temper, and the like, but through study and the help of a friend I am slowly learning to correct wrong thoughts with right ones, and as I do, harmony results. My boy has been healed of a nervous condition which caused him to cough constantly and also made his nose twitch. We have had many healings, sprained ankle, colds, an abscess on the eyelid, neuralgia, and gallstones having been overcome.

For all these healings and many others I am deeply grateful. I am also grateful for our literature, especially the *Sentinel*, which always seems to meet my need. I hope so to live that I may be worthy of the name Christian Scientist.

(Mrs.) MABEL M. BRION, Wood Lynne (Camden), N. J.

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It was just a year ago that I began the study of Christian Science and I am very grateful for what it has done for me. I asked a friend who is a Scientist to send me some literature, as I saw that she and her family were healthy and happy and seemed to know of something that I did not. Needless to say, this was lovingly done, also a copy of Science and Health was lent to me. Before reading very long I recognized this teaching as the truth, and was healed of backache and chills which had been experienced at the beginning of the winter for several years. Our younger child was freed from chronic bowel trouble, and the elder girl was le to leave off glasses, after having been told by a special- that she would need to wear them constantly. After ing the literature a few weeks I twisted my ankle on ice. The pain was intense for a few moments, but it peared when I declared the truth, and I was able to sit lf an hour until a carriage was brought to take me I asked for help from my Scientist friend, with the at I had no fear and very little pain. A doctor who l the foot found two bones broken and expected -ray examination would be necessary at the end of two weeks; but upon seeing the ankle again he declared it in perfect condition. For this demonstration of the power of divine Love I am very grateful. I have also been healed of anxiety and a sense of lack.

I am grateful for being able to help others. I rejoice in our periodicals, finding much help in this wise provision of our Leader, Mrs. Eddy, who left us such a practical guide to Life and harmony. My wish is that all may come to know this beautiful truth and enjoy its untold blessings.

(Mrs.) MAUD BRUNYEE, Saskatchewan Landing, Canada.

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Having received so much benefit from the *Sentinel* I wish to express my gratitude for it, as well as for the many blessings experienced through the study of Christian Science. I could never express in words the gratitude I feel for all that this religion means to me. I have had many physical healings, and so have my two little boys, in the past five years, among them the overcoming of influenza, whooping cough, and many other ills. While grateful for the physical healings, I am much more grateful for the knowledge I have gained of God as omnipotent. I still have lots of wrong thinking to overcome, but know the promise of our Master is true, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

I am very grateful for the life of our beloved Leader, and all the means she has provided whereby we may learn more of this truth, which surely is freeing the whole world from so much discord and fear.

(Mrs.) AIMEE FLOYD, Trinidad, Colo.

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My first experience in Christian Science came to me about nineteen years ago, when I was healed of car sickness. From childhood I had suffered from this distressing malady, but there has never been a return of it in all this time. It was several years later when I took up the study of Christian Science. Since then I have been able to overcome in a large measure many mental as well as physical discords, such as fear, a disagreeable disposition, worry, and discontent. Stomach trouble has also disappeared. Last summer I fell and sprained my wrist. The pain was so severe I was not able to help myself, so I went to a neighbor who is studying Christian Science and in an hour all pain was gone. In a few days the swelling and soreness disappeared. For this added proof of God's love and care and for all the good that has come to me I am deeply grateful. I am earnestly striving through right thinking and right living to express true gratitude.—(Mrs.) BESS J. WITHERLAY, Wickenburg, Ariz.

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[Written for the *Sentinel*]

Unafraid

MINNIE C. BALDWIN

UNAFRAID, undismayed,—
Great the peace that comes to me;
Undismayed, unafraid,
As I walk with Thee.

Waters high, waters deep,
Of fear around me rise;
Unafraid, undismayed,
Cloudless are my skies.

Love is here, good is here,
Above the roar is heard;
Undismayed, unafraid,
Trusting in His Word.

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Signs of the Times

[*The Walla Walla* (Wash.) *Union*]

The *Union* extends to the official boards of the First Congregational church and the First Presbyterian church its congratulations on their broad vision and their unselfish purpose to bring about a federated church work which will be a large and valuable force in the life of Walla Walla and the surrounding country. They have the best wishes of this paper for the consummation of their plans.

There are many hard-headed business men who cannot understand the carelessness which allows duplication of effort and expenses in so many churches which are working along the same lines. This proposal to combine forces for local work for the sake of efficiency looks like plain common sense. They cannot understand the willingness of church members to allow the property in which they have invested their money for Christian purposes to remain idle six days out of seven. This proposal of an all-the-week institutional service commends itself to them.

There are many well-intentioned citizens who are not church members, but who are tremendously interested in the practical application of Christian principles to the life of America. They are convinced that the church's duty to its community is more than conducting religious services for the spiritual advancement of its own members. Certainly the teachings and the life of the Founder of Christianity indicate a responsibility for the full life of men—in its social aspects. The church which addresses itself to the needs of the un-Americanized, to the needs of the industrial classes, to the physical, mental, and moral needs of its community,—as the outstanding institutional churches in our larger cities are doing,—invariably will gain the respect and enlist the strength of the citizenship of that community.

We believe such a church will be an even greater success in a city of this size than is possible in the larger cities of our country. Here in Walla Walla it will be a relatively larger force in the community, and more commanding. An indication of this is the fact that at present not only the Presbyterians and Congregationalists but all our citizens feel interested and concerned for the success of the enterprise. This purpose of bringing an up-to-date institutional church into the life of Walla Walla wins the approval of all public spirited people, and will present a challenge for their active interest similar to the compelling appeal of the war time welfare organizations; the whole city will be eager to see it go "over the top" in whatever it undertakes for the good of the community. All Christian people realize that such cooperation among denominations is necessary, if the churches are successfully to meet the needs of the modern world. All over the country they are talking of Christian unity. It is a satisfaction to know that these two churches have the courage of their convictions to such an extent that they are willing to be pioneers for this part of the country. The eyes of the Northwest are on this splendidly unselfish effort within our city. When we look ahead ten or twenty years and attempt to realize what the success of this movement may mean, we again offer our congratulations to these leaders, and urge upon the churches our hope that they will not falter in following this vision.

[William H. P. Faunce, D. D., L L. D., in *The Biblical World*]

I am dubious about all get-the-millennium-quick schemes and all ironclad programs for the future. If we keep open minds and warm hearts we shall see the next step to take and then the next, and so we shall walk together into God's great to-morrow. Let us cling to fundamental Christian principles, and through mutual conference and cooperation work them out. We do not know enough to be as dogmatic in industry as we have been in theology. But we do know and must affirm that in a Christian land women and children cannot be sacrificed to any alleged necessities of trade. We do know that no unsanitary tenements can be allowed to exist for the enrichment of absentees. We do know that no occupational disease must go without a remedy. We do know that no preacher can rightly speak to us of golden streets if he has no care for the streets and alleys of his own city, and no church can be allowed to substitute a picture of "the sweet bye and bye" for an honest grappling with the human problems of now and here.

[Rev. William B. Beach, D. D., in *The Universalist Leader*]

Prayer with Jesus was never a dispensation from service, but the equipment for service. It was something infinitely higher than supplication, entreaty, importunity. It was inspiration, communion, fellowship. Many of his messages related to sin. With him, sin was not immaturity and imperfection. It was not good in the making. A noted preacher once declared that the only fall was a fall upward, but that was not the teaching of Jesus. To him, sin was lawlessness.

Announcements

From The Christian Science Publishing Society

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

I AM a teacher and student of the French language and literature, and a graduate of the Sorbonne, as well as an American college, and I feel as though I am just now getting an education, since I began to read THE CHRISTIAN SCIENCE MONITOR. It is equal to a postgraduate course in history and literature. I counted the classical and historical references in the editorial, "What the World Owes to Greece," and there were sixteen. Each one, if followed up, would lead the student back to the very sources of knowledge. The criticisms of the French drama are far superior in many instances, and always in some respects, to those in the *Figaro*. In fact I neglect reading the *Figaro* since I have been reading the MONITOR. Last winter I taught French in the night schools in ————, having classes in two of the largest high schools in the city, and the articles in the MONITOR on the different cities of northern France and the cathedrals of northern France, as well as many other articles on French history, such as the one giving the history of the French flag, were simply invaluable to me. I used this material as short talks on French history and geography, in the French language, illustrated by the map and photographs. I invariably found just the article I needed. No teacher, no matter what his subject, can afford to do without the MONITOR. I am especially grateful for the article, "Keeping a Common-place Book." When I examine mine, I am sure it will be mostly filled with extracts from the MONITOR. I cannot close without expressing my gratitude for the splendid editorials on the world situation of to-day. I know just how to think on all these things by holding to the truth as expressed through THE CHRISTIAN SCIENCE MONITOR, and at the same time get a splendid study of the English language.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¼ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

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Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

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Poems. This volume of 70 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus







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Boston, January 31, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

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Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buckley.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By Jean W. Doorly.

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Christian Science: Pure Metaphysics—By Dr. Francis J. Fluno.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Christian Science Healing: Spiritual and Scientific—By Prof. Hermann S. Hering. Also printed in German.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority—By Bliss Knapp.

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Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

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"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

Bibles. 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $6.25.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JANUARY 31, 1920 NUMBER 22

Man and Woman

LUCY HAYS REYNOLDS

THE human mind classifies the qualities of manhood and womanhood according to gender, and not as qualities of character, combined and complete in one individual consciousness; but in Christian Science, where God is one and is both Father and Mother, we learn that what is designated as spiritual man expresses both the fatherhood and motherhood of divinity. Thus man, the compound, spiritual idea, is complete in itself, having the nature of both man and woman. The intelligence, the strength, and the courage of manhood, the intuition, the love, and the tenderness of womanhood,—these are spiritual qualities, and are never confined to what is called gender. Just as health and life belong to both man and woman, so gentleness, nobility, beauty, grace, and strength of character are attributes of Mind, which are reflected alike by both man and woman. "Look long enough," says Mrs. Eddy in Miscellany (p. 268), "and you see male and female one—sex or gender eliminated; you see the designation *man* meaning woman as well."

The Master, who expressed the highest order of manhood, expressed also the gentleness and intuition of womanhood. His words, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings," are the tenderly appealing cry of a mother heart. In experiences more immediate, who of us has not seen in the gentle ministries of a husband, a brother, or a son, the motherliness of true womanhood, and this without any least flavor of effeminacy? Again, in the crucial hour, have we not seen woman rising to an occasion, with all the strength and courage and dominion of manhood, and this quite apart from objectionable masculinity? We find examples of these combined qualities in the ministry of womanhood manifested by men toward their wounded comrades on the battle field; and on the other hand, in the capabilities of manhood manifested among women in the recent days of trial in the factories, in the fields, and in the council chambers. It is said that a man may grow more tender, a woman broader and stronger through association with each other, but this is not so much through impartation as through the calling forth of native characteristics, hidden only by false belief.

As the spiritual idea of manhood and womanhood replaces the mortal concepts of man and woman, and men and women seek to find themselves perfect and complete in the spiritual idea of man, a change in the common order of experience will take place. Their association will be unified and ennobled, because it will be established upon a sure and permanent foundation,—upon inherent mental capacity, the truth of being. The enmity of Adam and Eve will be dissolved, and the clinging dependence of the sexes upon each other, as well as a false sense of independence from each other, will be healed. In thus destroying the traditional sense of man as a tyrant and woman as subservient to him, the maintenance of the true concept brings about a relationship of equality and mutual respect,—a relationship based upon purity and cooperation. In a degree this association has already been attained with enriching and purifying effects, and on a more universal and impersonal basis than ever before, at the polls in the equal suffrage states. The larger the freedom gained, as one seeks spiritual individuality, and the greater the independence of action under the guidance of divine Principle, the more perfect the unity between men and women.

In "Christ and Christmas," Mrs. Eddy's illustrated poem, there is a picture of a man and a woman standing with clasped hands. An individual halo crowns the head of each, but one full light shines on both alike. The picture is entitled "Christian Unity." No personal attraction, affinity, or platonic asceticism enters this scientific unity. It is the expression of their native and inherent oneness, and we reach the realization of this ideal as we are pure, honest, and spiritually aspiring. This unfoldment of true manhood and womanhood is not necessarily dependent upon association of the opposite sexes. To gain the true idea of man is our problem, and whether we shall work it out with or without companionship, is not the leading question. Since purity is dependent wholly upon the demonstration of the spiritual idea, it is never determined by the personal equation. If the sex problem is to be solved, human relations must be uplifted while we are taking our advancing footsteps, under the individual guidance of God. If we observe every moral and spiritual requirement, sooner or later, however situated, alone or not alone, we shall be led to give up the wrong concept, and gain the true idea of unity as Paul declares it when saying, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

A practical sense of the spiritual oneness of man and woman, in its application to human experience, is imperatively needed. Just as it has taken years for humanity to reach its improved concept of woman, so, in time, the spiritual idea of man and woman will come to be understood. As Christian Scientists it is ours to let this spiritual concept unfold in our lives, that humanity may be blessed with its quickening and uplifting influence, and to this end we should watch carefully that no false suggestions of personal sense distort our vision. The woman in Christian Science especially needs to guard against the self-righteous suggestion that as a human being she is more spiritual than man, for, though Mrs. Eddy tells us that "woman is the highest species of man," she adds that "not one of all these individualities is an Eve or an Adam" (Unity of Good, p. 51). On the other hand, the man in Christian Science must have a care that he does not suppose himself to be less spiritual, because of the belief that he is a man; for spirituality is a state of consciousness as accessible to men as to women. What cannot love and truth accomplish for the human race, whether they are united in one individual consciousness or in association? The oneness of the man and woman whom God hath joined together in the spiritual idea, no man can "put asunder."

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In the reconstruction of the world to-day, the call has come as never before for brotherhood; for man and woman, husband and wife, brother and sister, friend and friend, to work harmoniously and helpfully together. A great fermentation and upheaval may ensue before this demonstration is attained, but advance we may and must. Every new idea appearing on the mental horizon has its perversion in mortal mind, and this perversion often deceives both the innocent and the would-be wise. Nevertheless, as brute instinct gives place to the higher qualities of civilization, and as the Christ-mind, which is both male and female, is gradually attained, the perfect man of God's creating will be demonstrated in individual experience. Then the tenderness of womanhood and the strength of manhood will be revealed in each and all on the basis of Christian unity. In the arena of human experience the new man and the new woman will appear to make manifest the glory of God.

Joy in Overcoming

DAISY R. STAEHLE

"OVERCOMING"—what a word it is, holding a wealth of promise for every Christian Scientist. Hear these glorious promises: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." From the human view of this word we sometimes get a mental picture pregnant with fear and dread, because of the belief that any degree of overcoming must of necessity involve only struggling and fighting, whereas, metaphysically understood, one's thought is lifted by it to a world of opportunity and fulfillment. The young student in Christian Science, and often the more advanced student, when confronted with a problem, is apt to contemplate only the possible struggle and perhaps failure, and so become discouraged at the outset. If, on the other hand, the expectation of victory is cherished, each step in the problem may be taken with calmness, as it presents itself, and the final outcome will be a deeper sense of protection and security because of Truth demonstrated or proved.

We may have problems while yet working out our salvation, but we must be faithful to Principle in applying the truth taught us in Christian Science. Can it be true, however, that every effort for progress in the truth must be sorrowful effort? And are tears and sighs a necessary accompaniment to gaining spirituality? Mortal mind would fain have us so believe, but divine Mind holds no idea of gloom or sorrow. Might we not then the sooner gain divine guidance by entering "into his gates with thanksgiving, and into his courts with praise"? It would seem from this passage of Scripture, that it is not sorrowful effort, tears and sighs, but praise and thanksgiving that give us entrance into the court of Spirit, the inner sanctuary of Truth. Then let us bring to this problem of overcoming only the quality of thought that will insure this entrance.

Having once gained a working knowledge of Truth, the choice is ours as to whether we accept the beliefs of sin and sickness or the realities of health and happiness. We are free to think rightly; then why not choose only such thoughts as will cheer, uplift, sustain, and heal? We soon learn that it is the evil beliefs we indulge which harm us; but we need not fear anything that mortal mind formulates, whether we call it our own or another's mortal thought, for, after all, the only real thinking is good thinking, and man, the image and likeness of God, ever exists in the divine Mind, reflecting God's thoughts, which are always good.

Humanly speaking, thoughts, like everything in nature, bear fruit after their kind, and so the divine right of choice must be wisely employed to bring out the desired result of health and harmony. I am here reminded of a lady who attended a Christian Science service, and upon leaving declared she had gained nothing from the service to benefit her in any way. She was reminded by her small daughter that she had put a penny into the contribution basket and so had probably received only a penny's worth of good. This incident might well serve as a rebuke to limitation, not alone from the financial point of view, but also in matters of receptivity, preparation to receive, and joyful acceptance of the Christ, Truth; we should not expect to make small investments of time and endeavor and in return reap an abundant harvest in health and harmony.

Overcoming has its realm in thinking, apart from things; and the emotions of the human mind that need overcoming or displacing might well be named "Legion." Among the most aggressive of these is imagination, which insnares the unwary into much needless anguish, by inducing one to imagine he has a disease that does not exist even to the human sense of things, or, by constant suggestion, inviting one to dwell on some minor ailment or trifling circumstance until it seems serious and imminent. Materia medica has named this condition hypochondria and classified it as disease, but to the student of Christian Science it is plainly the working of mortal mind, and he realizes his God-given dominion over it and his ability to control and direct his thoughts with the truth.

Another of this tribe of "Legion" lurking in mortal thought is revenge, and ofttimes the thought of "getting even" is not recognized in its true nature. It has been said that no emotion of the human mind promises so much and gives so little as revenge. This mental pitfall, dug for another, invariably entraps the one who dug it; for what we hold in thought is certainly ours and not another's. Distrust might also be considered in this summing up of undesirable mental guests, and some of its phases analyzed in the light of Truth. One form of it is distrust of the motives and acts of one's friends and neighbors, which if seen in their true light might appear natural and innocent, but distorted by distrust they appear suspicious and ulterior. Another phase is distrust of one's own integrity and God-given ability to overcome all that is unlike good. Our Leader has given us a timely hint against the danger of harboring this evil belief, when in "Science and Health with Key to the Scriptures" (p. 260) she says, "Distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings and ensures failure at the outset."

Every student of Christian Science soon learns to recognize the approach of these enemies to health, happiness, and success, and is perhaps familiar enough with the workings of some to recognize them while they are "yet a great way off," and so can displace them with the truth, at the first faint whisperings of the tempter. In Science and Health (p. 392) Mrs. Eddy tells us: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears." Then let us ever overcome that which is false, by entertaining all that is true. Obeying this simple rule in Christian Science we gain an ever increasing understanding of the joy of overcoming.

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A Lesson from a Cloud

F. MYRTLE TAGGART

ON a morning late in September, a student of Christian Science arose at dawn, as the sun in all its early morning splendor was just peeping above the horizon. A warm, gentle rain had fallen during the night,—the first rainfall of the season after the long, dry summer, during which there is no rain on that section of the Pacific Coast where she resided. As the sun rose higher in the heavens, dispelling the darkness, it could be seen that the trees and shrubbery in a near-by park had apparently donned a new garment of green as a result of the refreshing bath received from the soft downpour of rain during the night, and the flowers in the surrounding gardens had taken on a more brilliant hue and were lifting up their heads as if to greet the sun and to drink in the pure morning air.

As the student leaned out of the window to take in more of the beautiful sight, there was a sharp reminder of a physical ailment which had been present for a day or two and which had not yet been overcome, an ailment which had, a number of years before and previous to the time when Christian Science had been found by this student, kept the sufferer confined to bed for the larger part of a week and at considerable expense for doctor and medicine bills, and loss of the week's salary. There had been a return of this physical disorder on several occasions during the years that followed, in which this student had been seeking the light of Truth as taught by our beloved Leader, Mary Baker Eddy; but it had always been quickly overcome with the help of a practitioner in one or two treatments, or by the student's own realization of the truth, so it had never again become necessary to remain at home for even a day. No help had been asked for in this instance, the student desiring if possible to make the demonstration herself, but it was plainly evident that the error had not as yet been overcome.

A few moments later as she again looked out upon the surrounding landscape, it was seen that a dark cloud was hiding the sun from view and threatening a further downpour of rain. While the sun itself could not be seen for the cloud, it was sending forth in all directions its reddish golden rays, which were rapidly bringing forth the full light of day. As the student gazed at the wondrous sight, it was noticed that the cloud was entirely edged about with what seemed to be a gorgeous golden fringe; and it seemed to have a golden lining if by its golden border one could judge what was back of it. It was then seen that, while from the standpoint of the observer there was overhanging the sky a dark and threatening cloud which was hiding the sun from view, if perchance it might be possible that one could suddenly be transported above the cloud and view the sun from that position there would be no cloud visible; for was it not plainly evident that the sun was shining where the cloud seemed to be from the present viewpoint?

A line from a well loved hymn often sung at our Christian Science church services then came to memory (Hymnal, p. 99):—

> The clouds of sense roll back, and show
> The form divinely fair.

Even as the student repeated the words the cloud was to all appearances passing by and dispersing, revealing the sun in all its radiant loveliness. Truth then began to unfold in her thought, and it was seen that even as the cloud in the sky was vanishing and revealing the sun which a few moments before it had hidden from view, so are the false material sense clouds of sickness, sin, and pain dispersed by the light of Truth which has been revealed to a suffering and sin burdened world by our revered Leader; for when the truth is applied to human thinking, it reveals the perfect child of God, made in His own image and likeness, who can neither sin, suffer, nor die. Did not Jesus the Christ say, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"? Then to the receptive thought of the student the still, small voice of Truth whispered, "Even free from the false belief of pain." With great gratitude for this unfolding of Truth at the dawn of what proved to be a perfect day, the student went about her daily occupation, forgetting all about the physical ailment, and before the day was over joyfully discovered that the disorder had entirely disappeared.

Later on in the day, while reflecting on the beautiful lesson received from the cloud, a further unfoldment was discerned; for it was seen that just as the cloud, apparent to an observer beneath it, would not be discernible to one viewing it from above the cloud or looking out from the sun, so the children of earth, lifting themselves above the material sense of a so-called material universe with its accompanying beliefs of pain, sickness, sorrow, and death, may so rise in thought as to realize through spiritual understanding their God-given dominion over every human sense problem, which the sunlight of Truth dissolves into its native nothingness; for as our Leader says in "Science and Health with Key to the Scriptures" (p. 406), "We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die." Again on page 531 of the same book she says: "The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given dominion and being." In the Bible we have this beautiful promise: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Through the orderly unfoldment of Truth to the receptive heart shall the sons and daughters of earth, fed by that bread "which cometh down from heaven," grow "unto a perfect man, unto the measure of the stature of the fulness of Christ." When this perfect spiritual consciousness is attained, "then shall God have wiped away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

To-day

JOSEPH G. MANN

THERE is no more mischievous tempter in the path of the progressive present than the unaccountable subtlety of the pressure of discontent,—a robbing of the present by the contemplation of a more satisfactory future. From the selfishness of exuberant youth, up through the pride of prosperous maturity to the fading flower of age, human ingratitude, minimizing the present, from the viewpoint of its preserved innate selfishness, as selfishly looks forward to a coveted future, whose attainment is fraught with continued disappointment and dissatisfaction, inasmuch as satisfaction is not a human possibility.

Joyful satisfaction is found only in divine awakening, a fact realized by the psalmist, when he said, "I shall be satisfied, when I awake, with thy likeness." There is more rest-

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ful satisfaction in the humble appreciation, in any measure, of our spiritual birthright, than in all the chasing of promising human shadows called human success. In the Preface to "Science and Health with Key to the Scriptures" Mrs. Eddy says, "To those leaning on the sustaining infinite, to-day is big with blessings." Whatever robs to-day of the completeness of one's present sense of the "sustaining infinite," tempting one to ruminate upon a better day,—as if God could be better to one to-morrow than He is to-day,—is the thief and robber denounced by the Master.

To the Master, life was a present unfoldment of God, divine Mind,—a present true or spiritual sense of God reflected, not a future attainment. To him heaven was within,—a divine fact to be realized to-day, and not a future possibility or a hope long deferred. Jesus' to-days and to-morrows were not a sense of time, but a progressive spiritual unfoldment, in the present, of God's ever presence. To God there is no time, only eternity; and to the living Christian the only reality is the present, overshadowed by the practical, spiritual realization of God's presence.

When the dying thief repented, and said unto Jesus, "Lord, remember me when thou comest into thy kingdom," Jesus from the cross assuringly said to him, "To day shalt thou be with me in paradise." In so far as one repents,—wakens out of the sense dream,—he receives his reward to-day, not to-morrow. The Revelator's appreciation of the spontaneous reward of spiritual awakening is expressed in his words, "Behold, I come quickly; and my reward is with me." God's greatness or divinity, inspiring man, fills the present full to overflowing with unselfish or loving, Christlike service. Man's greatness is in his reflecting God to the elimination of the sense of time with its myriads of selfish hopes and fears. Man reflecting God emulates Christ Jesus, "the same yesterday, and to day, and for ever,"—the embodiment of real goodness reflecting the steadfastness of divine Love.

To infinite divine Love, and in unselfish loving, there is no subtle, malicious detraction from the present by a selfish, personal hope or expectation. Paul realized this truth when he said, "Behold, now is the day of salvation." Only the lying tempter points humanly to to-morrow, because evil has nothing to offer to-day. To God there is no to-morrow; all is good to-day,—"to-day is big with blessings," never to-morrow, but ever to-day.

Uplifting Desire

GERTRUDE HARRIS RIX

TO the writer, who had long been a lover of nature and the out-of-doors, there came a time, after beginning the study of Christian Science, when some doubt presented itself to her thought as to how, in the light of this new-old study, the beauties of nature were to be viewed; but as the vision of the spiritual creation gradually dawned upon her, these words of our Leader's in Miscellany (p. 129) were found very helpful: "The oracular skies, the verdant earth—bird, brook, blossom, breeze, and balm—are richly fraught with divine reflection," and in the light of these words many beautiful lessons were learned.

One such lesson was unfolded during a recent vacation period which was being spent largely in the study of our Leader's writings. One morning when out under the trees with the Bible and "Science and Health with Key to the Scriptures," engaged in the study of the Lesson-Sermon, my attention was drawn to a young robin very near by, which was evidently just receiving his first instruction in the art of flying. He was making unsuccessful attempts to reach a window ledge not more than three feet above the ground. Several times he made the attempt, and each time failed to reach the desired place and fluttered back to the ground beneath.

All of this time, however, the mother bird in a near-by cherry tree was chirping continuously, and apparently, in bird language, encouraging the young robin to greater efforts. Finally to my surprise and delight, the young robin abandoned its attempt to reach the window ledge, and struck out boldly for the branches of the cherry tree, a distance several times greater than the one before attempted. This time there was no fluttering back; but instead he arrived safely in the branches of the cherry tree, where the mother bird's joyous chirpings were unmistakable. This little incident brought to mind a familiar passage from Science and Health (p. 262), "We must reverse our feeble flutterings—our efforts to find life and truth in matter—and rise above the testimony of the material senses, above the mortal to the immortal idea of God."

How frequently we, like the young robin, make futile efforts to rise, because we do not strike out for a high enough destination, thus limiting our demonstrations; when if we would "reverse our feeble flutterings" and turn resolutely away from matter to the unfathomable realm of Mind, we would experience the joy and freedom typified by the birds of the air, which in "Miscellaneous Writings" (p. 356) our Leader has likened to "the uplifted desires of the human heart." In the words of the psalmist: "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? . . . The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men."

As I pondered this incident still further it brought another lesson,—the wisdom of the mother bird in maintaining her position in the cherry tree and from this elevation encouraging the young bird to rise to the same height. When young students in Christian Science, we are sometimes tempted to think that the practitioner, whom we have sought to guide us out of some seeming difficulty, is unsympathetic, because he or she does not exhibit a willingness to listen to a rehearsal of the details of the material problem which seems so real to us. But later on we see that only as the practitioner maintained the higher altitude of spiritual understanding which he had previously gained, through faithful study and demonstration, could he encourage us to rise to the same height, gain the same freedom, and realize our God-given dominion over material conditions.

Rising Above Limitations

MOLLIE MARGARET HOWE

CHRISTIAN SCIENCE is awakening the world to the needlessness of its self-imposed limitations and suffering. Taught to believe that they are the victims of circumstance, men have tried to be optimistic and "make the best of things." A few have seemed to rise above conditions, but invariably there have been some limitations of heredity, education, or environment, which even these have ignorantly accepted as their own, and hence their continued bondage.

When but a young student of Christian Science, material sense declared a university course an impossibility for the writer because of lack of funds, and later the way seemed blocked by a technicality, but the truth regarding man's heritage as the child of God overcame both difficulties. During the college vacations helpful remunerative positions were found, and a false sense of pride was replaced with a desire

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to serve. After graduation, while endeavoring to see the next step, an apparently temporary bit of work proved to be the stepping-stone to a permanent position. Humanly, it seemed almost presumptuous at first, there had been so little specific training for it, but day by day through the application of Christian Science the way unfolded. The folly of outlining was seen again and again, and gradually gave way to a growing recognition that Principle "owns each waiting hour" (Poems, p. 4). Mrs. Eddy also tells us in "Science and Health with Key to the Scriptures" (p. 319) that "to calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope." It is for us to declare our freedom from every claim of law or power apart from God, and to understand our inheritance as the reflection of divine Mind.

Realizing that the government is "upon his shoulder" now, we see that the real universe is perfect now, that man is, as God intends him to be, "very good," and is God's own image and likeness. Then what shall we do about the belief that we cannot take our rightful part in the world because we lack the opportunity, the education, the means, the intelligence, the health, deemed necessary. Can we be mesmerized by any argument of "lost opportunity" while we are maintaining the fact that infinite good is omnipresence and omnipotence? Can we blame any circumstance or individual for tangled problems when the Bible tells us that neither "height, nor depth, nor any other creature, shall be able to separate us from the love of God"? We know that God is impartial. What is it then but subtle suggestion that lays the blame on some one else when the error was admitted through failure to keep proper guard at the door of our own thought? Surely God is not "All-in-all" to us if we are believing that we are deprived of any good, or that our real neighbor is less than the perfect idea of Principle.

We are just to ourselves only as we think scientifically, hence spiritually, about everything. As Shakespeare put it:

> . . . To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

We cannot serve two masters and work from a basis of both matter and Spirit. Our Leader has shown us that "for right reasoning there should be but one fact before the thought, namely, spiritual existence" (Science and Health, p. 492). As we reason rightly, thereby reflecting divine Mind, we are a law of good unto ourselves and a blessing to others.

[Written for the *Sentinel*]

Love

E. K. ILLINGWORTH

I SANG my song to the sunshine,
I whispered it in the air,
The breezes bore it on loving arms
And wafted it everywhere!

The children smiled as they heard it,
The birds more gladly trilled,
The flowers lifted their drooping heads
And the air with fragrance filled.

The song healed the broken-hearted
And lifted each load of care;
It stayed the tears that started,
And comforted everywhere.

Its message is never ending,
For 'twas given me from above,
And it told of our Father-Mother
And the infinite heart of Love.

Selected Articles

["Rest is Spiritual"—*The Christian Science Monitor*, Boston, U.S.A., Dec. 2, 1919]

Rest is sometimes defined as freedom from anything that wearies, disturbs, or troubles; peace of mind or spirit. We see, then, that rest is mental and not material, and if we can but have a right sense of rest at any time, we shall lose our sense of weariness. Jesus, the great Teacher, surely meant this when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He obviously did not mean the people to lie down beside him, but that they should come to the Christ, and "learn of me," the true concept of God as incorporeal Principle, and man as ever spiritual and perfect, with dominion over all false beliefs, including that of weariness.

We read in Job, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee," the plain meaning of which is that if we gain a right understanding of God, we shall find peace or rest. The question then arises: How can this understanding of God be gained? If we accept the evidence of material sense we might think that there is no God, for we cannot see, smell, hear, feel, or taste God materially. If we turn to the teaching of the churches, we find that, after nearly two thousand years of so-called orthodoxy, neither individually nor collectively has the world found peace. So it is clear that theology has not proved the proposition that acquaintance with its concept of God brings peace, nor has it come to the true concept of Christ; else it would have rest.

We must, therefore, look elsewhere,—to the Bible, you may rightly say; but that is what theology thinks it has been doing all these years, or as Jesus said to the theologians of his day, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Paul said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned;" which shows that Paul knew that the material senses, or the natural man, can have no knowledge of God, or the peace which comes from such knowledge.

One must therefore look to Christian Science, which is proving by demonstration that the understanding of God spoken of in the Bible is gained from this teaching. Its results are evidenced in peace, joy, health, harmony, and holiness, and according to the demand of Jesus, in the ability to heal the sick by spiritual means alone, as one of the signs following an understanding of his teaching. His teaching, restated, is to be found in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science restores the lost element of healing which Jesus taught and practiced, for Mrs. Eddy was able to perceive the spiritual meaning of the Bible, and after proving her discovery to be correct by demonstration, by healing the sick, she gave the message to the world. Consequently, Christian Science can say with authority, in the language of Christ Jesus, "Come unto me, . . . and I will give you rest." This rest is gained by giving up false material concepts and replacing them with true spiritual ideas; by giving up the false concept of a God who is possessed of inscrutable wisdom but sends sickness to discipline His children, for the Christian Science concept of God as defined in the Glossary of the textbook (Science and Health, p. 587): "GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul,

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Spirit; Life; Truth; Love; all substance; intelligence;" by giving up one's false concept of one's self, of man as material, sick, sinning, and dying, for the concept of man as defined in Science and Health (p. 591): "MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind."

Now this likeness of man to God is not to be found in the body, as so many believe through a wrong understanding of the Bible. It is not to be found in confusing Adam, who appears in the second chapter of Genesis as made of dust, with man who appears in the first chapter as the image and likeness of God. The appearing of spiritual man to the individual human consciousness is the coming of the Christ, and the recognition of this great fact, that man is not material but spiritual, is the first step in the process which Paul calls putting off the old Adam, or material man, formed from the dust, and putting on the new, spiritual man, Christ.

We become partakers of the divine nature only through understanding God and by putting this knowledge into practice. To do this requires, as can readily be seen, exact, scientific thinking, the understanding of Life as real, and of death and sickness as unreal. Christian Science shows us how to do this. Mrs. Eddy says in Science and Health (p. 392): "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." We cannot control ourselves harmoniously by will power, for will power cannot change our beliefs. Understanding numbers alone will uproot the false belief that two times two are five, and so there is only one way of destroying thoughts unlike Truth, and the harvest of suffering they bring; namely, to know the truth about them, which means knowing God as Principle, as taught in Christian Science.

After all, thoughts unlike Truth, God, cannot be true, and are therefore lies, as is the harvest of sin, sickness, and death which they bring. The way to overcome or destroy a lie is to know what is true, to have the true concept of the thing lied about. And the true concept brings salvation, or, as Mrs. Eddy puts it, in Science and Health (p. 531): "The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given dominion and being."

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[George R. Lowe in *Toronto* (Ontario) *Sunday World*]

The column, "Crusts and Crumbs," in a recent issue, contains a statement to the effect that the gentleman who set December, 1917, as the "scientifically correct" date for the end of the world, was following along the same lines of interpreting Biblical prophecy as Mrs. Eddy did. Kindly permit me to say that Mrs. Eddy's writings give no countenance to any such guess, speculation, or vagary. Mrs. Eddy, as a Bible student, did certainly arrive at the conclusion that "the world passeth away, and the lust thereof." She also looked "for new heavens and a new earth, wherein dwelleth righteousness." She taught very clearly that the transformation is from material to spiritual conceptions of the world. It is not cataclysmic or catastrophic, but a progressive development in human consciousness. Therefore it is not germane to Christian Science to set any date for "the end of the world."

The point of view of Christian Science is practical, not speculative, expecting the continuous performance of good. Recognizing that divine Mind is the supreme, universal, governing Principle, Christian Scientists are encouraged to go on with the work of improving human conditions, increasing the sum of human happiness, health, and harmony, unhampered by any speculative theories as to when matter will be seen to disappear. How can it disappear so long as the human, material, so-called mind is not completely displaced by spiritual thinking?

It would not be fitting to write of the "exploits" of any Christian Science practitioner or healer, inasmuch as these workers—and there are thousands of them—are simply individuals who have learned something of the law of divine Mind, and who prove their knowledge by overcoming disease and sin, more and more, by living in accord with the Mind of the Master, Christ Jesus.

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[Harry K. Filler in *State Journal*, Columbus, Ohio]

The letter from an "Ex-School Teacher" under the caption "Faddism in Public Schools" is in fact a veiled fling at Christian Science by one who quite evidently does not understand the subject and is for that very reason disqualified to speak on it intelligently. In this connection it cannot be too emphatically stated that Christian Science is a demonstrable religion, and no person is in a position to criticize it who cannot heal sin and disease as a result of understanding its teachings.

The Christian Science teaching about disease and death is the Bible teaching on these subjects. The Christian Scientist does not say they are not real to the human consciousness. Mrs. Eddy teaches in Science and Health (p. 460): "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." On page 39 of the same book she states: "The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was 'the way.'" We learn to know and to follow Christ Jesus, the Way-shower, in Christian Science; and as we gain the Mind of Christ, we are able to utilize his methods of healing. The term "error" is used by the Christian Science student in the same sense in which Jesus used similar terms, as when he cast out the devil (error) of dumbness.

Christian Scientists may be depended on as being law-abiding citizens in whatever position they are placed. They never thrust their religious beliefs on others. Thousands of them are occupying places of prominence in public offices and in the business world, and the charge that they are "faddists" could only come from some one who does not know the facts.

Christian Science is growing at a rapid rate all over the world, and the character of this growth is such that it must go on until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

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[John M. Dean in *Chattanooga* (Tenn.) *News*]

From an article in the *News* recently, it appears that a lady critic has vigorously attacked her erroneous concept of Christian Science, while indulging the belief that she was attacking the real thing. Setting up a man of straw and labeling it "Christian Science," she proceeds to tear it down, which would be a right and proper thing to do if Christian Science taught some of the things which she charges against it. The main trouble with critics of this kind is that they arrogate to themselves greater wisdom or greater honesty than the many thousands of Christian Scientists who are perhaps just as capable and just as honest as the average critic.

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The difficulty lies in the fact that so-called orthodox religions attempt to interpret Scripture from both a spiritual and a material basis, while Christian Science squares everything from the spiritual basis only.

Christian Science is Christian because it accepts the whole teaching of the Master, Christ Jesus. It is science because it demonstrates by an exact rule the practicability of the Christ-method in every possible avenue of life. It accepts not only the command to heal sin, but also the equally binding command to "heal the sick." It does not regard religion as a haphazard thing of the emotions, but dignifies it by making it practical and provable. The Bible is the foundation stone of the Christian Science movement, and, in the wonderful light thrown on its meaning by that great Bible commentary, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it has become to tens of thousands of the sorrowing, the sick, and the sinning a vital, living influence of to-day instead of being merely a musty chronicle of a dead past.

The Christian Science definition of God, which may be found on page 587 of Science and Health, reads in part as follows: "Principle; Mind; Soul; Spirit; Life; Truth; Love." It will be observed that each of these synonyms is duly capitalized and that the word Principle is used only as one of a number of terms having practically the same meaning. This does not mean that God is a cold, abstract principle, but rather the very opposite. Supreme Principle is that which every one can understand as ever present, all-knowing, and all-powerful.

To believe in God as a person, in the ordinary sense of the word, is to limit His power, circumscribe His knowledge, and make His essential ever presence an impossibility. The belief in a personal God and a personal devil has been the bane of Christianity. Such an anthropomorphic belief is the parent of fable and superstition, and Christianity can never rise into the realm of Spirit until it is discarded. If God is Spirit, as the Bible declares, then His supposititious opposite must be matter. Christian Scientists prefer to worship the one God; therefore they cannot in conscience admit a dual allegiance. Christians cannot serve two masters.

The Christian Science teaching regarding Jesus is epitomized in the following passage from Science and Health (p. 332): "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth." And again on the same page we read, "Jesus was the son of a virgin." At no time did Jesus claim to be God. On the contrary, he repeatedly emphasized the point that he was not God but "the Son of God." He deplored all attempts at personal worship on the part of his disciples, saying, "The Father that dwelleth in me, he doeth the works," and, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Christian Science is the exact opposite of pantheism. Pantheism would place God in His creation and then classify creation itself as God. Christian Science firmly contends that as the greater cannot contain the lesser, God could not enter that which He creates. Pantheism is the very embodiment of the belief that there is life and intelligence in matter, while the teaching of Christian Science is the antipode of that belief. The statement that Christian Science is pantheism is a favorite charge of superficial critics, and those who know something of Christian Science can feel nothing but wonder that an honest person could thus confuse two teachings so diametrically opposite. In fact, the only explanation of this phenomenon is that some people usually believe what they want to believe.

Unkind and prejudiced critics will some day learn that the only way to destroy a false teaching is to offer something better, and the one who has something worth while to offer is kept so busy practicing his own faith that he has no time to waste in traducing the faith of others. To those who have a message of truth to offer the world, whether or not such messengers name the name of Christian Science, we can say in the words of Abraham to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

Extracts from Letters

[From a man serving a life sentence in a State Prison]

"I feel that the right time has come to give my testimony of my physical and mental healings through Christian Science, hoping that it may 'magnify God' and help its readers as I have been helped by the testimonies of others given in the Christian Science periodicals.

"Before I was acquainted with Christian Science, I was full of complaints of physical and mental troubles. My false beliefs had darkened my consciousness so that I could not know how to free myself from my diseases. But when in a great need I began to study Christian Science, in 1915, my consciousness was soon illumined, and my false beliefs gave way before the truth of Christian Science as darkness gives way before the light. I began to apply my understanding of Christian Science to my daily needs, and the result was very satisfactory, for my diseases gradually disappeared. Melancholy, despondency, neuralgia, fevers, nausea, catarrh, bowel troubles, headaches, pimples of five years' standing, smoking and chewing habits of three years' standing, and many other minor ailments were my diseases which I have overcome by Christian Science. I have been cured of headaches and fevers instantaneously. Some Christian Scientists have kindly treated me, but it was, however, my diligent and constant study of Christian Science that enabled me to demonstrate the unreality of disease. I have not used a single drop of medicine since I began to study Christian Science; only the truth has been my physician and medicine. Now I enjoy physical and mental health, which I owe to my understanding of Christian Science. I know that Christian Science can destroy 'all manner of sickness and all manner of disease among the people,' and make its genuine student perfect, no matter where he may be, whether in prison or in a palace.

"When I compare my physical healings with my spiritual blessings, I find the latter far surpassing the former. Christian Science has enabled me to understand my infinite Father-Mother God, my real spiritual being at-one with God, the perfect, spiritual universe, and a demonstrable religion of which I can truly speak with joy and courage. I am a new man because of this truth, and I know that Paul of Tarsus spoke truly when he said, 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'

"I give my daily thanks to divine Love, and am trying to serve Him to the best of my ability. I am thankful to those loving Christian Scientists who have been helping me in my journey Spiritward. I am also grateful to Mrs. Eddy, who was so good and who was pure enough to discover and found Christian Science, which is freeing mankind from sin, sickness, and death."

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

The Right Beginning for Thought

In the night men who must follow some path carry all sorts of tapers, torches, candles, lanterns, in whose insufficient light they travel or stumble on their way. But how differently everything appears in the daylight. What simplicity, what universality, there is in the illumination from that one source of light, the sun. For one who has been following into bypaths the swinging lanterns of many eccentric leaders, seeking thus to be guided by others, and, as the saying is, landing nowhere,—for him to find, ere he despair, the guidance of Christian Science, is just like opening the eyes to the simplicity and universality of the honest sunlight. Christian Science relieves a man's thinking of its confusion and duplexity. Here is the simple rule given in "Science and Health with Key to the Scriptures" (p. 467) where the author, Mrs. Eddy, says, "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter."

There is a song written by Tennyson which has been sung with saddening effect unnumbered times:—

Break, break, break,
On thy cold, gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me.

As the song continues, it shows that the thoughts arising and characterized by sadness are expressive of bereavement and they grow from or begin with the sense of death. Thoughts that gave glimpses of immortality or expressed assurance of it would be of an entirely different nature, kindling hope instead of offering despair. Our Master said, "In the world ye shall have tribulation;" and John went so far as to say, "The whole world lieth in wickedness." What is the matter with the whole world? Why do the children of the world persecute the children of God, and while not earning happiness for themselves try to argue it away from others? The trouble with the children of men is with what they call thinking; but as it starts from a wrong basis it never gains a right status. The Discoverer of Christian Science says (Science and Health, p. 262): "The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence."

How many there are who like the poet let imagination control their thought! The curse of the early world was this wrong imagining, whereof it is said in the book of Genesis, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The inward purposes and desires are expressed through imagination. It will be often found that a man's imagination is his own mental "movie show," wherein he is the hero achieving honor without earning it, escaping the consequences of sin without forsaking it; or he may depict his neighbors in every aspect of inferiority to himself; or keep viewing a series of mental pictures of disease, disorder, dissipation, despair. In no instance thus supposed is there a right beginning; hence healing or the happy ending comes not.

If one is going to help himself or bless a suffering world he must learn to begin thinking aright. The human helper who takes only a physical view finds out all that he can about the symptoms and feelings of the sick person to whom he would minister. After that he turns over the pages of his mental pictures of disease until one is found from which to name the case in hand. Then to the case will be attached expectation of what all others have feared or suffered from this disease; and prognostication will be made on the basis that evil is real, life uncertain, God unavailable, and drugs remedial. The metaphysical practitioner remembers always to "begin with Mind." Let it be such a simple matter as an unintentional insult. Were he to begin as some do with that item of false belief, he might arrive as they do at indignation, bitterness, fury, hatred, and cherish the state of mind of the potential murderer. But guided by divine wisdom the practitioner of Christian Science makes his beginning of thinking with Principle. He recognizes divine Principle as Love, wherein dwelling, his peace cannot be invaded by contumely, nor his love assailed by fear; hence what he manifests is a sort of impregnable kindness, and a fullness of hope and faith and love.

It is by right thinking that the helper is able to minister to those seeking relief from doubt, enmity, fear, sickness, and ill morals. They can be encouraged and enabled to "begin with Mind." The sick man, for example, has been beginning with his own fear. His visitors have contributed their imagined fears, and he has perhaps accepted them. A medical diagnosis may have made definite and terrible what before was vague and but dimly outlined. Full of dread, lonely, unhelped, he really needs just what Christian Science offers to him,—a right understanding of causation, a reconciliation with true cause, and therefore obedience to it as Mind, as Life, Truth, Love. This recognition of reality heals the sick and the sinner too. Paul expresses the universality of the salvation that awaits those who receive it, when he says, "We trust in the living God, who is the Saviour of all men, specially of those that believe."

By this right beginning for thought, all the unfoldings of the right way are assured. Men say in their proverbs that the first step is costly. This is indeed true, because it is a laying aside of the old nature and the putting on of a new nature; or one might say, accepting a heavenly pattern for life in lieu of the earthly. Mrs. Eddy says (Miscellany, p. 274), "To begin rightly enables one to end rightly, and thus it is that one achieves the Science of Life, demonstrates health, holiness, and immortality."

William P. McKenzie.

The Law of God

When the psalmist exclaimed in joyful exultation, "O how love I thy law!" he immediately went on to say, "It is my meditation all the day." It is a truism that what one loves he is sure to meditate upon. It would be impossible not to desire to dwell with that which is lovely. To gain even a glimpse of the infinite lovableness of God's law is to bring to the human sense of it a vision of its beauty and desirability which the ordinary theological viewpoint has never presented.

In "Miscellaneous Writings" (p. 206) Mrs. Eddy speaks

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of God as "the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God." This immediately unfolds an understanding of God and His law, which was never given to humanity until in Christian Science the term Principle was used to define God. This does not take away the perception of God as a *living* God, but on the contrary it shows Him more intelligently than ever before as the loving Father-Mother, divine Mind, conscious of each need of every child and constantly supplying it through His omniactive, omnipresent law of good. Indeed, in accordance with this law every need of every child must originate in Principle, and the law which governs the originating of the need, must also govern its supply.

Now one definition of law is, "God's will;" and when it is understood that whatever God wills must be good and must stand forever, it inevitably follows that every purpose, every thought, of His must be its own law of fulfillment. Then what joy must be felt when there comes to the human heart even the first gleam of the truth that God being infinite good, all that really exists is forever under this perfect law of divine Principle, which is Love itself. No wonder Christian Scientists thank God for the revelation of Christian Science, which Mrs. Eddy defines in "Rudimental Divine Science" (p. 1) as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." Herein it is learned that since God is Mind, every thought of God must have back of it His absolute, unalterable law of activity, of power, of right fruition, with good inevitably resulting.

Then when the Christian Scientist recognizes that man as God's reflection must be the expression of the thoughts of divine Mind, he begins to understand that the moment he dwells with a divine thought he is dwelling with this law of power, of activity, of right fruition. Jesus realized this when he said, "The words that I speak unto you, they are spirit, and they are life." As one awakens to this realization he, too, will see that the true words he speaks are God's and so must partake of all the quality of God's invincible law of good. Who would not love this law, the understanding of which must convey the ability to bring into evidence to the human consciousness the omnipresent activity of the all-power of God, the power of good to overrule all that is evil, all that is false and untrue? In Science and Health (p. 243) Mrs. Eddy writes, "Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God." Then that which is of God must be supported, maintained, and governed by the perfect law of divine Mind and nothing can reverse it or change it or interfere with it in any least way.

Although man as the image and likeness of God not only must be conscious of the perfection of God's law, but must be eternally under its immediate and absolute control, to the human consciousness this is still problematical. It may therefore be readily seen how necessary the revelation of Christian Science is, since it is only through this teaching that mortals can learn to demonstrate this law of God, and man's unity therewith, sufficiently to differentiate between the law of good and the supposititious belief in an opposite law, a law of evil. Because evil is a suppositional opposite of God, good, it too claims to be governed by law, and every mortal must awaken to this claim and learn so to know the presence and power of the law of God, good, that he will instantly reject every least belief in an opposite of good, so that evil shall have no opportunity to say to him, "I am law."

Christian Science is the world's deliverer, because in its revelation of the nature and perfection of God's law it gives to each one who will accept its teachings an inviolable rule whereby he may always know when he is being governed by God's law or when he is being held in the belief of another law, whether the belief may claim to originate with him or with another. To love God's law supremely, to pray that it may be perpetually unfolded to one, engenders the ability to express the power Jesus promised to those who follow him, when he said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Christian Science alone interprets this promise of the Master, and it does it with great wisdom in the Manual of The Mother Church (Art. XXVI, Sect. 3), where Mrs. Eddy says that Christian Scientists must be instructed "never to return evil for evil, but to know the truth that makes free, and thus to be a law, not unto others, but to themselves." Obeying these commands they, too, will be able to exclaim with the psalmist, "O how love I thy law! it is my meditation all the day!"

ELLA W. HOAG.

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Among the Churches

Current Notes

COUNTY OF NORTHUMBERLAND, ENGLAND.—The year just ended has been one of unusual interest. A transition period from war to peace offers an opportunity greater than ever before to Christian Scientists. Old beliefs are being tested and revised, and our duty and privilege is to be alert in the great work of lifting up the standard of Truth, remembering that "millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink" (Science and Health, p. 570). Only by scientific right thinking can the reconstruction problems of the world be based upon a sure foundation.

There have been two antagonistic lectures and several adverse references by ministers, but these were not published in detail in the newspapers. At one of these lectures a member of the audience asked and received permission to read the Tenets of The Mother Church. Through the loving attitude taken by Christian Scientists toward these mistaken efforts, together with the judicious distribution of authorized literature in the areas affected, much visible good has been accomplished.

Editors continue friendly and have published several reprints of articles from *The Christian Science Monitor*. The principal newspapers gave us good reports of our lectures and have inserted all the letters from the committee in reply to critics.—*Committee on Publication.*

TENNESSEE.—The secular press of the state has been almost uniformly fair and courteous in its editorial treatment of Christian Science, although the temptation to disseminate sensational "news" occasionally causes some editor to give space to an adverse criticism. However, when this is done there is usually a willingness to make room for a reply, and a number of such replies have been published. The same condition does not, I regret to report, obtain with the religious press. Most editors of religious papers appear to feel that they are licensed to publish harsh and even untruthful criticisms of Christian Science and Christian Scientists, while denying any obligation to give space for a correction. Practically all of the daily newspapers in the state have been furnished by this office with either half or whole time subscriptions to *The Christian Science Monitor,* and that this is

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appreciated is evidenced by the liberal manner in which our daily newspaper is quoted in their columns.

At every session of the state legislature it has been necessary to do faithful work in order to safeguard the rights of Christian Scientists and the general fundamentals of medical and religious freedom. An unusual flood of bills was let loose at the session of 1919, and because of an artificial sentiment for promiscuous regulation following the needs and alleged needs engendered by the war, a strong bid was made for the enactment of several objectionable measures.

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The Lectures

Hull, England (First Church).—Miss Mary G. Ewing, lecturer; introduced by E. P. Scholfield, who said in part:—

At the present time when we see the old order changing and a desire on the part of most people for better conditions than they have experienced in the past, those of us who have the welfare of humanity at heart cannot help wishing to do what is possible to make our neighbor's lot a happier one. There are several roads which, we are assured, will lead to peace and plenty, and the churches tell us very rightly that brotherly love is the remedy for a state of things in which many people seem to be seeking only their own advantage. The difficulty is to know how to make use of that remedy.

It is here that Christian Science comes in and gives us a new and practical understanding of the ability and willingness of God to help us here to-day. It rids us of the fear of lack and of the fear of disease. It shows us that we can afford to help our brother, and that in so doing we are gaining true happiness ourselves. I have studied Christian Science for the last fourteen years, and have found it the only real source of comfort and healing of mind and body, a marvelous protection in danger, and the greatest help in business and in dealing with my fellow men.

Joliet, Ill. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by Mrs. Milton J. Moore, who said in part:—

Were it possible for me to tell you what Christian Science means to me, what it has meant for more than twenty-five years, what it has done for me, and what I have seen it do for others during those years, you who came here to-night in search of that which satisfies, would listen to the words of the lecture as you never listened to anything before in your lives; for you would know that it contains a message for you, —a message with the healing touch.—*Herald-News*.

San Mateo, Calif. (First Church).—John Randall Dunn, lecturer; introduced by Louis Murch, who said in part:—

Christ Jesus said, speaking to his disciples, "Ye are the light of the world;" also, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is what Christian Scientists are endeavoring to do, trying to let the light of Truth shine so brilliantly that all will want to follow in the pathway that leads to the true understanding of the Bible.

We want to know the truth above all things, the truth about God and man. This is one reason lecturers are sent out all over the world where Christian Science is making progress, to help us demonstrate the everlasting life and love of God. The promise of our Master to his followers of all time, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," is being fulfilled every day by loyal men and women who are dedicating their lives to this healing truth of Christian Science, and our lecturers are fulfilling the command, "Go ye into all the world, and preach the gospel to every creature."—*News-Leader*.

Cumberland, Md. (First Church).—Judge Samuel W. Greene, lecturer; introduced by B. F. Biser, who said in part:—

There has been a great upheaval in the minds of men, and we are here to-night seeking that avenue of light and understanding whose vista will reveal to us Truth—the Science of Truth, of Life, of applied Christian fundamentals, which will meet human needs and even comprehend the solution of world as well as national problems; which will bring order out of chaos and harmonize life's discords. Jesus said, "My peace I give unto you;" but greed, lust for power, lawlessness, sin, disease, poverty, death, are all forces which obstruct our progress toward its acquirement, and with our vision blinded by these things we continue to grope. We are told that Christian Science proclaims that spiritual understanding reveals God in His fullness, that the knowledge of Him as the great governing Principle brings a balm of great peace and happiness, that as men are obedient to divine law, they come under the government of God, which can bring only good into their experience.

Omaha, Neb. (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Henrietta Tippery, who said in part:—

We have come to learn something of a wonderful discovery, the discovery of the fact that there is a divine law, a law of good, governing the universe and man, based upon and proceeding from Principle. If it can be and has been proved that this unchangeable law of good can be brought to bear upon human activities, thereby bringing out harmony in our everyday experience, we can all agree that it is the most important discovery of the age. Mary Baker Eddy, in her book "Retrospection and Introspection," has used the words, "The Great Discovery," as a caption of one of the articles. This discovery and revelation of the operation of divine law she has given us in her book "Science and Health with Key to the Scriptures."

Highland Park, Ill. (First Church).—Willis F. Gross, lecturer; introduced by Oliver S. Brown, who said in part:—

If all of us were asked to go back over the stretch of the centuries to that eager, listening crowd on the seashore, or to the synagogue at Nazareth on the Sabbath when Jesus stood up to read, or to the mountain side where the five thousand were fed, or again where that wonderful Sermon on the Mount was preached, we would accept the invitation immediately and with joy. And I take it, we are all here to-night in much the same spirit of hope and joy; for we are to hear of the very same truth and of its present and continuing power. We have, too, all been witnesses of its healing power; for the same proofs are available in our own midst—proofs adequate and competent as evidence in any of our courts.

Seattle, Wash. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Roy J. Hutson, who said in part:—

Jesus the Christ loved mankind. He proved this by his daily living and practice, as he went about doing good. He not only did this but he commanded every one to follow in his footsteps, and we regard him lovingly as the great Wayshower. He healed the sick, gave sight to the blind, caused the lame to walk, the deaf to hear, and raised the dead. The

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world is in need now of just such treatment as it received at the hands of Jesus. It is a great privilege to live in an age when this healing Principle is again demonstrated by the wayside, and the sinning, sorrowful, and sick may once more be healed through the efficacy of righteous prayer, as in the days of the Master.

Mrs. Eddy loved mankind. She not only discovered the divine law of Life, Truth, and Love, and made it available to all, but founded a church, the purpose of which is to uphold and maintain the gospel of healing as taught and practiced by Jesus.

LOS ANGELES, CALIF. (Sixth Church).—John Randall Dunn, lecturer; introduced by Mrs. Annetta Williams, who said in part:—

God's promises are true. Every one may prove these promises true. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To the degree that we think rightly first regarding all things, will health, joy, peace, and plenty be added unto us. Christian Science teaches us how to think rightly.

MINNEAPOLIS, MINN. (Third Church).—Frank H. Leonard, lecturer; introduced by Ace P. Abell, who said in part:—

Mary Baker Eddy, Discoverer and Founder of Christian Science, gave her discovery to mankind, and by her textbook, "Science and Health with Key to the Scriptures," made it possible for man to grasp the spiritual meaning of the Scriptures, to have that Mind "which was also in Christ Jesus," and realize that the kingdom of heaven is now here.

NEW YORK, N. Y. (Second Church).—William D. Kilpatrick, lecturer; introduced by Charles E. Heitman, who said in part:—

We are told in the Bible regarding man that "as he thinketh in his heart, so is he." It is evident, therefore, in accordance with this Scriptural statement, that the most important duty with which we are confronted, both individually and collectively, is to learn how to think. No one appreciated this more keenly than did Mrs. Eddy, the Discoverer and Founder of Christian Science, as is evidenced by her statement in "Science and Health with Key to the Scriptures," the Christian Science textbook (p. 213), that "as a man spiritually *understandeth*, so is he in truth." In fact, it may be justly said that the whole mission of Christian Science is to teach the Science of right thinking, to point the way to righteous thinking, and thus to enable mankind so completely to bring their thoughts into obedience to that Mind "which was also in Christ Jesus" as to make it possible for them to do the works that he did in healing all manner of sickness and sin.

LONG BEACH, CALIF. (First Church).—John C. Lathrop, lecturer; introduced by Wilber F. Downs, who said in part:—

Our Master said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Nearly nineteen centuries have passed since that statement was made, centuries filled with a multiplicity of wars, worries, and woes, in which man has endeavored in countless ways to alleviate the sufferings of mankind. His search, however, has been in the realm of the material on the one hand, and in a blind reaching out for God on the other. His efforts have been in a great measure unsuccessful. The past age has been one of deep research into things intellectual and material, but the coming age will be one of spiritual unfoldment such as the world has never known. To proclaim to man the fact that the law of Spirit has been discovered, which heals sickness as well as sin; to give to him a correct statement of this scientific system of divine healing; in other words, to reveal to him the Comforter that will abide with him forever, is the purpose of a Christian Science lecture.



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Long Beach: Municipal Auditorium, 3 p.m., Feb. 8.
Los Angeles (Fifth Church): Clune's Auditorium, 12 noon (noonday lecture), Feb. 6, and Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Feb. 12.
Santa Ana: Yost Theater, 305 Spurgeon Street, 8 p.m., Feb. 5.
Santa Barbara: Recreation Center, 8 p.m., Feb. 6.
Stanford University: Women's Club House, 8 p.m., Feb. 5 (for past and present members of the University only).
Stockton (joint lecture): Auditorium, 8 p.m., Feb. 10.
Venice: Venice Auditorium, Venice Pier (note change), 8 p.m., Feb. 3.
CANADA—Ottawa, Ontario: Russell Theater, 3:15 p.m., Feb. 1.
COLORADO—Pueblo: City Hall Auditorium (note change), 8 p.m., Feb. 5.
Victor: Church Edifice, 117 South Fourth Street, 7:30 p.m., Feb. 3.
DISTRICT OF COLUMBIA—Washington (First Church): Poli's Theater, 2 p.m., Feb. 1.
FLORIDA—Cocoanut Grove: School Auditorium, 8 p.m., Feb. 2.
Daytona: Church Edifice, Palmetto and Live Oak Avenues, 8 p.m., Feb. 9.
Fort Lauderdale: Queen Theater, 8 p.m., Feb. 3.
Fort Pierce: High School Auditorium, 8 p.m., Feb. 5.
Jacksonville: Duval Theater, 8 p.m., Feb. 10.
Orlando: Phillips Theater, 3 p.m., Feb. 8.
ILLINOIS—Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., Feb. 6.
Chicago (Fourteenth Church): Constellation Masonic Temple, 8 p.m., Feb. 5.
Springfield: New High School Auditorium, 8:15 p.m., Feb. 3.
Wheaton: Church Edifice, Main and Center Streets, 8:15 p.m., Feb. 3.
INDIANA—La Fayette: Hotel Fowler, 8 p.m., Feb. 6.
KANSAS—Manhattan: Wareham Theater, 3:30 p.m., Feb. 8.
KENTUCKY—Lexington (Second Church): Auditorium, 3 p.m., Feb. 8.
MARYLAND—Baltimore (First Church): Garden Theater, Lexington Street, near Park Avenue, 3:30 p.m., Feb. 8.
MASSACHUSETTS—Boston (Second Church): Church Edifice, Elm Hill Avenue and Howland Street, Roxbury, 8 p.m., Feb. 5.
MINNESOTA—Minneapolis (Fifth Church): Church Edifice, University and Twelfth Avenues, S. E., 3 p.m., Feb. 8, and 8 p.m., Feb. 9; Arcana Hall, Central and Twenty-fifth Avenues, N. E., 8 p.m., Feb. 10.
NEW JERSEY—Princeton: Thomson Hall, Stockton Street, 8:15 p.m., Feb. 10.
Westfield: Westfield High School, Elm and Walnut Streets, 8:15 p.m., Feb. 9.
NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 3:30 p.m., Feb. 1.
Far Rockaway: German Evangelical Church, Central Avenue, 8:20 p.m., Feb. 12.
Hornell (Second Church): Woodbury Universalist Church, 8 p.m., Feb. 3.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Feb. 9.
New York (Third Church): Church Edifice, 125th Street, between Fifth and Madison Avenues, 8 p.m., Feb. 10.
OREGON—Albany: Church Edifice, Fourth and Ferry Streets, 8 p.m., Feb. 13.
Salem: Grand Opera House, 8 p.m., Feb. 12.
PENNSYLVANIA—Pottstown: Grand Opera House, 3:30 p.m., Feb. 8.
SCOTLAND—Edinburgh: Church Building, Inverleith Terrace, 3 p.m., Feb. 1.
TENNESSEE—Memphis: Church Edifice, Dunlap Street and Monroe Avenue, 8:15 p.m., Feb. 10.

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Testimonies of Healing

I wish to give the following testimony of the healing of my little daughter. From the time she was born until she reached the age of eight years, she was very delicate and under the constant care of several physicians, with some relief at times but never a hope of permanent cure. Finally I took her to another physician, who was considered one of the best in the city, for a thorough examination and help. The doctor found that one of her lungs was not healthy and the bronchial tubes were affected. He warned me not to allow her to enter a schoolroom again and not to have more than one or two people at a time in a room with her at home —never to allow her to be where there were several people, unless in the open air.

My husband and I were much discouraged and very unhappy until Christian Science was recommended to me. I did not go to a practitioner at all but purchased "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it together with the Bible, studying the Lesson-Sermon every week. Although at first I did not understand very much of Christian Science, I kept on studying, and with the loving help of a friend, when I was struggling for understanding of what God really is, I finally was able to prove the Scriptural text, "Seek ye the kingdom of God; and all these things shall be added unto you." As soon as the understanding of God and His idea was clear to me, I set aside all material remedies, and left my child to her divinely natural right to health, to enjoy and have it always, as God would not have any of His children deprived of their inheritance.

It is impossible for me to express in writing my thankfulness to God, and my gratitude to Mrs. Eddy for revealing Christian Science to us. Our child was healed a few weeks after the understanding of the truth came to me, and has been attending school for the last four years. She has learned to swim, and her instructor claims that her breathing is very wonderful, and thinks she can be a long-distance swimmer. She is healthy in every way, and whereas she was under weight before we knew of Christian Science, she is wonderfully well developed physically as well as mentally, for which I trust and hope to prove my gratitude by being an obedient student, seeking constantly for onward and upward progress in Christianity.

(Mrs.) Charlotte Z. Jaloff, Astoria, Ore.

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Instantaneous healing through Christian Science is the highest expression of its efficacy, the ultimate demonstration of the transforming of the body by the renewing of the mind. Such healing through the words of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it was my privilege to experience something over six years ago. I had suffered for a long period of time, sometimes very severely, from a pain in my side which physicians said was caused by adhesions resulting from an operation and which they said could only be relieved by further surgical work. This was undergone, but months afterwards the pain in my side and other troubles from which it was believed the surgery would relieve me, still persisted and I turned in great weariness of the flesh to Christian Science for help.

I had been studying the Lesson-Sermons about a month perhaps, and trying to apply the truths I understood, when one day in great discouragement I spoke to a friend of the old pain in my side, and referred to it as "adhesion." I shall never forget the happy light in her face and what she said to me, for with the illumination of spiritual sense which came to me with the words she quoted from the textbook, things were translated into thoughts and I saw that for years I had been thinking of adhesion as a material thing, a pain in my side, suffering, death; and the light of this radiant understanding showed it to me as a mortal belief about myself, its seeming power at an end; and like Peter, in prison realizing the unreality of chains and prison door, I walked forth liberated.

For the glad conviction of the power of declared truth to heal, which this experience brought to me, I am still deeply grateful. Truly He has said, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

(Mrs.) Katharine Sturgis Evans, Houston, Texas.

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With a deep feeling of thankfulness I wish to testify to the many blessings which I have received through Christian Science. A little over three years ago I was stricken with a nervous trouble together with sleeplessness. Two physicians were consulted and my loved ones did everything in their power for me, but all in vain; my condition was becoming worse instead of better. The nights were dreadful, and for two weeks I hardly slept. As nighttime approached, a feeling of great fear overcame me and I could not be alone. I would sleep for a few moments, only to be disturbed by the most horrible dreams, so that I immediately awakened.

A dear neighbor then gave me a few copies of *Der Herold der Christian Science* to read. As I read, it became apparent to me that if so many people were healed through this teaching I, too, could be healed, for God is "no respecter of persons." I found in this periodical the address of a practitioner and wrote to her for help. Very soon I received a loving letter and treatments were begun. Improvement was not at once noticeable, for I still clung to the belief that God had sent this affliction. It was nine months before I was completely healed. I was also healed of a severe intestinal trouble for which physicians deemed an immediate operation necessary. My fourteen-year-old daughter was stricken with a severe case of tympanitis last winter. I promptly notified a practitioner and immediately the pain ceased. After a few days' treatment the child was well again.

For these and many other blessings I express my heartfelt thankfulness to God, good. This beautiful truth has been a spiritual illumination to my consciousness and I am now a happier, healthier, and more satisfied woman. My greatest desire is to become a true Christian Scientist, one who not only through words but through deeds demonstrates what the knowledge of the truth gives to mankind. With a grateful heart I thank our beloved Leader, Mrs. Eddy, who showed us the way to truth, freedom, and peace.

(Mrs.) M. Lagoni, Apenrade, N. Schleswig, Germany.

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Words are inadequate to express my gratitude for Christian Science and all that it has done for me and mine. Some years ago I was in terrible mental agony, caused from financial troubles, and Christian Science came to me as a great shining light. I received relief and was brought out of all my seeming difficulties, through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I continued reading at intervals, but now realize that I did not put on the whole armor of God, and not until the spring of 1914, in Los Angeles, California, did I give myself—my all—up to Him.

I was then almost a physical wreck, and besieged with fear I turned to materia medica and was pronounced in a

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very precarious condition, having kidney trouble, chronic bowel disorder, and skin disease. I was almost beside myself when a friend woke me up and censured me for not having a Christian Science practitioner treat me. I do not think I had thought of getting anyone to help me in Science; I did not know a practitioner and had never had any help outside of my own reading. I however went to see a practitioner and in one treatment was healed of kidney trouble. After several treatments I was entirely healed of all my ills, mental and physical, and was a new woman. None of the ailments ever returned.

Since that time I have read the Lesson-Sermons daily and have depended on God to protect and guide me. About a year after my healing, my husband and I came to Alaska. We have found Christian Science our great and only Comforter and truly have proof that God is everywhere, because He has taken care of us physically, mentally, and financially. We know that Christian Science, when rightly applied, will meet every human need. By applying divine Principle we have been able to solve all our problems.

I am so grateful to Mrs. Eddy for her wonderful illumination of the Scriptures. Science and Health is indeed a key to the most wonderful treasure in the world, and I thank God every minute that I have been shown how to use this key. I am grateful for the *Sentinel* and all other authorized literature.—(Mrs.) ADDIE LEE VAN ORSDEL, Nenana, Alaska.

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I can never thank God enough for Christian Science. It has so completely changed my life and my entire outlook on life, that words fail miserably when I try to express all that Mrs. Eddy's teaching has meant to me. Looking back upon a life full of self-centered impatience and criticism of others, I can see how all through the mental unrest I was longing for some better guidance and rule of life than the ordinary concept of Christian religion gives. I knew nothing whatever of Christian Science until led to inquire into it as the only possible remedy left untried for the relief from constant suffering of one very dear to me. Fifteen years of disappointed hopes in doctors and material means had so weakened our faith in man's help that when the real meaning of Christian Science was explained, we instantly and joyfully recognized it as the only logical explanation of God and the Bible, of man and the universe.

I had hardly thought of Science as a help for myself, but at that time I had been suffering for several years from acute rheumatoid arthritis, and was so crippled that I could not stand or move without two sticks, while a most limited and severe diet seemed my one hope of not having every joint in my body rendered useless. It was over three years after I turned to Christian Science before I could walk at all without a stick, but I never lost my clear conviction that this religion is the truth, and in those three years I had many proofs of this. During the first few months of treatment I was healed of an obstinate internal trouble which doctors had told me was incurable at my age. I also began to sleep naturally and soundly and to eat without fear anything set before me. Then one evening, when I was battling with depression and earnestly praying for light, the light was sent, for I suddenly saw that I was treating this lameness as if it were real, as if God had made it; I was afraid of my leg, was nursing it and sparing it. From that day my condition steadily improved. To-day I run up and down stairs and jump off and on motor busses with an activity many half my age do not have. When I last saw a well-known oculist, twelve years ago, he told me I had strong astigmatism as well as gout, and must never read, write, or work without glasses, whereas for several years I have not worn them and have had no return of the old trouble.

These physical blessings, beautiful though they are, seem little compared with the wonderful peace, happiness, security, confidence, and joy that a better understanding of God brings us. How can I ever thank God enough for Mrs. Eddy's life work, when Christian Science has brought me assured health and happiness instead of constant pain; has taken away all fear, anxiety, and worry by revealing to me a real and living God who is an ever present friend. Truly I can say with the psalmist that Christian Science has "put a new song in my mouth, even praise unto our God."

(Mrs.) ROSALIE WALKES, London, England.

✧

I wish to express my heartfelt gratitude for all the help I have received mentally and physically through Christian Science. I hope that this testimony may be helpful to some of my fellow men. Five years ago I got blood poisoning in my left hand, which became badly swollen. My wife and I used our little understanding of Christian Science, and the bad condition of the hand vanished before the truth, knowing, as we did, that man in God's likeness is perfect as his Maker. We were very grateful for this proof of God's care. Some time ago I again got blood poisoning in my hand. This time we asked a Christian Scientist in Stockholm for help. We lived about two hundred miles away in the country. The desired help was lovingly given. I had no pain at all and in three weeks was able to chop wood and do all kinds of work.

Lately my wife and I had the privilege of attending a Christian Science Sunday service in Stockholm, and we were very glad to see many people interested in this beautiful new-old religion. We are so grateful to Mrs. Eddy for her patient work for the health and happiness of mankind.

J. P. SWANSON, Ryssby, Sweden.

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With much pleasure I send my testimony of healing in Christian Science. I began reading the literature a few years ago because of a desire to know what it was that had so beautifully healed a member of our family who had suffered for a number of years from a tubercular condition and had undergone several operations but seemed always to grow worse, finally being unable to walk erect or to be up more than part of the time. This relative went to a near-by city for Christian Science treatment and after a week returned home as erect and active as anyone could desire. This healing was beautiful and wonderful to me and aroused a desire to know what brought it about. I began studying Christian Science immediately and have continued to do so ever since, with an increasing sense of gratitude for the truth as revealed through the study of the Bible together with "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I have had little need of Christian Science for physical help, but have experienced many healings from false beliefs. I am especially grateful for the better understanding of what God is and what man is. From the time I was a small child the fear of making mistakes was quite a problem for me. Often I would not do the things which I greatly desired to do, because of this fear, or if I did attempt to do them it was with a sense of great discomfort. When I began to see, as taught in Christian Science, that God is the source of all intelligence and that man, being His image and likeness, does have the wisdom and power to act and speak intelligently and with freedom, this fear soon diminished and mistakes became

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fewer. Now I know I do not need to fear to do what is right and good, and I am experiencing an increasing sense of freedom, harmony, and peace.

I would not know what to do without Christian Science, and am grateful for the practitioners who so lovingly help us over the rough places. I am very thankful to God for this wonderful truth which is revealed to this age through our revered Leader, Mrs. Eddy.

(Miss) Nell Isaacson, Santa Ana, Calif.

✧

I cannot find words to express my gratitude and joy for the health and good which have come to me through the power of Truth as revealed in Christian Science. When I earnestly investigated this teaching, I had my first real glimpse of God as divine Truth. The most wonderful demonstration of all occurred to me over a year ago when I was healed of a severe nerve trouble, and of what the doctors called paralysis, which had left me helpless, speechless, and nearly blind. I had many other ailments from which I suffered for years, which have nearly all left me, through the help of a faithful practitioner. I try daily to show my thankfulness to God for the revelation of Truth which has come to me through the faithful study of the Bible and of Mrs. Eddy's works. I know that the more earnestly I seek the more I shall find.

I wish to express my deep gratitude to God, and sincerely hope this testimony may help others to find the truth.

(Miss) Hedwig Sigmund, Washington, Mo.

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"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." For all the good gifts of a loving Father-Mother God I am truly grateful, but the greatest of all gifts is the gift of Christian Science. To our beloved Leader, Mrs. Eddy, I owe a deep debt of gratitude. For nearly three years I have found divine Principle an unfailing source of strength. Through the application of Christian Science to my daily life seemingly hard tasks have become light and sorrow has been turned into joy. Slavery to glasses was overcome as I learned through the daily reading of the Lesson-Sermon that sight is spiritual, and for two years I have felt no need of them. Many physical ills have been met and conquered, and a hasty temper, long indulged, has left me. Even the cloudy days are full of sunshine now, for to know God and man, His idea, aright, is a constant cause of thanksgiving.

(Mrs.) Lois S. Bracken, Paoli, Pa.

✧

No words can quite express my gratitude for the wonderful healings I have had through Christian Science. I am very deeply grateful for the blessings received. About six years ago I was absolutely discouraged. There seemed to be no hope for me at all, and I told my friends and neighbors there was no God. Wretched and despairing I forgot my family and home; whisky and tobacco were my only friends and refuge. Then came what seemed the end. My home was broken up, I was without friends, and I thought the sun would shine no more. Seeking a place where I could hide my burdens and begin a new life, I found Christian Science, the Science of Truth and Love, the Science of pure Christianity. Then there came this most wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with its purifying words of health, peace, joy, and hope.

Through listening to the voice of Truth, and applying what I learned, I have been raised out of that miserable condition. My home is happy, and my business prospects are pure. Nothing can overthrow or destroy the foundation which was laid by me from a better understanding of God, good, Love, and Truth. My experiences in Christian Science have all been wonderful. At times of dissatisfaction with business prospects, or when suffering from sickness or sin, I have applied this Science, and harmony has been restored and unlimited blessings received.

Through the study of Science and Health, fear and heart trouble which I had for several years have disappeared. When I took up this study six years ago I did not even understand the English language. Thanks to Christian Science and Mrs. Eddy I have become a better and more useful man and a better citizen of this country.

Felix K. A. Dorff, Schenectady, N. Y.

✧

For years before turning to Christian Science I had not been allowed to spend a night alone in a room, because of heart trouble, and would lie for days at a time in bed from nervous exhaustion after an attack. Many other ills were added to the list,—spinal trouble, chronic liver trouble, continual headache, kidney disease, and minor ailments. I was taking seven kinds of medicine daily when I went to a Christian Science practitioner for help. Many times I had been sorely tempted to end my miserable existence by self-destruction, but after the first Christian Science treatment life opened out before me as never before,—all was beautiful and worth while,—and in a short time I was free. I have never since that time felt that I could give up Christian Science. I have had the privilege of class instruction and have been able with the help of practitioners to overcome any ailment that has arisen in my home. There have come into my life some very severe trials, yet I have also had most wonderful protection in many instances, where none but a God of love could save myself and child from almost certain death. Each time the mantle of divine Love was thrown about us, and Truth, the mighty and strong deliverer, protected and saved us.

I am most grateful to God, and to our revered Leader, Mrs. Eddy, for the privilege of living in the age when old things are become new, and we see the wonderful works of Love to the children of men.

(Mrs.) Ida M. Lister, Turner, Ore.

✧

In 1910 when we were living in the West my husband was taken ill with a severe pain in his foot. The doctor said it was rheumatism and admitted there was no medicine that could cure it. We therefore asked for help in Christian Science and in a month my husband returned to work. During this time I read to him from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the more I read the more amazed I became at its logic. I had been brought up in very strict fashion, and had finally broken away from all so-called orthodox religions, since they failed to answer my questions. I glanced into theosophy and occultism, but quickly realized no correct answer could be found in mystery of any kind. I was fairly familiar with the Bible; but reading it together with the Christian Science textbook I quickly began to understand much that had before baffled me.

I was intensely interested and read a great deal after my husband had been restored to health. When our first child was born the doctor declared only a miracle had saved me from an operation; but I knew that the faithful work of a Christian Science practitioner had supplied strength and

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demonstrated the might of God over so-called mortal laws. This little daughter was healed of infantile paralysis when but two years old, through the power of Truth. Her small brother was completely cured of bowel trouble. Mumps, chicken pox, measles, colds, sore throat, and whooping cough have been perfectly overcome by Science. The children have never had medicine and have attended the Christian Science Sunday school exclusively. The effects of accidents have been quickly—sometimes instantaneously—overcome. Every day brings its blessings.

My husband and I have had the great privilege of class instruction and of membership in The Mother Church and branch churches. We have had hard lessons to learn but are thankful that we can turn from evil and see that God's children are loving and honest; and when this is seen, there remains no bitterness, no resentment, to impede further progress. The lessons I learned during class instruction came back to me at a time when I was alone and struggling to breathe, unable to rise from my bed and walk to the telephone. It seemed as if the end of mortal life had arrived, but slowly I ceased to struggle as more and more I recalled those lessons, until finally peace was established and pain was gone.

Truly as years slip by we are more and more grateful for this wonderful understanding which daily unfolds to our searching hearts. Love to God and to Christ Jesus, the Wayshower, grows daily; and love and gratitude are due to Mrs. Eddy, also. How wonderful that she could perceive this truth and give it to humanity! A lifetime of love and service can never express my gratitude, since every physical healing always brings the spiritual uplift, the strengthening of desire and energy which is the transformation by the renewing of the mind.—(Mrs.) ABBIE DIXON GRANT, Keokuk, Iowa.

I gratefully and gladly testify to the truth of the foregoing testimony. To mortal sense my case was even more serious than is outlined, as the disease spread from my foot to both legs and arms, so that I became helpless, it being necessary for me to take nourishment through a glass tube. When the heart was threatened Christian Science was appealed to and my healing came.—DAVID CASWALL GRANT.

✧

As I have had so much help from reading the testimonies in the *Sentinel* I wish to tell of some of our many healings. In a family with four small children God has been our only physician for over five years. All kinds of ailments such as colds, burns, sprains, and headaches have been overcome, and I have been healed of a very severe attack of influenza. I am grateful to Mrs. Eddy for showing us how to think aright and to the dear ones who have helped me along the way. My one great desire is to live the life of a true Christian Scientist. I owe all I have to Christian Science.

(Mrs.) REBA NEWCOMB, Port Jervis, N. Y.

✧

I give this testimony in the hope that it may help some one as I have been helped. I knew little of Christian Science till four years ago, when I was overcome with a trouble in my left side which had been coming on now and then for nearly ten years. I had tried doctors and material remedies without receiving help, and was getting so bad I could not do my housework. A friend told me how she had been healed through Christian Science, and asked me to try it, which I gladly did. I asked a Christian Scientist for treatment, and was most wonderfully helped, being able to do my housework in less than two weeks from the time I asked for treatment. Then I began the study of Science and Health, but I was slow in getting the understanding of the healing power of Truth and Love. I soon learned that I needed more understanding, when in the fall of 1917 a pain started in my left hip. I tried to overcome it with what little I understood from the reading of the Bible and Science and Health, but it got more painful each day, going down in my knee and leg clear to my toes, but never for a moment was I afraid. I had learned that "perfect love casteth out fear," and realized that the fault was with my understanding. I did not ask for any material help or for the name of the disease, but asked the Scientist for treatment. It was some time before the healing came, but in the early spring of 1918 I was healed and the trouble has never returned. I am healthier and happier than ever before.

Words cannot express my gratitude for Christian Science. I am thankful for all the good I receive each day through the Lesson-Sermon and the periodicals, which are a blessing to all who read them. I live on a ranch in eastern Colorado.

MRS. JAMES JACOBSEN, Yuma, Colo.

✧

For the many blessings received through the study of Christian Science I wish to express my deep gratitude. Four years ago, when in difficult circumstances and suffering from physical ills, mental depression, and rebellion against what seemed to me unjust conditions, I endeavored to find out something about Christian Science.

One of the physical troubles was an abnormal growth, which I greatly feared was incurable. Having heard that Christian Science was supposed to heal, I wished to know if there was any possible help for me. I attended some of the services and procured the loan of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. For years I had unsuccessfully sought to reconcile reason and revelation; but the logic of Science and Health was absolute, and I received its teaching with astonishment and gratitude. I read the book eagerly and earnestly, and when I had finished and once more began to look for my physical ailments I found that most of them had entirely left me. A few weeks later the troublesome growth disappeared. Through this first reading of the textbook I was also healed of a restless nervousness, frequent attacks of exhaustion, and other physical ailments. None of these bodily ills have ever returned. Since that time I have had many demonstrations over the sense of lack, and have begun to learn that God is the source of supply.

This testimony to the healing power of Christian Science is sent with the assurance that it must contain a message for some one.—(Mrs.) E. S. BURDETT, Toronto, Ontario, Canada.

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Since taking up the study of Christian Science five or six years ago I have been led to realize to some extent the omnipotence and omnipresence of God, good, and for this I am very grateful. The proper application of this truth has never failed to bring healing in my home, and it is comforting to know that God's help in the past is a sufficient guaranty for the future. I used to be a chronic sufferer from throat trouble. This condition left me after I came into Science and has never returned. My two children, young as they are, know well what Christian Science stands for, and are learning that reliance on God brings health and happiness.

I am particularly grateful for the authorized literature and to those whose knowledge of Principle enables them to impart to others in these periodicals the truth that makes free.—HARRY F. CUNNINGHAM, Lynbrook, N. Y.

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Signs of the Times

[*New York* (N. Y.) *Herald*]

More and more it is realized that the Bible is the only book in the world which can be applied to all classes, all conditions, and all times. Written and compiled thousands of years ago when the world was in its infancy and when humanity was groping its way out of the darkness into the light, its wonderful images, its inspiring stories, and its uplifting spirituality make it as valuable an agent of civilization and as powerful a factor in the uplift of humanity as ever it was. In fact, the Bible is found to be the best known guide for social progress, for political construction, and for industrial peace. Its usefulness does not stop there. It is now employed to teach the lessons of patriotism and to inculcate the spirit of Americanism.

On street corners the story of the Bible and the deeds of its leading characters are told in the simplest language. Crowds listen to the tale of David conquering Goliath—Goliath being the bad Bolshevist and David the symbol of law and order. Ruth gleaning in the fields becomes the farmerette, symbolizing the idea of service and thrift. The result has been to draw to community centers and group gatherings on the street corners crowds who unconsciously absorb good citizenship and pure Americanism.

Furthermore, street corner preachers daily tell crowds the story of the Prince of Peace and the unending battle of Armageddon for the triumph of righteousness and truth. Thus gradually great throngs have been made familiar with the great principles of the Bible and the lessons taught therein. Gradually it has grown into the consciousness of people that the heroes and heroines of the Bible are with us now, exercising a powerful influence over humanity the moment humanity is made acquainted with them.

[Vice-President Thomas R. Marshall, reported in *Washington* (D.C.) *Herald*]

Just so long as capital and labor stand and glare at each other, we may expect everlasting turmoil and a nation-wide cataclysm. The Congress of the United States is a kind of doctor that treats symptoms and does not treat disease. No legislative remedy that I know of can be found to produce peace and quietude and good order—unless the manufacturers see something more in business than dividends, and look upon the employees as brothers in the Republic and not as cogs in the machine or as members on a pay roll. It is hopeless from their standpoint. And unless the laboring men have some higher incentive to do their work than the mere wage which comes from the doing of it,—if they put in their time finding how little they can do and how much more they can get for the doing of it,—it is hopeless from their standpoint.

It is hopeless if the mad passions of men are to hammer at legislative halls for their final and just settlements: a government of discretion dies. The only government in business life that can hope to live, is a government of love and compassion. What the economic life of America needs is not a lawgiver, but an evangelist. The country needs a rebaptism of peace patriotism such as it had of war patriotism. Just now we need a body of citizens who are content to do a day's work for a day's wage; who are willing to pay a day's wage for a day's work; who believe more in the common good than in larger goods.

Since the world began, business and wealth have had no such opportunity for the angel of the Lord to write their names down beside that of Abou Ben Adhem as they have had just now. The trumpet call of conscience is not only to the meek and lowly but to the high and mighty; and when dividends and wages are measurably forgotten in the love of service for our Christian country—if there is any hope at all—passion, personal preferment, and personal success must all be put in the background, and the capitalists and the laborers must realize that the consumer is also entitled to admission into the brotherhood, and business must be conducted and work must be done primarily for the love of promoting a contented and happy people. Dividends and wages must be secondary. This is a problem for solution by men who believe in the fatherhood of God and the brotherhood of man.

Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston, U.S.A.

Announcements

From The Christian Science Publishing Society

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WOULD like to add that for the last eight or ten years of subscribing to THE CHRISTIAN SCIENCE MONITOR while living in the East, I thought my appreciation had reached the height for this wonderful paper and wondered if, after coming to the Pacific Coast, aside from the editorials and the metaphysical article on the Home Forum Page, we would take as much interest in the paper, it being a week old. But my husband has enjoyed reading the Monitor now more than he did in the East. It keeps us in touch with the whole world and helps us to realize that reconstruction is really going on.

YOU do not know how thankful I am to be able to do this (renewing a subscription). My subscription for the periodicals has brought me great blessings. Last summer I was obliged to take an examination. I went not knowing what the questions to be asked me might be; but fully assured that God was with me, leading me, and guiding me, and that after all the only examiner was divine Mind. When the questions were presented to me I had no trouble answering them. All the knowledge I had of the subject at hand had been gleaned from reading THE CHRISTIAN SCIENCE MONITOR. I wrote fearlessly and with assurance. Needless to say my mark was higher than I had expected. May God continue to guide you in this wonderful work.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII FEBRUARY 7, 1920 NUMBER 23

Fidelity

KATE C. CLEVELAND

SUCH a sense of gratitude for the spiritual interpretation of the Scriptures given us by our Leader, Mary Baker Eddy, comes when reading the twenty-second chapter of Genesis that I feel led to express it, hoping thereby to help others who are taking the human footsteps which are leading up to the light of spiritual understanding. When Abraham was told by God to take his son, his only son, Isaac, and offer him for a burnt offering, he never for an instant faltered, but arose early in the morning; that is, he acted with immediate obedience, to take every step required in the greatest sacrifice that he could probably have been called upon to make as a proof of his fidelity to Principle.

His willing obedience gave him strength to saddle his own ass; to cleave the wood himself, not sending his servant out to do it while he remained with his son in what he thought were the child's last earthly hours. And when it came to the final tests of building the sacrificial altar, laying the wood upon it, binding his son, and even laying the lad upon the wood, he did not call upon his two young men for help, but walked alone with God, knowing every step of the way that God was guiding him, and—behold his reward! He found that what seemed to be a sacrifice was, in reality, an opportunity to prove his faith and confidence in the one power, God, good. And instead of losing his son, the lad was restored to him. God told Abraham that He would bless him and multiply his seed as the stars in heaven and as the sand upon the seashore, and in his seed should all the nations of the earth be blessed, because he had obeyed His voice.

What confidence this arouses in the individual,—to know that by living in obedience to God's demands as did Abraham, and in willingness to give up materiality for spiritual understanding, we are not losing anything, but gaining all that is real, even eternal life; for as our Master says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." When pondering in our hearts the acts of this patriarch, we gain much from the spiritual interpretation of his name, as given by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 579): "ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being. This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding." We feel ourselves indeed strengthened and blessed during these testing times, receiving each day, week, and month added blessings through our Leader's writings and the authorized literature.

Mrs. Eddy's statement in one of our periodicals (*Sentinel*, Aug. 3, 1899), "'Peace be still!' Our Father is at the helm," has enabled me to realize with deep gratitude that neither fear nor doubt can interfere with His directing arm, nor can we be turned from the true course if we are faithful. This lifts us above our seeming individual cares and reveals the fact that we can of ourselves do nothing, but if governed by God all things are possible. In turn this brings freedom and a clearer understanding that the greater ships of church and state are being navigated by the same infinite Mind, and that there is no cause for fear or doubt in respect to the problems of unrest and turmoil which seem to be confronting the world to-day.

If every one of us will walk with God, looking only to the one power for help and guidance, studying carefully the Lesson-Sermons so lovingly provided, reading the Bible with the aid of our Leader's works, and applying our understanding however small it may seem, we cannot be tossed about like a ship without a rudder, nor go astray like lost sheep. Let us be "faithful over a few things" and we shall be made rulers "over many things." Keeping our thoughts free from destructive criticism and whatever sense testimony would have us accept as true, and alert to the voice of God, we shall enter into the joy of our Lord, and know that "the Lord God omnipotent reigneth."

The Test of Right Thinking

JULIUS L. BEER

IT is generally agreed that the twentieth century has ushered in a new era of thought. Everywhere men are earnestly thinking, the more so since the recent world war has brought so many problems to the fore. Christian Scientists, as part of the whole human family and concerned in all things that conduce to the universal welfare, should at this juncture of worldly affairs strive most seriously for clear and correct thinking. Happily, through the teachings of Christian Science they have already learned somewhat of the government and guidance of divine Mind and the manner by which Mind's ideas may be apprehended and wrought out in life practice; therefore it will not be so difficult for them to achieve this desirable end.

The quality and character of all thinking determines its consequences. It is true in the mental realm, and there is no other, that "by their fruits ye shall know them." As all acts are preceded and controlled by thought, it very naturally follows that these acts are valuable or valueless, worthy or worthless, according as the directing and guiding thoughts are good or bad. Human thinking is not always wholly good or wholly bad; there seem to be gradations of thought, states or stages of thinking, ranging in varying degrees from the densely ignorant to the highly enlightened, from the vicious to the moral; but the essential nature of the thought in its totality will be expressed in the life of the person.

By general consensus of opinion, goodness is the touchstone, the criterion, by which a man is finally judged, and in this term are involved those virtues that inspire and guide the highest and noblest human effort and accomplishment. Whatever is considered best, therefore, is the product of the best thinking. Human thought, however, is largely predicated upon matter and based upon the belief in a mortal man and a material universe, and its system of philosophy is fettered by the checks, limitations, and imperfections of ma-

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teriality. It is true that in some ways Spirit is acknowledged as a postulate by contemporaneous theology, but it is permitted to rest there, never being carried farther nor insisted upon as the actual living factor upon which the fundamentals of human conduct must necessarily be based. It is also true that in the latest expositions of present day natural science the confines of matter are being pushed farther back until we have new concepts, new terms to denominate those forces and energies that are supposed to lie behind the visible, material manifestation; but whatever their names or qualities, these forces are still found in the end to be but more etherealized and attenuated forms of matter.

So we may safely say that human thinking, however seemingly useful or elevated, is still material thinking, and where matter is believed in, there is not the spirit of liberty, but of boundary, circumscription, termination,—in a word, doom. Such thoughts, then, as in the end write large the word failure upon the deeds of men, cannot be good and true in any real sense. Those thoughts only are good and true that can prevent such direful results, and lifting mankind out of the age-long rut in which they blindly stumble, indicate ahead the path of holiness, the end of which is happiness and peace. Thoughts of this kind can emanate from but one source, God, divine Mind. They are harmonious, pure, spiritual, eternal. They impart to man a true sense of his being, give him a wide and correct conception of his status as a child of God, show him clearly and unmistakably his duty, and enable him to perform fully the noblest service.

Having arrived at the point where it is clearly evident that real thinking is spiritual and divine, the question next arises, How are we to determine what are merely human thoughts and what divine, to discriminate between the false and the true? Mrs. Eddy answers this question on page 88 of "Science and Health with Key to the Scriptures," where we read: "How are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are emanations from the divine Mind." If thoughts are based on material desires and worldly ends, if merely personal purposes and hopes are sought to be realized, if we are impelled by ambitious dreams of fame and power; in fine, if it is the human self that is being pandered to, it makes no difference in what degree,—how seemingly harmless or how possibly benevolent such thoughts may be—they do not meet the pure test of spirituality and are therefore erroneous. Mrs. Eddy has said: "Human thoughts have their degrees of comparison. Some thoughts are better than others" (Science and Health, p. 297). There is, therefore, no disposition here to minimize in its own field the value of such better thinking. The great men whom the world reveres as its benefactors and who have at different epochs in history contributed to the welfare of humanity and the raising of the standards of civilization, have justly earned their fame; yet, withal, human efforts have scarcely touched the fundamental facts of existence, since the most formidable enemies of the race—sin, sickness, and death—still remain, in human belief, apparently as strongly intrenched as ever.

The world's release from its thralldom to matter can only come through the acquirement of the purely spiritual understanding gained through the study of Christian Science, and the consequent gradual and increasingly maintained spiritualization of thought. "Scientific thoughts are true thoughts, passing from God to man," says Mrs. Eddy (Science and Health, p. 104), and will beget an unfoldment in consciousness through which material belief and its accompanying phenomena will be seen for what they are, will be seen as illusions, and by degrees will disappear, revealing in their place the real universe in all its beauty and splendor, and the real man in all his glory and promise.

It is acknowledged that the Bible contains the rule of righteousness. Therein will be found the standards for right thinking and right doing. Mary Baker Eddy in her revelation has thrown a new light upon its sacred pages, and through that illumination the thoughts of men in this and every succeeding age will be clarified as never before. Mankind will become more receptive to right ideas, and better able to translate them into useful thought and action. In Proverbs we read that as a man "thinketh in his heart, so is he." Our lives, then, declare our thoughts. Therefore, in the last analysis, right thinking involves right living; for Mind and Life are one, inseparable, indivisible.

Giving Testimony

NANCY GUNTER BOYKIN

IN the Manual of The Mother Church (Art. VIII, Sect. 24) Mrs. Eddy writes: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" And the psalmist, who had tasted and seen that the Lord is good, exclaimed, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The Wednesday evening meetings in Christian Science churches throughout the world give us an opportunity to follow this advice, and so many wide-awake Scientists appreciate the privilege that it is easy for those who are timid to make themselves believe that their contributions to the meeting are not needed. Every church seems to have a considerable percentage of faithful attendants who come week after week, month after month, and listen earnestly to what others have to say, but never rise to tell what Christian Science has done for them. When we neglect this opportunity we are robbing ourselves and our church.

Every sincere Scientist wishes to testify, for we have all been healed many, many times, and it seems rather churlish toward our loving Father to be silent when we are given the opportunity to rise in His house and say, "Thank you;" but error's argument may be that some of us are "too self-conscious to speak in public," or we "have an incomplete demonstration and do not feel that the time has yet come for us to speak," or we are afraid "we will not be a credit to the cause," and so on. When we examine these arguments with an honest heart, we recognize their selfishness and know that there is in reality but one reason for our silence, the unlovely reason that our gratitude is insufficient for the demand upon it. If we are truly thankful to God, "who daily loadeth us with benefits," we shall express that gratitude in spite of all the claims of personal inability; for gratitude silences self-depreciation, self-consciousness, and fear.

Many of us think we have not yet attained that clear perception of the allness of divine Mind which would enable us to speak creditably; yet the promise is, "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." Each of us, therefore, can think out and make a simple, unpretentious statement of some good that Christian Science has brought to us. If our motive has been unselfish and sincere, there can be no doubt of the good achieved. Mrs. Eddy tells us (Miscellaneous Writings, p. 100): "Love's labors are not lost. The five personal senses, that grasp neither the meaning nor the magnitude of self-abnegation, may lose sight thereof; but Science voices unselfish love, unfolds infinite good, leads on irresisti-

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ble forces, and will finally show the fruits of Love." Even after earnest prayer and conscientious preparation, however, we may still find ourselves unresponsive when Wednesday evening brings our opportunity, and we may go so far as to condone our silence with that truism, "Still waters run deep." If we do, we are cheating ourselves of our birthright. Let us, then, rid ourselves of this claim of apathy, indifference, and ingratitude toward God.

Perhaps we do not quite understand why we should thank God for His goodness; but each of us does need to take this simple human footstep, in order to bless our fellow men and for our own good. To bless our fellow men,—because many a despairing mortal comes to these Wednesday evening meetings hoping to learn what Christian Science can do for him, and the offering should not be meager. The experienced Scientist, accustomed to fill all quiet intervals with clear, right thinking, may enjoy a moderate pause between the testimonies, but the newcomer who is dimly seeking Truth, will doubtless yield to the inveterate habit of the human mind and let his thoughts slip back upon his mundane needs and sorrows, unless there is a constant outpouring of the truth to occupy his thinking. For our own sakes let us learn to express gratitude; for it is the Father's will that each of us should have all good, and yet there is a simple moral law involved,—that if we cease to give out good, we cease to take in good.

So it will be wise for each of us, from the oldest to the youngest, from the weakest to the wisest, to awaken; to see this dumb disease for what it is; to treat it until it is healed. No matter how plentiful the testimonies in our particular church, each one of us needs to bear witness to the truth. Let us know that we cannot be satisfied with the excuse that we "once testified." A dry well cannot slake a present thirst; a long past testimony has no more power to fill a present need than the testimony that some of us are always planning to give in the future. Let us see to it that we are genuinely thankful for our blessings and not foolishly imagine that we are; if we are really thankful we shall express our gratitude to God frequently and gladly. Love is never apathetic and gratitude is never dumb.

The Cost of True Living

MARGARET MORRISON

AS spiritual law has been revealed in Christian Science and as every day it is being more and more clearly understood by an increasing number of people, its demands upon mortals are leaving them bankrupt indeed. For what assets has mortal mind with which to meet the demands of Principle? None. Repentance and reformation alone can pay the debts of unrighteous thinking and living.

No question is so agitating the human mind to-day as the high cost of living. Not only in one little section of the world but throughout its entire length and breadth the same problem is demanding a solution. As this state of universal chemicalization goes on and the human mind is stirred to its depths, so that all its inherent hidden evil beliefs and passions are brought to the surface; as it is brought face to face with its own hoarding greed, selfishness, and hatred, it loses all consciousness of the presence of good, which alone can supply man, and vainly strives to meet its own self-created need for food, clothing, shelter, and nourishment.

"If mortal mind knew how to be better, it would be better," we read in "Science and Health with Key to the Scriptures" (p. 186). In its ignorance it tries to meet spiritual demand with material supply, and so finds itself helpless in the face of its problem. As nothing but knowledge can destroy ignorance, so nothing but spiritual understanding can solve the problem of the high cost of living. In remembering Mrs. Eddy's prophecy of this stage of mortal mind we need particularly to remember that she says (Science and Health, p. 96), "On one side there will be discord and dismay; on the other side there will be Science and peace." So we to-day, like the Israelites of old, have placed before us the demand, "Choose you this day whom ye will serve." Let us see to it that we are alert and watchful, sure that we are on the right side, the side of "Science and peace," consecrated to this cause and helping to establish its government. In this way only can we keep free from the multitudinous suggestions of lack and limitation, of supply prohibited by high cost.

As we thus walk humbly with our God, we truly find what the cost of true living is—even the giving up of every belief in a material selfhood, of every belief in a material law of supply and demand, of every fear, of every belief in limited good, finite life, exhaustible source, yea, of every thought that is "enmity against God," not in accord with Principle. With great joy we, as Christian Scientists, can always pay this price and accept the abundance of our living, an abundance that can only be reckoned by what Mrs. Eddy speaks of in Science and Health (p. 209) as the "infinite calculus of Spirit."

Progress

MARY JONES

FROM beginning to end the Bible portrays in unmistakable language that the law of God demands progress. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, explains this law of God. One of the many references to this law occurs on page 240 of Science and Health, where we are told to "remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome." When the deep meaning of the passage referred to is grasped, especially the latter part, giving the happy assurance that error "is to be overcome," it will be found to be a ladder, the top of which reaches heaven. Moreover, it is a ladder which either here or hereafter all must climb, for in no other way can heaven, harmony, be attained. We may not be ready to admit this fact; but the law of progress, God's law, cannot be evaded or ignored.

On the upward journey we are never alone, for angels, God's thoughts, are ever with us to guide and guard our footsteps. An instance of this may be given: The writer, like many others, had been taught when a child to believe that God, who the Bible declares is Love, was responsible for all the sorrow and sickness of earth, and that at the end some of us, indeed most of us, were destined to be eternally punished. The horror of this false teaching clouded her childhood, resulting later in ill health and fits of depression which became most terrible, until healing came through Christian Science. The joy that came with the realization of the falsity of this earlier teaching was so great that she was content to remain there; but Love, being ever active, compels us to go up higher, until we awake in His likeness and are completely satisfied. When this healing was related to a Christian Science practitioner the question was asked, "Are you still content to take all and give nothing in return?" Following closely on this loving rebuke came the desire to know how the healing had come, so that others might be helped, and slowly but surely the doctrine Jesus promised we should know of if we do God's will was unfolded. This truth as

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taught in Christian Science is for all to understand and to practice, for "God is no respecter of persons;" but the revelation did not come to the writer until she had learned to pray, at first haltingly and then with deepest desire: Take away all that would come between Thee and me. As a result of early training, there was a kind of fear at first that something essential to happiness would have to go. This was not so, for as some one has pointed out, it was materiality that Abraham was called upon to sacrifice. It is ever thus, and the loss of materiality is indeed gain.

For the fuller understanding of God that is unfolding to the world to-day, we owe a great debt of gratitude to our revered Leader, Mary Baker Eddy, who, following closely in the footsteps of Christ Jesus, could hear his voice, understand and obey the command: "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick." This glorious truth of Christian Science is for all; it is so simple that a little child can understand and apply its teachings, yet so powerful that it destroys all human woe. It is the new birth which must go on until, in the words of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The Shrine in the Desert

W. EDSON SMITH

A REMINDER by contrast came to the writer, not so long ago, in the shape of an artistically printed booklet telling how an exact reproduction of a widely known grotto had been made on the height of an Arizona hill, in the heart of the land that one of our poets has described as "beloved of the sun and bereft of the rain." One who has lived in the Southwest needs no introduction to an old, familiar *dolce far niente* condition of thought, which readily accepts as peace the languorous, still monotony of a lazy afternoon. There a dream in the shadow of an adobe wall is held to be right thinking, the mirages are many,—pleasant, shimmering pools out on the edge of things,—but with lizard and cactus and yellow, thirsty sand hitherward. There are dream shading mud walls and distant mirages northeast as well as southwest, but it is in the southwest that the shrine mentioned is located. A wide, easy path leads up to the summit of what was once an active volcano. Once there the tourist may hear the mellow Angelus perhaps, or musing, look afar through the blue haze of the magic miles while the good hours go by and are forgotten.

Such shrines are many—places where religious ecstasy may flow and ebb and fall asleep. They are not peculiar to any one belief, but are known to the followers of Confucius, to the Buddhist, to the Mohammedan, and to others; sometimes inaccessible—making virtue of a far pilgrimage; sometimes ready to hand—making virtue of a flung penny. Christian Scientists, too, have a shrine in the desert,—the abode of the printed word of Truth; but though we are grateful for both cross and crown, our shrine goes all uncarven. Our shrines are everywhere these days. Here we find one, not so large as the waste paper receptacle, maybe, but sharing a corner of the curb with it, none the less; a matter-of-fact affair,—only a sort of box with a peaked wooden roof to shed the rain, all painted a modest color. In it are copies of *The Christian Science Monitor* and of the *Journal* and *Sentinel*—free; almost the only free things the length of the city street; and more worth while than all that which costs so much.

Here is another in the dull little waiting room of a weather-beaten junction station; another in the otherwise hopeless hallway of a cheap rooming house. Here is one in a hotel lobby; another in a busy manufacturing plant. There are many styles of boxes, for many are the makers; but each and every one proclaiming one Life, one Truth, one Love, each and every one containing authorized literature of the Christian Science movement, stamped with the address of some near-by reading room. All this is the joyous work of those for whom Christian Science has done much and who in their turn love not a little. And of box and of literature and of every humble, true thought that set them in their place by the wayside, we may say in the words of our Leader, Mary Baker Eddy, in "Science and Health with Key to the Scriptures" (p. 299), "With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys."

Every one in his own fashion, we may all do practical homage on our pilgrimage Spiritward. I was able to do a very little, not so long ago. It was the first of the snowy, blustery days, and I came to one of these shrines, where a man who needed the truth was getting it, albeit in a hasty, half frightened fashion. It was a *Sentinel*, all snow-incrusted, that he took away, and I was glad to rid the rest of the papers of the drifted covering, knowing that though there might be more snow, yet the loving and loved Scientists who would follow me were more watchful than those crowding snowflakes, and all at-one in striving to reflect the white purity of that Mind "which was also in Christ Jesus."

Another odd little shrine there was, known and noticed for long,—only a wire basket full of Christian Science literature, fastened outside a shoemaker's shop, beneath a wooden frame in which, widespread, white, and clean, and protected from rough winds, was a fair sample of what a world newspaper should be,—*The Christian Science Monitor*. And we know right well that many a grateful pilgrim thought will travel back to these, our shrines in the desert,—a desert that through the ministrations of Christian Science "shall rejoice, and blossom as the rose."

The Comfort of the Rod

MARION BALCOM SMITH

THERE is a world of comfort and assurance to be gained by the Christian from the words of the psalmist, "Thy rod and thy staff they comfort me." To the casual reader or the young student of Christian Science, the word "staff" at once conveys the thought of support and assistance, filling him with a sense of gratitude for God's help; while the full significance of the word "rod" in connection with God's care and protection may not at once appear. The figurative use of the word rod presents the thought of discipline, correction, also of dominion and power. Now a mortal from his earliest infancy is not inclined to regard discipline or correction as a comfort. The child weeps when he is corrected; later on in life he comes under various forms of discipline. Experiences in schools and colleges, as well as those of his everyday world, have this corrective effect, but seldom does he associate the thought of comfort with them. Let the mortal or human consciousness turn to Christian Science, however, and the individual at once, or very shortly after he begins the study, discovers that many previously conceived beliefs have to be cast out and replaced by the true idea, including this one with reference to discipline.

When he first turns to Truth, the student of Christian Science may only be conscious of the joy he has in being helped and healed. He is content to dwell in the light reflected from the pure thought of others, without putting

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forth much effort on his own part to gain an understanding of Principle. Mrs. Eddy, in "Retrospection and Introspection" (p. 80), states that "the kindly shepherd of the East carries his lambs in his arms to the sheepcot." Such might be considered the early stage of the student's experience, "but," our Leader continues in the same passage, "the older sheep pass into the fold under his compelling rod." And this the student finds to be true if he does not willingly and at once commence to prove Principle for himself, treading meekly and honestly in the way which has been pointed out for him.

Just at this point, however, he possibly experiences some difficulty. In order to prove Principle, he must live under the abiding law of God. This demands forsaking all worldliness. It means turning away from the insistent calls of mortal experience, such as the pursuit of money, fame, and pleasure, to learn that "Truth, Life, and Love are the only legitimate and eternal demands on man" (Science and Health, p. 184). This lesson learned, the student finds himself in his right place humanly as well as divinely, fulfilling all necessary obligations. He also discovers that his needs have broadened out into the one spiritual need, which divine Love supplies. It is then that he begins to realize what the psalmist meant by the comfort of the rod. He rejoices that he cannot escape from the invariable law of Principle. A part of a verse in the Christian Science Hymnal (p. 141) expresses the loving guidance of this law:—

Year by year, Thy hand hath brought us
On through dangers oft unknown.
When we wandered, Thou hast found us;
When we doubted, sent us light;
Still Thine arm has been around us,
All our paths were in Thy sight.

The Christian Scientist further sees the significance of the word rod as expressing dominion and power. For is he not learning that "obedience to Truth gives man power and strength" (Science and Health, p. 183)? Surely spiritual strength means dominion. Therefore he recognizes that what the Scriptures speak of as His rod is the law of Principle, which demands obedience and rewards the faithful with the comfort of spiritual understanding.

[Written for the *Sentinel*]

At Evening Time

EDITH L. PERKINS

WHEN burdens seem too great to bear,
And endless drag the hours of blight,
Then come these words with solace rare:
At evening time it shall be light.

No path there is, however steep,
No period of blinding glooms,
But God His tender watch doth keep,
And with His Word the way illumes.

If I the wings of morning take,
And dwell within the farthest sea,
Or if in hell my bed I make,
Still from His care I cannot flee.

E'en now I praise Him and rejoice,
Though in the wilderness I be,
As listening, I hear His voice,
And know His hand is leading me.

Why, then, should evil thoughts affright,
A dream of mortal sense enthrall?
At evening time it shall be light,
And I shall see that Love is All.

Selected Articles

["The Atmosphere of Spirit"—*The Christian Science Monitor*, Boston, U. S. A., Nov. 3, 1919]

Humanity stumbles along, grumbling at the weather, studying the sky and the barometer for some prospect of improvement, never dreaming that there is any connection between the condition of the atmosphere and the condition of human thought, that the purification of the human thought, or what Paul calls "the carnal mind," would result in a clearer atmosphere, with a lessening of the extremes of heat and cold. But Mary Baker Eddy, the Discoverer of Christian Science, saw this great truth and dared to express it, when she wrote in "Miscellaneous Writings" (p. 374): "Above the fogs of sense and storms of passion, Christian Science and its art will rise triumphant; ignorance, envy, and hatred—earth's harmless thunder—pluck not their heaven-born wings. Angels, with overtures, hold charge over both, and announce their Principle and idea." And in "The First Church of Christ, Scientist, and Miscellany" (p. 106) she says: "Human mentality, expressed in disease, sin, and death, in tempest and in flood, the divine Mind calms and limits with a word."

Many students of Christian Science have had the experience of the weather seeming to reflect their own state of thought; or have found that a true prayer, the realization of the presence and power of God, has changed adverse conditions, dispelling a fog, or stilling a storm. So, if all men realized that the heaviness and darkness of which they complain are but results of their own confused and dismal thoughts, they would learn to control these thoughts with spiritual understanding, to lift them to God, divine Principle, and would find themselves living in a clearer, cleaner world. In the chapter on Genesis in "Science and Health with Key to the Scriptures," Mrs. Eddy shows how sin and sorrow appear in the second account of creation after "there went up a mist from the earth." It was after this that Adam was made from the dust of the ground, from the same earth that produced the mist; later he falls into a deep sleep and dreams of the creation of a woman, of their temptation, sin, and consequent suffering; but there is no account of his ever waking from the dream. Yet throughout the Bible rings the call to "Awake"! "Shake thyself from the dust"! and even death itself, "the last enemy that shall be destroyed," is often spoken of as a sleep.

There is nothing about dust or mist or sleep in the spiritual account of creation in the first chapter of Genesis. Instead there is an increasing sense of light, life, and activity. Man is made in the image and likeness of God, Spirit, and given dominion over all the earth. Jesus expressed this dominion by walking on the water and stilling the storm, and yet mortals have so little understood man's divine right, that they have thought they were at the mercy of the elements, of every change of weather, and so have lived in constant fear. Before they can control outward effects, however, they must gain some inward control over "the fogs of sense and storms of passion;" they must rise above the appeals of the senses and their confusing and contradictory evidence, into a clearer perception of spiritual demands, and learn to quell the storms of anger and passion in their own hearts. As they do this they will attain a freedom and calm that will be noticeable by those with whom they come in contact, that will affect difficult and trying circumstances and conditions, and this sense of harmony will surely grow and increase till the whole earth feels the power and dominion of good.

Men have become so used to thinking of the earth geo-

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graphically that they find it difficult to understand that the conditions out at sea, or in some unexplored jungle, or trackless desert, have anything to do with the general beliefs and thoughts of humanity. Yet thoughts are not affected by distance. It is just as easy to think of, or to pray for, some one on the other side of the world, as for some one in the same room. It is the universal belief in the reality and power of evil, of change, and extremes, that causes these evil conditions to seem universal. Whether men journey across trackless wastes of sea or land, amidst barrenness or beauty, they carry with them the fear of danger and harm, and so are likely to meet them in storms, or fogs, or intense heat or cold. If instead, they would carry with them the knowledge that God is the only presence and power, the knowledge that David expressed in the one hundred and thirty-ninth psalm, they would be immune from danger, they would find that the dispelling, both of storms and fogs, lay in a correct knowledge of divine Principle, and so would learn that extremes of heat or cold are only products of the ignorant human mind. These conditions, therefore, would no longer cause fear, and so would be less in thought, and would finally disappear with the disappearance of other mortal beliefs, sin, disease, and death; and a new heaven and earth would be attained.

There were no fogs, or storms, or even darkness in John's vision of the holy city. In his description of this heavenly dwelling place he uses symbols that express only purity, transparency, reflection, and light. Like Isaiah, he saw the everlasting glory of God for the sun, and "there shall be no night there." Where there is perpetual sunshine there is no cold, nor should there be too much heat; for the promise is, "Neither shall the sun light on them, nor any heat;" so in the holy city there are no extremes, no suffering of any kind. "They shall hunger no more, neither thirst any more." Mankind would no longer believe man to be a material creature with physical wants to be supplied through toil and labor, but would know him as a spiritual idea of God, "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

In the Glossary of Science and Health (p. 590) we find this definition: "LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice." In the vision of the holy city the fogs of sense have disappeared before innocence and purity, and the everlasting light and glory of God; the storms of passion before self-immolation and sacrifice, the spiritual idea of Love which entirely satisfies. "I shall be satisfied, when I awake, with thy likeness," sang the psalmist. In the holy city, the kingdom of heaven, the dream of Adam no longer exists, for man is and has been forever awake, rejoicing in the life and light of the creation of God.

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[Robert G. Steel in *State Journal*, Lansing, Mich.]

A more careful reading of the letter to which exception is taken by the self-appointed critic of Christian Science writing in a recent issue would have satisfied him that no great difference exists between his contention that sin comes from wrong choice of a free moral agent, and the Christian Science teaching that sin, as the term is generally understood, is solely the product of mortal mind, alias mortal man. Unfortunately for our critic, however, he is laboring under the delusion, perpetuated by popular theology, that this free moral agent—this mortal, material man, the dust man of the second chapter of Genesis—is the man created by God, in God's own image and likeness.

Charging God with the creation of a material, mortal, free moral agent capable of a sinful choice not only dishonors God but repudiates the plain teachings of the Bible. According to Scripture, God is Spirit, infinite good. The man made in God's image and likeness, therefore, must be spiritual and must be wholly good. He cannot be the author of sin, since it is unthinkable that an infinitely good God could create anything capable of sinning. Sin, then, is illusion, originating in the false belief of a mortal, material mind, setting itself up as a power opposed to God. It is material falsehood, and like any other lie, is destroyed by knowing the truth. This is the process by which Jesus cast out sin and evil, and it is the same method successfully exemplified in Christian Science to-day in the destruction of sin and the healing of sickness.

In his attempt to prove the theory of a God-created free moral agent capable of sin, by comparing it with a carpenter doing a good thing by erecting a store building which might later be used for an evil purpose without subjecting the builder to the charge of creating an evil, our critic violates the admonition of Paul in his first epistle to the Corinthians. Paul tells us that we must compare spiritual things with spiritual, whereas our critic's illustration attempts to unite the spiritual and material, or good and evil.

Because of the enormity of the world war, critics of Christian Science are prone to emphasize the subject of the war in their vain attempts to prove unsound the teaching of Christian Science relative to evil. As a matter of fact, war is only a phase of the one evil. It is a most heinous one, it must be admitted, on account of the numbers affected and the destructive forces which seem to accompany it. Fundamentally, however, war, in common with all phases of evil, is materially mental, since its root lies deep in the human belief in fear with its attendant evils of greed, lust for power, covetousness, hatred, malice, and the like. These are some of the gods of this world which have nothing in Christ. As nations are constituted of individuals, these evil beliefs must be destroyed in the individual consciousness through the process of right thinking, induced by the spiritual understanding of God, good, as the only power—in short, by absolute obedience to the First Commandment—in order that war shall cease. Mary Baker Eddy, Discoverer and Founder of Christian Science, in her book "The First Church of Christ, Scientist, and Miscellany" (pp. 277, 281), makes this clear in the following words: "The characters and lives of men determine the peace, prosperity, and life of nations." "War will end when nations are ripe for progress."

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[Joseph Coffer in *Miami* (Okla.) *Record-Herald*]

In a recent issue of the *Record-Herald* there appeared an advertisement under the caption, "Is the Bible Wrong? Christian Science vs. Bible," followed by a series of quotations from the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The apparent object of the interrogatories and comparisons taken from Mrs. Eddy's book is to discredit the teachings of Christian Science by the use of brief excerpts and incomplete sentences, destroying the full meaning contained in a given paragraph. Our critics need only to turn to page 497 of Science and Health, and there read the religious tenets of the Christian Science organization; in particular, the first and third tenets, which read as follows:

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

"We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

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Sin, being an illusion, is destroyed through the simple process of mankind's exercising their God-given dominion, displacing a false belief or wrong thought with a true conception of what man is as God's image and likeness, spiritual and perfect; not the base counterfeit which would seek to delude and to kindle sentiment to follow other paths, short cuts along better marked highways to salvation at a reduced price per milepost.

Mortal man would make sin and disease a reality, but man is immortal, spiritual. Viewing man from this angle he is perfect, not subject to the ills of the flesh. When Jesus met the ten lepers on the road to Jerusalem, he did not see sick and sinful men, but God's perfect likeness. The plaintive cry emanating from their lips, "Jesus, Master, have mercy on us," has since echoed and reechoed around the world, seeking succor and hope for humanity. The compassionate and exalted thought of the Master issued no challenge, asking when and how they had sinned, but through his higher understanding that the divine Mind transforms mortals through Truth, error and evil were shorn of supposititious power, and the divine Mind was recognized as the only Mind. "This process of higher spiritual understanding," we read in Science and Health (p. 251), "improves mankind until error disappears, and nothing is left which deserves to perish or to be punished."

Through the discovery of Christian Science an increased number of people throughout the civilized world have taken up an earnest study of the Bible; its pages have been illumined, and primitive Christianity has been restored to those hungering and thirsting after righteousness. The new-old religion is released from the cloistered cell of creeds and dogmas, with this "key" to the Scriptures, Science and Health. The Bible becomes at once the Scientist's daily guide. Studied in connection with the Christian Science textbook, it gives up its treasures, and all true Christian Scientists are vindicating fearlessly and honestly the teachings inculcated therein.

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[Aaron E. Brandt in *Phoenixville* (Pa.) *Republican*]

Because Christian Science is Christian it does not countenance vitriolic attacks upon any people and their religion, as indulged in by "V. N. S." in a recent issue. And because Christian Science is scientific in its teaching and practice it necessarily makes the same discrimination between Spirit and matter that Christ Jesus made. "God is a Spirit," said Jesus. He also said, "The flesh profiteth nothing," and, "A spirit hath not flesh and bones, as ye see me have."

Thus Christian Science rejects only what Christ Jesus rejected and accepts all that he accepted, even the divine nature which animated him and made him immortal. That Mind, which Paul said was in Christ Jesus, is divine and omnipresent. His flesh disappeared, as all temporal things will disappear when the all-inclusive substance of Spirit becomes apparent.

Now there is nothing at all in what I have said here or heretofore that warrants the statement made by the critic that Christian Science rejects Christ Jesus. There is not a word of truth in that statement. But I do insist that an acceptance of Jesus means also obedience to his commandments,—or it means nothing.

When the critic speaks of Christian Science as a delusion of the devil, he does not seem to be aware that he is lowering Christianity to a plane of confusion and making it subject to chance and change. "If Christianity is not scientific," writes Mrs. Eddy on page 342 of Science and Health, "and Science is not of God, then there is no invariable law, and truth becomes an accident." No one has ever refuted the truth of her statement and no one ever will. The only answer it ever receives from unfriendly critics appears in some form of abuse, and abuse is an admission that no other form of answer can be given.

The irrefutable answer to all kinds of abuse is this fact, that the truth of Christian Science has its proof in healing all kinds of sickness and disease and in reforming the sinful. These proofs Jesus demanded as a test of true discipleship. But the history of almost two thousand years shows that this proof is not obtained by a personal worship of Christ Jesus, or a mere lip service, but is made available only by implicit obedience to his teaching and commandments. Hence in his great mission for the salvation of all mankind Jesus said, "If ye love me, keep my commandments."

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Funds of The Mother Church

"Please divide the inclosed check between the two funds, the Real Estate fund and The Christian Science Benevolent Association fund. I am learning through Christian Science a little of what the word gratitude means."

"Please find inclosed check for ten dollars, an offering of love and gratitude for the many blessings I have received through the study and application of the truth as taught in Christian Science. Amount to be applied to either the Real Estate fund or the Christian Science Benevolent Association fund, or both, as you deem wise."

"Inclosed find a check for eighteen dollars to be used for the Christian Science Benevolent Association fund. This is a slight expression of love and gratitude for the good that I am constantly receiving from Christian Science."

"Inclosed please find check for fifty dollars, to be divided between the Real Estate fund and the Christian Science Benevolent Association fund as you deem best. We are grateful for the privilege of giving and helping in this beautiful work. We wish to express our gratitude for the many benefits received through Christian Science."

"I have much pleasure in inclosing check for three pounds for the Christian Science Benevolent Association fund. I have received so much help in all kinds of ways through Christian Science that I am very happy to be able to contribute a little of my 'substance' in return, or rather reflect my faint concept of it."

"I have received blessings so numerous through the study of Christian Science, that I feel it a great privilege to contribute to its various activities. I inclose check, in amount two dollars, which please credit to the Christian Science Benevolent Association fund. It is my earnest desire to continue aiding in this activity which I consider one of unlimited benefit to all mankind."

"Please accept the inclosed check as a contribution to the Christian Science Benevolent Association. It is but a faint expression of the gratitude I feel for Christian Science, and for the wonderful, beautiful provision for the care and protection of adherents of this faith who may for a time be in need of just that kind of help. I am so glad and thankful for this project of our dear Leader, and hope to be able to send more later to help increase the fund for this most worthy cause."

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

Patience and Self-Possession

Paul in writing to the Thessalonians says, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ," but the marginal note explains the better translation as being, "The Lord direct your hearts . . . into the patience of Christ." The word used here and translated patience, examined in its original form reveals the added meaning of continuance, endurance, and steadfastness. It is used, for example, in the parable of the sower, in which Jesus spoke of the good seed that sprang up and bore a crop; for when the disciples wanted the story explained he told them that this seed in the good soil, referred to those who having heard the word hold it fast in a good and true heart and so bear fruit with patience; that is, with steadfastness. Again, when warning his disciples of inevitable persecution even by parents and brothers and kinsmen and friends he said: "Ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls." It is the same word implying continuance that is here used; so a scholar offers the translation for the final verse of the quotation, "Hold out steadfast and you win your souls."

Lowell in his poem entitled "The Present Crisis" has stated in modern garb this age-old truth:—

Count me o'er earth's chosen heroes,—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

When Jesus asked the searching question as to what it would profit a man to gain the whole world and yet lose his own soul, in this case he asked for steadfastness; for it is through losing his world,—that is, the ease in sense of agreement with idolatry and compliance with the popular dogmas,—that a man in the struggle, by his very endurance of the persecution and his steadfastness under it wins understanding. He loses the limiting sense of soul in body and separateness from good, in order to find and yield to the peaceful, all-embracing, beneficent government of Soul. It is according to this method of growth that Christian Science is demonstrated, and Mrs. Eddy says (Miscellaneous Writings, p. 338), "Faith illumined by works; the spiritual understanding which cannot choose but to labor and love; hope holding steadfastly to good in the midst of seething evil; charity that suffereth long and is kind, but cancels not sin until it be destroyed,—these afford the only rule I have found which demonstrates Christian Science."

The actions and desires of men classify them. We have politicians and ecclesiasts, for example, one seeking advantage for his party, the other seeking to build up his church. If the politician thinks of another man's effort as being detrimental to his plans, he sets out to "get" him; that is, to ruin him financially. If the ecclesiast thinks of a church member as holding himself too free of sectarian beliefs, he tries to impress judgment upon him as a heretic and so arouse religious hatred. Thus it is that the honest man in political life, also the scrupulous thinker in church life, quite often must stand alone, being to the appearance of things "hated of all men." Let every man in any such era of trial see that he is holding to the intermediate ground of righteousness and sincerity; if he is persecuted let him make it true that it is for Christ's sake. Let him be steadfast in his faith and patience, and eventually all the false witnesses will be brought to naught, and all the hatred will die out, and all the love that he has earned will enrich him. Mrs. Eddy says (Miscellaneous Writings, p. 277), "The archers aim at Truth's mouthpiece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the everlasting victory."

In every community there is some one with spiritual vision who has learned that good comes to men through healing, but he knows that no good results ever came by hatred. His patience is because of his trust in prayer, and his self-possession is because of his faith in the power of good. While the excited crowd may be saying, "Let us do evil, that good may come," he is bearing witness to the opposite truth, saying, "Overcome evil with good." While plans are being made for the bringing up of heavy guns and explosives to smash some adamantine error, he is reminding himself and others that in metaphysics divine Love is the only power effective for dissolving error, establishing deliverance, and bringing salvation. He does right in reminding others of this though they be hostile. Love within must be great enough to disregard unkindness and persecution without, and it is inevitable that in the end error will come to naught.

The promise which used to be interpreted doctrinally, whereby men were assured that if they held on to some dogma until death, at that point they would find salvation, offers a clearer teaching when we look at it in the light of Christian Science. When it is stated, "He that shall endure unto the end, the same shall be saved," the context shows that salvation actually accompanies the steadfastness which patiently continues until error's brief reign is over. Though there be days of desolation the Master's promise is, "For the elect's sake those days shall be shortened." Almost before one knows it relief and joy come, "because the darkness is past, and the true light now shineth." It should not, therefore, be difficult at all times to maintain steadfastness and to accept such admonition as is given by Mrs. Eddy in "Retrospection and Introspection" (p. 79): "Be temperate in thought, word, and deed. Meekness and temperance are the jewels of Love, set in wisdom. Restrain untempered zeal. 'Learn to labor and to wait.' Of old the children of Israel were saved by patient waiting."

William P. McKenzie.

"Press toward the mark"

"Press toward the mark." How simple a statement, and if spoken thoughtlessly how easy of undertaking and accomplishment it would seem! If, however, it be carefully considered, what possibilities of right endeavor may it not involve! Before one can feel impelled to make any effort to go forward he must at least have glimpsed some goal which he feels is worthy of attainment. What higher aim could there be than to reach the height Paul set for himself when he said: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

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That it takes exalted aspiration and unfaltering resolution to win any real good is a foregone conclusion. In "Miscellaneous Writings" (p. 340) Mrs. Eddy writes: "There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful." Christian Science, in its perfect rules for demonstration, shows the student how to put the above teaching into practice. These are not idle words which our beloved Leader gave, but such heart-stirring, life-giving instruction that the more one cherishes and follows them, the more quickly will the perfect goal be attained. As one undertakes to do this he will be subjected to wide and varied experiences. It makes no difference what these experiences may be, nothing should be allowed to deter him from winning from each one the valuable lesson God intends him to learn. Whether the experience be what the world calls happy or distressful, it may be proved to be an important stepping-stone to higher, more successful spiritual accomplishment. No admission of self-will, self-justification, or self-love with any of their kindred claims of error, should be allowed to blind one to a just consideration of the questions involved, because this would make impossible a correct judgment of the situation.

Take for example: In the present condition of the affairs of the world, there are often many applicants for the same place, and a great sense of confusion, rancor, and discord seems to arise when only one can be chosen to do a certain work or receive a certain advantage. Without Christian Science it has seemed quite impossible for those who have been deprived of what was held to be a desired benefit, to understand that the very deprivation could be proved a blessing. The student of Christian Science can, however, press forward under every circumstance, be it untoward or otherwise, to the attainment of his goal of spiritual demonstration through self-mastery and self-immolation. Right here is an opportunity to rise above personal desire, personal outlining, and even though apparently denied an opportunity of advancement from the human standpoint, to know and prove that spiritual progress is still possible; indeed is the only advancement which really counts.

On the other hand, one who may be chosen to a position of trust is inevitably forced, if he would win further spirituality, to turn entirely to divine Principle in order to retain and maintain that true humility which is able to demonstrate that only reflected good can prove itself worthy and capable of entrustment of higher responsibility. No personal sense of place or position must becloud his vision, no fear of jealousy or malice must enter his consciousness. His entire thought must become more fully unselfed, if he is to do his duty—be it humble or great from the world's standpoint—in a way to prove that he is really pressing "toward the mark for the prize of the high calling of God in Christ Jesus." No worldly disappointment, no worldly honor can ever uplift, unless the one or the other, as the circumstances may seem, shall urge further conquering of that selfhood which is not of the Father-Mother God.

Each mortal must some day recognize the fact that all must reach this goal; and there is only one way it can be done. It is the way Jesus did it,—through conquering the flesh with the spirit, through overcoming evil with good, through triumphing over matter with divine Mind. In "The First Church of Christ, Scientist, and Miscellany" (p. 194) our Leader tells us, "Only those men and women gain greatness who gain themselves in a complete subordination of self;" and she also gives to Christian Scientists the following comforting assurance (p. 150): "A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale; but this heart must be honest and in earnest and never weary of struggling to be perfect—to reflect the divine Life, Truth, and Love."

ELLA W. HOAG.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Rev. Andrew J. Graham, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Thursday evening, February 19, 1920, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

NEW JERSEY.—Newspapers continue courteous, kindly, and fair. In most instances they have given generous reports of our lectures. Twenty have given either full or liberal reports. Editorials or special articles from *The Christian Science Monitor* have been reprinted, with due credit, by twenty-five newspapers. Eighteen have printed or reprinted articles favorable or friendly to Christian Science. Fifteen replies to published attacks, criticisms, and misstatements were accepted and published in daily and weekly newspapers.—*Committee on Publication.*

PORTSMOUTH, OHIO.—A new church is to be built by the members of First Church of Christ, Scientist, this step having been decided upon by the members of the growing congregation. It will occupy the site of the present church on Second Street, just west of the J. F. Carr home. The congregation has already made plans to hold its meetings during the tearing down of the present brick structure and the erection of the new building. At a meeting of the library trustees, the church was granted the use of the library basement on Wednesdays and Sundays until the new building is completed. Work on the new edifice will not start until spring.

Portsmouth Times.

NEEDHAM, MASS.—The exterior of the edifice of First Church of Christ, Scientist, on Great Plain Avenue has been completed. At present only the Sunday school room, occupying the basement and seating about 175, has been finished. The auditorium will be finished later as funds accumulate. The first service in the completed unit was held on Thanksgiving day, November 27.

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Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

BOSTON, U.S.A. (The Mother Church).—Miss Mary G. Ewing, lecturer; introduced by Bicknell Young, who said in part:—

> Through the harsh noises of our day,
> A low sweet prelude finds its way;
> Through clouds of doubt, and creeds of fear,
> A light is breaking calm and clear.

The enlightened view of our beloved New England poet was also prophetic. He recognized the value, permanence, and reality of good, even when evil seemed to be predominant. He sounded a joyous note inspired by pure Christianity.

Mrs. Eddy discovered the basis of what the poet foresaw and foretold. She not only corroborated the optimism of such poets as Whittier, but also gave to the perennial promises of those other great poets, the poets of the Bible, a substantive value by disclosing and making practical the Science which underlies all true optimism. It was particularly fitting, and, we believe, inevitable in the unfoldment of the divine law, that such a science should come to the world through the inspired thought of a woman. It ought to be plain to any sincere thinker that to be really saved we must recognize not only the fullness of God but the completeness of man.

Christian Scientists, looking always for the deep meaning of great events, are learning through the practice of Christian Science day by day to understand the vast import of Mrs. Eddy's career and the immeasurable scope of her mission. They are coming to know what woman really stands for in the universe of good. It therefore seems to them highly appropriate that the gospel of Christian Science, which has been so practically and wonderfully preached by the healing work of women, should also be proclaimed by them from the lecture platform.

The Christian Science Monitor.

SHARON, PA. (First Church).—Dr. John M. Tutt, lecturer; introduced by W. R. Rogers, who said in part:—

Since the beginning of time man has been found, whether expressing it or not, desiring to obtain and retain good. Not realizing that there is one God, who is infinite, omnipresent good, he has worshiped many so-called gods, has set up many idols, only in time to have them shattered. Unaware, too, of God's willingness and infinite ability to help in time of trouble, he has looked to materiality for aid and found disappointment and dissatisfaction. In times of sickness he has turned to material medicine, following its changing course more or less hopefully, but finding it inadequate to destroy disease or prolong life. In time of sorrow he has perhaps turned for solace to the material world and there, too, found "vanity and vexation of spirit." At last wearied with his fruitless search for health and happiness in matter, he turns hopefully to the Bible. There he finds that acquaintance with God will bring peace; and in Christian Science many to-day are obtaining that "peace of God, which passeth all understanding," which comes with the healing of sickness and the destruction of sin.—*The Sharon Herald.*

NORWOOD, OHIO (First Church).—Frank H. Leonard, lecturer; introduced by Joseph Auburn, who said in part:—

The great Exemplar in Christianity and Christian Science is Christ Jesus. He is the Way-shower, and his life exemplifies the highest human attainment in the demonstration of the supremacy of spiritual law.

Mrs. Eddy, in her book "Science and Health with Key to the Scriptures," writes: "The supremacy of Spirit was the foundation on which Jesus built," and, "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none" (pp. 138, 269); and in "Miscellaneous Writings" (p. 200) she says, "The foundational facts of Christian Science are gathered from the supremacy of spiritual law and its antagonism to every supposed material law."

More and more the world is coming to accept the God-given foundation on which Mrs. Eddy built the structure of Christian Science. Humanity has long been seeking for a practical religion: Christian Science has proved itself to be such. It teaches us how our every need can be met and how sin and sickness can be overcome. Christian Science is demonstrable; it proves its words by its works; it is a restatement of the truth Jesus taught and practiced.

LOS ANGELES, CALIF. (Ninth Church).—John Randall Dunn, lecturer; introduced by Douglas L. Edmonds, who said in part:—

The first statement of the Preface to "Science and Health with Key to the Scriptures" is, "To those leaning on the sustaining infinite, to-day is big with blessings." To a world surging with the unrest of materialism, Christian Science is bringing those blessings by teaching the truth concerning divine Principle and demonstrating how spiritual law, which is the law of Principle, can be brought to bear in every avenue of human endeavor. Thereby it is proving to be, as defined by Mrs. Eddy on page 1 of "Rudimental Divine Science," "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

RIDGEFIELD PARK, N. J. (First Church).—Paul Stark Seeley, lecturer; introduced by Mrs. R. Reich, who said in part:—

The world to-day is going through the greatest period of unrest ever known in history. From all quarters of the globe we hear the demand for freedom, justice, and equality, expressed in strikes and revolutions. Radical reformers have sought the solution of this problem by attempting to establish a new social system, trying thus on a material basis to bring out the brotherhood of man.

Mrs. Eddy, the Discoverer and Founder of Christian Science, in her prophetic vision for mankind, foresaw and understood that the true freedom mankind needs and desires

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is liberation from bondage to the belief of the reality of matter and evil, sin, sickness, poverty, and death. Those who have rallied to her standard, have experienced the fulfillment of its promise of liberation.

Ridgefield Park Bulletin.

LONDON, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by H. Horncastle, who said in part:—

Christian Science is arousing the thought and attention of humanity and holding out to the receptive thought the key to health, happiness, purity, and peace. In reading the Scriptures one sees that one of the first steps to the attainment of these ideals is right thinking; for we read in Proverbs that as a man "thinketh in his heart, so is he." Paul in his epistle to the Philippians says, "Finally, brethren, . . . whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, . . . if there be any virtue, and if there be any praise, think on these things." On the first page of the Preface to our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read, "The time for thinkers has come." For some years now I have taken the Bible and the writings of Mrs. Eddy as my chart in life; as a result I have experienced a great amount of mental, moral, and physical healing.

WESTMOUNT, PROVINCE OF QUEBEC, CANADA (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by W. J. W. Booth, who said in part:—

In the Old Testament we read that the people "wondered" when the ancient prophets healed the sick and raised the dead. In the New Testament we are told that the people "wondered" when Jesus made "the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see." But as Paul asked King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead," so the Christian Scientist asks, Why should it be thought a thing incredible with you that God should heal the sick? Did not Christ Jesus say, "He that believeth on me, the works that I do shall he do also"? Christian Scientists believe in Christ Jesus, and are endeavoring to obey his commands to "preach the gospel" and "heal the sick."



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Brawley: Brawley High School Auditorium, 8 p.m., Feb. 16.
Gilroy: Gilroy Opera House, 8 p.m., Feb. 20.
Orange: Campbell's Hall, 3 p.m., Feb. 15.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 3 p.m., Feb. 15.

CANADA—Vancouver, British Columbia: Orpheum Theater, Granville Street, 3 p.m., Feb. 15.
Welland, Ontario: Griffin Theater, 3 p.m., Feb. 15.

ENGLAND—Cheltenham, Gloucestershire: Town Hall, 8 p.m., March 3.

EUROPE (lectures in German, except as noted):—
SWEDEN: Stockholm, March 9 (in German), March 11 (in English).
NORWAY: Christiania, March 13 (in English).
GERMANY: Hamburg, March 16; Schwerin-Mecklenburg, March 18; Hannover, March 22; Braunschweig, March 23; Stuttgart, March 26; Schorndorf, April 25; Frankfurt a. M., April 29; Dresden, May 2; Breslau, May 4; Berlin, May 6.
SWITZERLAND: Berne, April 11; Basel, April 12; Thun, April 13; Winterthur, April 16; St. Gall, April 17; Zurich, April 18; Geneva, April 19 (in German), April 20 (in English).

GERMANY—Braunschweig: Hofjäger, Wolfenbüttlerstraße 26, 8 p.m., March 23.
Hamburg: Sagebiel gr. Drehbahn, 7 p.m., March 16.
Stuttgart, Württemberg: Kuppelsaal im Kunstgebäude (Neuer Schloßplatz) 8 p.m., March 26.

GEORGIA—Atlanta: Church Edifice, Peachtree and Fifteenth Streets, 8 p.m., Feb. 13.

IDAHO—Cœur d'Alene: Liberty Theater, 3 p.m., Feb. 15.

ILLINOIS—Chicago (First Church): First Church Edifice, 4017 Drexel Boulevard, 8 p.m., Feb. 5.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., Feb. 17.
Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., Feb. 16.
Chicago (Thirteenth Church): Church Edifice, 10317 Longwood Drive, 8 p.m., Feb. 17.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 3:30 p.m., Feb. 15.

KANSAS—Pittsburg: Church Edifice, Euclid and Walnut Streets, 8 p.m., Feb. 13.
Topeka: Grand Opera House, 8:15 p.m., Feb. 6.

KENTUCKY—Ashland: Church Edifice, Seventeenth Street, between Winchester and Carter Avenues, 8 p.m., Feb. 6.

MASSACHUSETTS—Fall River: Masonic Building, Franklin Street, 8 p.m., Feb. 15.
Middleboro: Town Hall, 3:30 p.m., Feb. 15.

MICHIGAN—Detroit (joint lecture): Arcadia Hall, 4 p.m., Feb. 15.

MISSISSIPPI—Clarksdale: Marion Theater, 8 p.m., Feb. 12.
Jackson: Church Building, North State and Fortification Streets, 8:15 p.m., Feb. 17.

MISSOURI—Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Feb. 15.

NEVADA—Elko: Leonard Hall, Fifth Street, 8 p.m., Feb. 10.

NEW JERSEY—Orange: Church Edifice, 24 Cleveland Street, 8:15 p.m., Feb. 17.
Suffern (auspices Ramsey): High School Auditorium, 8:15 p.m., Feb. 17.
Weehawken: Union Hill High School, Hudson Avenue and Lewis Street, 8 p.m., Feb. 16.

NEW YORK—Flushing: League Building, Sanford Avenue and Union Street, 3:30 p.m., Feb. 14.
New York (Fourth Church): Church Edifice, Ft. Washington Avenue at 178th Street, 8 p.m., Feb. 16 and 17.
New York (Fifth Church): Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., Feb. 13.
New York (Tenth Church): Hotel Commodore, 3 p.m., Feb. 12.
Rochester (Second Church): First Church Edifice, East Avenue and Prince Street, 3:30 p.m., Feb. 22, and 8 p.m., Feb. 23.
Yonkers (Second Church): Library Hall, 8:15 p.m., Feb. 13.

NORTH CAROLINA—Newbern: Church Edifice, Middle Street, 8:15 p.m., Feb. 16.
Washington: New Theater, 2:30 p.m., Feb. 15.

NORWAY—Christiania: Logens store Sal, 8 p.m., March 13 (in English).

OHIO—Cincinnati (First Church): Music Hall, 8:15 p.m., Feb. 16.

OREGON—Burns: Liberty Theater, 7:30 p.m., Feb. 10.

PENNSYLVANIA—Allentown: Lyric Theater, 23 North Sixth Street, 3:30 p.m., Feb. 15.
Philadelphia (Second Church): Orpheum Theater, Chelten Avenue, west of Main Street, Germantown, 3:30 p.m., Feb. 8.

SWEDEN—Stockholm: Royal Academy of Science, 8 p.m., March 9 (in German), and March 11 (in English).

TENNESSEE—Jackson: Marlowe Theater, Baltimore and Liberty Streets, 8:15 p.m., Feb. 13.

TEXAS—Paris: Church Edifice, Kaufman and Seventeenth Streets, 8 p.m., Feb. 20.

VIRGINIA—Richmond: Jefferson Hotel Auditorium, 8 p.m., Feb. 15.

WASHINGTON—Tacoma (First Church): Tacoma Theater, Ninth and Broadway, 8 p.m., Feb. 16.
Walla Walla: Chapel at Washington State Penitentiary, 7 p.m., Feb. 12.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

For ten or twelve years prior to turning to Christian Science I was subject to attacks of quinsy, sometimes attended by severe hemorrhages, and I was never free from fear of taking cold. Homeopathy was resorted to and for about three years there was no recurrence of the disease, but hope was soon dispelled, for the trouble came back in a more aggravated form. About this time an article on Christian Science which appeared in a newspaper deeply impressed me, and when pronounced symptoms of tubercular disease could not be overcome and physicians said there was no hope save through an operation on the throat, I purchased the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The wonderful teachings of this book, revealing the Scriptures in their true spiritual light, became so all-absorbing that physical ills were forgotten. Although more than sixteen years have elapsed since then, the throat disease has never reappeared, and headaches, stomach trouble, and rheumatism have been overcome. Christian Science, when faithfully applied, has never been found wanting.

I am indeed very thankful to God and grateful to Mrs. Eddy, who through her faithful, untiring labors and loving self-sacrifice rediscovered and gave to the world the religion taught and practiced by Jesus and his disciples.

(Mrs.) Armitta P. Davidson, Princeton, Ind.

✧

Five years ago I had what the doctors called a paralytic stroke. I was unconscious for several days, and was unable to leave my room for some months. When I asked one of the doctors if I would get better, his reply was noncommittal and another asked if my will was made; so I sold my interest in the shop where I had worked, and put my earthly affairs in order. A neighbor inquired of my wife why I did not try Christian Science, and as my case seemed hopeless I decided to do so. I went to see a practitioner, and she explained Christian Science to me, and very patiently answered my questions. I returned several times for treatment, and finally in answer to a question as to how I felt, I found that in thinking of the beautiful and to me new concept of God, I had forgotten all about my bodily ailments and was well.

I thank God for Christian Science, and am grateful to Mrs. Eddy for giving it to the world.

John W. Pask, Ottawa, Ontario, Canada.

✧

Living as I do in a remote highland glen I am finding that Christian Science is indeed the "pearl of great price." It was first introduced to me by a Scientist who, on hearing of my great physical need, sent me some literature to read. I well remember that day, for I was in the depths of misery, due to sleeplessness and other discordant conditions following a protracted illness. Most of that winter had been spent in bed.

I could not understand how the reading of a book would in any way help one to get rid of such utter weakness, and did not look at the literature at all when my husband brought it to me. Some hours later I had a visit from a neighbor, a clergyman, who came to inquire how I was getting on. Before leaving, he knelt down by my bedside and prayed to God that I might be restored to health and strength. Now I pondered on that prayer and thought that surely God did know my great need; then why was the prayer not answered. In a moment my thoughts turned to the literature which had been sent to help me, and in it I found the answer to prayer. As I realized that God is the only Mind and learned that there is no power apart from Him, my healing was speedily accomplished.

The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has enabled me to see the Bible in a new light and explains many things never before understood. I study the Lesson-Sermons daily, and they are a great help to me. It is now five years since my healing took place and all my needs have been supplied through my understanding of Christian Science. I am truly thankful to God for this great truth and also grateful to Mrs. Eddy for her consecrated life and for Science and Health, which gives us a clearer understanding of the Bible, of God, and of our relation to Him and to our brother man.—(Mrs.) Mary McLauchlan, Blairgowrie, Perthshire, Scotland.

✧

It is four years since Christian Science was brought to my notice by a friend, and I would like to express a little of my gratitude for what it has done for me, as at that time I was and had been a great sufferer, and very miserable. Everything I thought might help me had been tried, but with no permanent relief. Since beginning to read "Science and Health with Key to the Scriptures" by Mrs. Eddy I have not been to a doctor or taken medicine of any kind, whereas before that I was seldom without it. To-day I am a strong, well woman. I had been subject to a throat trouble from childhood, but now am free from it. When I began to read Science and Health my eyes were so weak that after a few minutes' reading I had to stop, otherwise I could scarcely see for days afterwards on account of the pain in my head. Now I can read for hours and feel no ill effects. For years I suffered a great deal internally but would not undergo an operation; for more than two years now I have had no pain. Rupture, rheumatism, and other ills have also been overcome by this new-old religion.

I did not come to Christian Science for the healing alone but because I found it to be the Christ-teaching I had been seeking for years. I am thankful to God for His many blessings to me, and grateful to Mrs. Eddy for being able to explain the Scriptures to us, also for the authorized literature.—(Miss) M. H. Hawken, Whangarei, New Zealand.

✧

I first heard of Christian Science in 1908, when I read the *Herold* while at the home of some relatives. I immediately became very much interested in this teaching and purchased a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which at that time was published in English only, and also subscribed for the *Herold*. As we were living in the country, where there were no Christian Scientists, I was deprived of the privilege of attending the services and meetings. At times I longed to converse with other Scientists, but as this was impossible I studied the textbook and the *Heralds* with greater zeal. The more I read this book the clearer it became to me that in this study was to be found the religion for which I had longed. I was so happy to learn that God is omnipresent, instead of having to search for Him, as previously, in a far-off heaven; thankful to know Him as divine Love, to see Him as an ever present help in times of need, and to know that mental and physical inharmonies may be banished.

One day I sprained my foot, causing a large swelling and severe suffering. I immediately declared the truth, that God is our Life, the only power; and I realized God's omnipresence so clearly that the pain diminished, to my great joy. This took place in the evening. I slept well, and the next

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morning the foot had resumed its normal condition, for which I am very thankful to God. A similar proof was experienced later. I awoke one morning with headache, dizziness, and backache. Formerly I would have remained in bed, resorting to material means; this time, however, I arose, took our textbook, and studied the truth, realizing that in God's dominion there is no pain, sickness, or any other trouble, and that therefore this seeming evil had no power. Toward evening I felt better and the next day was perfectly well.

For these and other proofs of God's omnipotence and help I am very grateful. I thank God from the bottom of my heart that I was enabled to find Christian Science, for I cannot imagine what life would be now without it. I am also deeply grateful to Mrs. Eddy for her sincere, sacrificing work, through which we have found the new way to Truth. My greatest desire is to grow constantly in spiritual understanding and to demonstrate this in my daily life.

(Mrs.) ERNA SIEGMUND, Hamburg-Horn, Germany.

✧

When quite a child I fell and injured the end of my spine, which resulted in what the physicians claimed to be fistula. I had undergone one operation and was about to undergo another when Christian Science was brought to my notice and in my extremity I turned to it for help. My healing was slow, but while seeking the healing I was finding God.

In six years all those dear to me passed on and I was left very lonely. I prayed over this, because I could feel myself getting hard and knew that I was not serving God, for His idea could not be cold and indifferent. After much thought I realized that I could still love my fellow men. The words of Mrs. Eddy's poem entitled "The Mother's Evening Prayer" (Poems, p. 4) would continually come to me and help me. I am now daily enjoying the blessings that come not only to me but to all mankind. I am a better friend and a better citizen, and am realizing that as God's idea I cannot lose anything, for I am heir to His kingdom.

I have enjoyed the privilege of class instruction, and am very grateful for our literature and for the realization of the truth and love contained therein that is healing the world. I trust this testimony will help others who may be struggling with the same problem, and know that Principle realized will meet their every human need, for man is the reflection of God.—(Miss) MABEL RAWN, Dayton, Ohio.

✧

Jesus' command, "Freely ye have received, freely give," has many times come to my thought when the demand of Truth has presented itself to acknowledge through the periodicals the great blessings received from Christian Science. I have often excused myself for not giving my written testimony because I frequently express my gratitude at the Wednesday evening meetings. This, however, does not relieve me from my share of responsibility in testifying to all the world through the avenue of our periodicals.

My mother was an earnest student of Christian Science for several years previous to my study of it, for I did not read a word of the literature or feel any inclination to test it for healing until early one fall, after an acute attack of appendicitis. For several days I had been confined to my bed and unable to eat anything. Finally I arose, dressed, and thoroughly tired of it all, decided to prepare the dinner. While almost fainting from the effort to work, I thought for the first time of trying Christian Science. Without delay I telephoned to a practitioner and in less than five minutes was free from all suffering and weakness. My healing was instantaneous and permanent. In the evening I asked my mother for her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and humbly read the chapter on Prayer. Oh the joy and inspiration of that hour! I experienced, in the words of a hymn, "the solemn hush of being, newly born," for the spiritual idea had dawned upon my thought. Love for the Leader of the Christian Science movement replaced the former antagonism, and a real desire to know and serve God was awakened.

During the seven years following my first healing, many difficulties have arisen, but the understanding of God as revealed through Christian Science has always been available to overcome them. This was recently proved in the following experience. Late one afternoon my little son was struck by a swift baseball, crushing in the left cheek bone and leaving a deep dent. Although he screamed with pain I clung "steadfastly to God and His idea" (Science and Health, p. 495). In half an hour the pain stopped and the child slept, though not quietly. At nine in the evening I put him to bed but could not bear to leave him. I would go downstairs and then on hearing his moans would return to him. The third time I quietly but firmly told him that I had treated him long enough and asked him how much truth he had declared. He stopped moaning and answered, "Not very much." I then told him I was going downstairs to stay and that he was to repeat the "scientific statement of being" (Science and Health, p. 468) until he went to sleep. That was the last sound I heard until morning, when his first request was to dress and go down town with his father to buy the best baseball he could find, according to my promise after the accident. This he did and played baseball the entire day. He could eat no solid food until that evening and it took about four days for the discoloration to disappear, but there was no dent left and the contour of his face is perfect.

So freely have I received from the Giver of all good that I feel I cannot too freely give of time, consecration, and best endeavor in His service.

(Mrs.) MYRL H. LUDWIG, Bellingham, Wash.

✧

I wish to express my gratitude for all that Christian Science has done for me and mine. Many beautiful healings have been experienced by my family and myself, for which I am deeply grateful. I am most grateful, however, for the spiritual understanding, the spiritual uplift; for the leading out of darkness into light, out of error into the understanding of Truth, Life, and Love, through the teachings of our dear Leader as given to us in "Science and Health with Key to the Scriptures" and her other writings. She never grew weary of searching the Scriptures for the "pearl of great price," and after finding it she was willing that all the world should share what she had found. It is not to be wondered at that all Christian Scientists love Mrs. Eddy. For nearly nineteen hundred years there had not been one so pure, unselfish, and thoughtful of others; not since Jesus the Christ was there another brave enough to "come out from among them" and search for the truth. She searched for it, found it, and gave it to the world—the same truth that Jesus taught.

Like many others I came into Christian Science for healing. I had been suffering for many weeks from neuritis or rheumatism and could not lift my hand to my head. There seemed to be no rest either day or night. I was discouraged and despondent, for I had been to physicians and specialists and had tried everything I heard of, but nothing helped me. Finally a friend asked me why I did not try Christian

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Science, as it could not harm me. I felt that I was at the end of the road anyway, so went to a practitioner and began taking treatments. In a very short time I was free from pain, could rest at night, and there began to be an awakening that I had not known of before. There was a new life opening up to me, a new truth I had not heard of. I was healed not only physically, but mentally as well.

A few months later I became suddenly ill with pneumonia. A practitioner was asked to treat me, but the second day I began choking up so rapidly that my husband became frightened. At midnight he called up the practitioner and asked her what we should do. She said in reply, "Does she want a doctor?" My husband asked me and I said No, that if God could not heal me I did not want to be healed. The practitioner heard my answer and said I would be all right, for she knew I was standing firm and there could be no failure. In a short time I was asleep, and the morning found me healed.

I wish to speak also of the help that came to us at another time. My husband had met with an accident while working for the state, and it resulted in a broken ankle. For two years he could not work. In the meantime we found that the bones had not been set right, and not wishing to have the ankle broken over again so as to have it reset, and being released by the state, we had Christian Science treatment for him, with the result that he was able to return to his work; also the money due him was paid in a lump sum.

My three daughters and their families have come into Christian Science and there have been many healings among them, such as the overcoming of typhoid fever, scarlet fever, and sick headaches of many years' standing. We have taken the *Journal, Sentinel,* and *Monitor* for two years and could not do without them. Words fail to express my thankfulness to God and to our Way-shower, and my gratitude to our dear Leader, Mrs. Eddy, for this beautiful truth. My greatest desire is to live daily so as to reflect that Mind "which was also in Christ Jesus," and to do unto others as I would have them do unto me.

(Mrs.) Anna B. Longshore, Los Angeles, Calif.

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It is nearly ten years since I learned of the beautiful truth of God's love for man as revealed by Mrs. Eddy in "Science and Health with Key to the Scriptures." After my first reading of Science and Health I found that hay fever, from which I had suffered for many years, had disappeared. That was a direct proof to me of the efficacy of Christian Science, which from that day to this has met every need in our family. It has been invaluable in the rearing of our two children. Every form of disease which has manifested itself in our home during these years,—croup, tonsillitis, measles, carbuncles, typhoid pneumonia, and other ills,—has been speedily met and overcome. With each proof of God's allness we climb one step higher in that faith toward the spiritual understanding which will remove mountains. While sewing on the machine one day I ran the needle through my forefinger. It broke off at the eye and I removed the upper part but could not get the remainder. I therefore ran to a neighbor for help and we managed to extract it after about fifteen minutes' work. By declaring that there could be no pain, soreness, festering, or even inconvenience from it, as God is my Life and matter has no sensation, I was able to finish my sewing. I cannot fail to mention the great help Christian Science has been to our children in their school work. Each day I realize that God is their intelligence, that their success does not depend on the so-called human mind but all glory is due to God, who created all His ideas with equal intelligence.

My heart goes out in loving gratitude to God for not leaving His children comfortless and without His protection, and to our dear Leader, Mrs. Eddy, for revealing to the world that the Comforter which our Master said he would send is divine Science; also for our periodicals and pamphlets which bring us more of the understanding of this blessed truth. It is my earnest longing that suffering humanity may search for and find this blessed truth and be lifted higher in the realm of thought.—(Mrs.) Blanche Corcoran, Libertyville, Ill.

✧

In March, 1917, I came into Christian Science through reading the testimonies while I was suffering from an acute attack of chronic kidney trouble of twenty years' standing. The physician said he could give me nothing more than temporary relief, and as I had tried numerous doctors and remedies with no good results I turned to Christian Science. Since then I have improved both mentally and physically. Rheumatism, stomach trouble, and catarrh have yielded to the power of Truth, also bad temper and fear. Unbounded praise is due to the noble woman, Mrs. Eddy, who labored so hard to give this healing and uplifting truth to mankind. I am very grateful for the periodicals. I thank God, the giver of all good, with all my heart for the daily blessings of His mighty love and care and that I can know that all mankind are coming to the realization of His ever presence and power.

A. J. Karrer, Bonners Ferry, Idaho.

✧

Christian Science came to me about eight years ago when I was sorely in need of something outside of human ability to lift me out of mental, moral, and physical difficulties. My little daughter, now twelve years of age, has not known the taste of medicine for the past six years. It has been that long since she experienced a very severe sickness. At that time, on account of other members of the family, we employed one of the finest physicians in the city, but as she grew weaker under medical treatment we gave it up entirely and asked for the help of a Christian Science practitioner. The child ate a hearty dinner that evening, slept that night better than she had for many years, and from then on improved rapidly.

I thank God more than mere words can express for His wonderful love and care, and it is my constant desire to keep up the study of this new-old religion and to meet each day's trials and temptations with a strong denial of any selfhood apart from God, good. I have always had a deep reverence for Mrs. Eddy and consider her God's messenger in this age to mankind. Class instruction has been a wonderful help to me and I truly want to live so as to be worthy of the name of Christian Scientist.

(Mrs.) Mabelle Codner Mott, Houston, Texas.

✧

Christian Science has been a great help to me in all kinds of trouble. I had suffered from heart disease since childhood, had a chronic bowel difficulty for sixteen years, nervous prostration for a long period, and also was troubled with sleeplessness. All medical remedies had failed to bring any permanent relief. Then hemorrhage of the bowels set in, and the doctors said death was the only relief. I was unable to lift myself even in the bed and every one expected the end was very near. I knew almost nothing of Christian Science but said if it held such wonderful help for other people it surely could do something for me. I destroyed all my medicine, called a practitioner, and was healed of this trouble in

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one treatment. In ten days I was up and walking about the house, eating anything I wished, and soon was able to go down the street alone, a well and happy woman. For several years I took no medicine and an attack of grippe was overcome in a few days by Christian Science alone.

After this came the war, and I went to live in a home for women. When I became ill I was kept in the hospital building for some time—and of course in some degree was subject to the physician's orders. All their efforts failed to bring health or permanent help and I lay insensible for six days and nights. The sentence of death was again pronounced and I was given only a few hours to live. Christian Science once more saved my life and in a few hours after a practitioner began to treat me the high fever subsided. I fell into a natural sleep and awoke rational and well. It was said by those who witnessed my healing that surely a miracle had been performed.

My grandson, a child of seven years, was healed of nervous trouble and has had no return of it in the eleven years that have passed since then. When the war came, one of my sons was sent overseas, not even having time to say good-by to his family or his mother. I laid my trouble in God's hands, and was never anxious or unhappy about him. After the last battles before the armistice he was ordered home, and came back to us unharmed, without a single wound. Many other trials and difficulties have been overcome, and now at an advanced age I am trying to do my duty to the Father of us all. I am still reasonably strong and get about as well as any of my companions here. I am more grateful to God and His son Christ Jesus for the blessings I still have, than any words can say; also to our dear Leader for giving this wonderful gift to the whole world.

(Mrs.) M. H. ODOM, Austin, Texas.

✧

I wish to express my gratitude for Christian Science. It has been my physician for a number of years. I have been healed of throat trouble, severe headaches, burns, and other difficulties. All dental work has been done without suffering, and I am especially grateful for a recent experience in dental surgery. The elimination of fear and dread is also cause for rejoicing.—(Miss) CATHERINE SMITH, Hartford, Conn.

✧

Nothing but living so as to be what I know God intended us to be can ever express my gratitude for Christian Science. I am especially grateful for our literature, for it was through the *Sentinel* that God's beautiful message of health came to me nearly six years ago.

Day after day my strength was gradually slipping away, owing to what the physicians term inflammation of the heart covering, and my right leg was slowly becoming shorter and shorter, compelling me to walk on crutches. My mother would walk with me across the room and half carry me back again in an effort to force life and strength into my body. Through all of this I seemed to hear the voice of Truth assuring me in the words of a Sunday school song that God would take care of me. These beautiful words of the song seemed never to leave me, and I had untiring faith in them. Finally, when all material remedies had failed, I learned through a friend that God never intended His children to be sick, and that there was no reason why I should not enjoy the health divinely bestowed upon man. I had no copy of Science and Health, only a few *Sentinels*, but I began reading them and read little else for two weeks. Toward the end of the second week my strength had been greatly restored and I was again learning to walk the natural way, without the use of crutches. At the end of the second week I walked sixteen squares without a bit of weakness or pain of any kind. At present I am holding a position, and although I stand all day I experience freedom.

The beautiful words of one of our hymns have certainly been proved, "And man does stand as God's own child."

(Miss) DOROTHY RYBOLT, Indianapolis, Ind.

✧

I cannot tell how grateful I am to Mrs. Eddy for restoring the truth of Christ's healing power. For years I had been a sufferer from spinal trouble. I was treated by several physicians, but it was of no avail, and so finally I was taken to a hospital and operated upon. After the operation the surgeon gave me little hope. Later I received some Christian Science literature from friends in Denver, Colorado, and it left a good impression. Soon after that I met a gentleman who had experienced a wonderful healing through the power of Truth and he gave me a pamphlet containing testimonies. Soon after this, when I was again stricken and had to keep to my bed, I made up my mind that Christian Science was what I wanted, so I called a lady who at that time was a librarian of a Christian Science reading room, and who was visiting some of my neighbors. She came and gave me treatment, and I was almost instantaneously healed. I am so grateful to be able to say that I am well and strong again. My healing took place two years ago.

MRS. C. E. FISHER, Wayland, Ohio.

✧

A year ago, when the influenza was prevalent, I was living near my husband's camp in a small town in Maryland. One day this disease took hold of me and I was filled with intense fear. Conditions in the town were not conducive to the best work in Science, so help was asked from a practitioner residing in a neighboring city. The actual healing did not take place for about a week, but I was able to be up all day, retiring about the usual time. The fourth day I was awakened from my dream of fear to such an extent that a permanent healing came a day or so later.

I am so thankful for Christian Science and for Mrs. Eddy's unceasing effort in giving to the world this truth. I have had many healings and have been able to demonstrate over a few erroneous conditions myself.

(Mrs.) ELAINE AYLESWORTH HAHN, Fort Collins, Colo.

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[Written for the *Sentinel*]

Sun of Righteousness

AIMEE LUNDGREN

OH the pity of our plight,
When we trespass 'gainst the right,
Blindly follow error's leading,
Truth's divine appeal unheeding.

Whoso maketh flesh his arm,
Thinking to redress his harm,
From the law of Love departed,
On an evil way has started.

If 'twere only understood
Man is ne'er bereaved of good,
None would plot against another;
None have heart to wrong a brother.

Then the Sun of righteousness
Would at once dispel distress;
Every wrong by Love be righted
And God's children dwell united.

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Signs of the Times

[*Baltimore* (Md.) *American*]

Who that has to do with public questions, who that has to do with the country's business, fails to come under the influence of the malignancy of the temper of the times? The world atmosphere is full of the miasma of the war. Suspicion in their acts and deeds is found in the case of the members of the Senate, it is found in the case of the members of the British Government, it is found in the case of the members of the French Government, this nation and all others. Suspicion of the good faith, suspicion of the good intent, suspicion of the good disposition of others—this is everywhere spread abroad. It is a malignant atmosphere for the world to breathe. The words that feature to-day are the great crime words of conspiracy and profiteering and terrorism. Some one has offered an explanation of the prevailing temper of the world that there is some power or force operative that is driving the world of human beings out from the charnel house of the war into the wide expanses of a finer brotherhood; but in the transition all that is ignoble and mean and ungenerous is coming to the front and will be sloughed off very largely. This is fine optimism.

This wave of malignancy is passing over, it must pass over. But the one need above all others is for men and women to keep cool. If this were done there would be less likelihood of acts of meanness being perpetrated. The spirit of suspicion is abroad and the kindred spirit of recklessness and carelessness. Hence all kinds of services are being poorly performed, from that at Washington on down the line. A sense of real accountability save to one's own interests or opinions does not appear to prevail. . . .

The condition is one that calls for correction of most of the ills of human living, by application of common courtesy and common consideration. This will solve all the labor strikes, solve the treaty puzzle, and bring about normal conditions in all the activities of society.

[*San Jose* (Calif.) *Mercury-Herald*]

Is not that form of worship or devotion or religious belief or conduct most pleasing to God that results in the greatest purity, highest elevation, and broadest development to the individual who engages in it? Is not God more interested in the conduct of man as it relates to the effect it produces upon the man himself than as to how such conduct is believed to affect God?

[Doctor Averill, Bishop of Auckland, in *Church Gazette*]

The church's duty is to put into practice its prayer, "Thy kingdom come," in social and everyday life, and apply the principles for which the church stands to national, political, international, and industrial life. The world is waiting for the manifestation of the corporate Christian conscience, speaking through an undivided church which shall be unhampered by national or racial limitations. A divided church is powerless to help the world in its quest for a new social order, and until organized religion is prepared to go "over the top," facing the sacrifice, and determined to put no obstacle in the way of the fulfillment of God's great purpose, it will never gain a real footing in what may truly be described to-day as "No Man's Land." Until Christianity has its program—and its program must, of course, consist of the principles of Christ applied to social and economic questions on their moral side—what constructive answer can we give to Bolshevist propaganda? As Christians we are convinced, I presume, that the present social and industrial order is wrong and largely antichristian, and as Dr. D. S. Cairns said in an article entitled "World Mission after the War," "we have to counter the appeal to force as the supreme arbiter in our new social and industrial life by realizing and maintaining in speech and in life that the aim of all industry and commerce is not the production of wealth, but of men."

[*Zion's Herald*]

Life is real and earnest, and the shadow of a man's task is thrown athwart its sunniest days. The Christian man in particular is converted not to sinecures but to services, one after another—to a long series of sacrifices, all of which together make up life, and any of which, if faithfully performed, may suddenly prove to be the key for unlocking some mystery for whose revelation the wait has been long and weary. Wait, worship, work! So will life prove to be a steady progress toward an eternal good.

Announcements

From The Christian Science Publishing Society

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Appreciation and Comment

That THE CHRISTIAN SCIENCE MONITOR is favorably received by publishers of other periodicals is shown by the editorials concerning the MONITOR which appear in their columns. One such editorial taken from among many is reproduced below:

IT is a notorious fact that if one wishes to be well informed on the facts of the day it is necessary to take several papers of opposite faith and then draw a happy medium between the two extremes. It is indeed refreshing, however, to note that there is at least one great daily newspaper's news columns that are kept clear of bias, prejudice, and untruth,—THE CHRISTIAN SCIENCE MONITOR. Now, don't jump at conclusions. The writer is not a Christian Scientist, and neither is his wife, nor any of his relatives, nor even very near friends. We do, however, get the paper regularly, and frankly turn to its news columns for the news of the day in preference to any other, —because we know that here, at least, we shall find the truth as it really is. Read the story of the reorganization of the socialist forces in the socialist papers, and you will find a brief, but accurate synopsis in the MONITOR. The same may be said of the labor organizations, prohibition, theology, medicine, and everything else. In the MONITOR's news columns one finds only unbiased news facts. And this, we maintain, is the only solid foundation for a newspaper.—Press Comment: (Editorial in *Puente Journal*).

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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Christian Science Sentinel

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VOLUME XXII FEBRUARY 14, 1920 NUMBER 24

Benediction

MARY H. CUMMINS

THERE are few words in the English language more beautiful than the word benediction. Its literal meaning is "good saying," or the utterance of blessing, and it is associated in the thought of many of us with such comforting passages from the New Testament as, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Indeed the whole Bible is full of assurances that nothing but the divine benediction rests upon those who humbly and earnestly seek to know more of God, those who are making the attainment of righteousness their first aim.

The apostle Paul expressed this thought explicitly when he said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And yet a false sense of condemnation is just what the carnal mind is continually and incessantly arguing to the aspiring Christian. In fact the unenlightened human mind may be said to revel in mistaken condemnation. If one listens to the ordinary conversation of the day he must be impressed by the fact that this promiscuous condemnation runs through it like a thread; condemnation of some particular person, of the weather, of the government, of almost every existing circumstance and condition. How conspicuous by its absence is the "good saying," the word that blesses and heals, otherwise benediction.

And yet with God there is no such thing as condemnation of His creation, because there is in it nothing to condemn. The divine Mind knows naught but its own radiant reflection, its own perfect creation, and upon this rests continually the benediction of infinite Love. As Christian Scientists we need to remember this fact, for mortal mind will try to insnare us into believing that we are in some way or other under false condemnation. Sometimes it is a vague sense of burden, of things not being right, which when we come to trace it to its lair we find to be a suggestion of the reality of evil and of man's consequent enslavement. At other times it may be a subtle sense of self-condemnation because some of our demonstrations are not more quickly made, because our understanding of Truth is not greater, because our growth has not been more rapid; when all the time our progress may have been normal and steady, our understanding in proportion to our opportunity to learn, our work conscientiously and earnestly done. This being the case there should be no condemnation, although the adversary may tempt us to think otherwise. Indeed, one of error's pet arguments is that one can desire righteousness above all things, faithfully study the Bible and our Leader's works, diligently apply what he understands of Christian Science, and yet not grow in grace. One might as well say that a good seed could be put into good ground under favorable conditions, be carefully tended and watered, and not spring up and grow. To admit such a thing for a moment is to impugn the divine integrity. It is to say that we are doing our part but that God is not doing His. The truth is that the divine benediction rests upon every righteous endeavor, and this fact apprehended and retained will banish any debilitating sense of condemnation and enable us to work gladly and rejoicingly, "in full assurance of faith, having our hearts sprinkled from an evil conscience."

When we come to see that God's man dwells continually in the sunshine of His benediction we perceive that there is in His creation nothing to heal. What could we do to make the man upon whom the divine benediction rests any better, any happier, any more blessed? How would we set about improving his condition? There is, however, in belief, a lie about God's man to be faced and destroyed with the truth, and it is destroyed as we apprehend and maintain the spiritual fact of the real man's eternal well-being as a child of God. When we are able to begin our treatment by understandingly rejoicing with the Father in the radiant reality of His creation, when the only thing that has any existence for us is that which is embraced in the divine benediction, we shall heal the sick as Christ Jesus did, for to eliminate from consciousness that which is unlike God and His reflection is surely to accomplish healing.

On page 60 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Soul has infinite resources with which to bless mankind." There is, in fact, no limitation to the divine benediction. It rests upon the whole creation, and the very least and apparently most insignificant idea of Mind is embraced in it. For God to be is to bless. It could not be otherwise, and we have only to turn from our belief in false condemnation in order to experience the comfort, gladness, and healing of the divine blessing.

It is possible for every one of us to allow not only his speech but his entire attitude toward his fellows to be one of benediction. Two students of Christian Science left the classroom one day, toward the close of the class term, and walked to the train which was to take them to their home. On the way they were overtaken by one whose thought for a score of years or more had been steadily ripening into greater likeness to the divine. Not many words were spoken in the few minutes that they walked together, and what was said was of no special significance, but as they parted the older student stood for a moment with uncovered head and looked from one to the other of these two who he knew were endeavoring to leave all for Christ. Such was the benediction of that look that one of his companions was instantly healed of a sense of burden which had been with her for days.

Then and there she glimpsed something of what the divine benediction means, also the fact that it is never withdrawn, but rests continually upon its object. Think what the world would be if each one of us constantly reflected to his fellows Love's benediction! Surely this was what the Master meant when he commanded us to be perfect even as our Father which is in heaven is perfect, the Father who he said "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

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The Mother-Love of God

ALMA LUTZ

THE Bible is full of assurances of the nearness of God, of His mercy and love toward man, and of His patience. "Oh that men would praise the Lord for his goodness," says the psalmist, "and for his wonderful works to the children of men!" And yet the average man thinks very little about God. To him the Bible is a closed book. It is in his library because for some inexplainable reason he reverences it. Either he cannot comprehend it and lays it aside, or he regards it as so much theology or history, wholly impractical in connection with the complicated, advanced civilization of his own day. He may concede the existence of a God, but an unknown God, a complete mystery. He cannot love a God who sends sickness, sorrow, accidents, and wars into a helpless world. He cannot understand the vagaries and vicissitudes of daily experience, and speculates as to the wisdom of a guide who allows such things to be. Eventually he tries to put God from his thoughts.

Man cannot, however, separate himself from God. It matters not how much he thinks he has steeled himself against all religious beliefs. The time comes when almost unconsciously he reaches out toward something higher, better, purer than himself. The Bible says, "Ye shall seek me, and find me, when ye shall search for me with all your heart." It is here that Christian Science finds mankind. It shows them a God who is Love, who is ever present and ever helpful. It opens the Bible for them, illumines its pages so that what before seemed antiquated and lifeless is found to be of vital import to their daily lives. In this age perhaps nothing has tended more to awaken in men a desire to know God than has Mrs. Eddy's interpretation of Him as the Father-Mother of us all, thus bringing to our attention the qualities of love, tenderness, and protection, as well as the more generally acknowledged characteristics of power, strength, and dominion. In "Science and Health with Key to the Scriptures" (p. 332) Mrs. Eddy describes God in these words: "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation."

This concept of God as Father-Mother was not an innovation of Mrs. Eddy's, but is found again and again in the Bible, although apparently unrecognized. In the first chapter of Genesis we read, "So God created man in his own image, in the image of God created he him; male and female created he them." This clearly indicates that the qualities or characteristics of God, the creator, are feminine as well as masculine, for an image is similar in every detail to its original. In the fourth verse of the ninety-first psalm we find the metaphor, "He shall cover thee with his feathers, and under his wings shalt thou trust," to indicate the sense of God's protecting love. Perhaps no other psalm has brought greater comfort to mankind than this psalm with its message of God's tender care and protection. According to Isaiah God spoke thus to a repentant people, "As one whom his mother comforteth, so will I comfort you."

Jesus combined with his manly qualities an abundance of love, patience, and compassion, thereby revealing to men God's complete spiritual idea. How clearly motherly tenderness and forgiveness are brought out in his lament over Jerusalem, as recorded in Luke, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Jesus' message was not merely for the men of his day. He recognized the receptivity of woman, numbering among his most faithful followers Mary, Martha, Mary Magdalene, Susanna, and Joanna. It was Mary who first saw Jesus after the resurrection and brought the good news to the disciples.

John's writings, with their insistent declaration that God is love and their untiring appeal to men, as the children of God, to love one another, indicate his perception of the qualities of God as Mother. "He that loveth not knoweth not God; for God is love" is the keynote of his message to the world. By his affectionate attitude to the early Christians, whom he called "little children," he reflected this love. In Revelation, by the symbol of "a woman clothed with the sun," he prophesied that the motherhood of God would be acknowledged, as it has been through Christian Science.

The understanding of God as Father-Mother is of inestimable value to the world. It is the leaven working in the so-called woman's movement, aiding mightily in securing for women a higher status and a measure of that freedom which is their divine heritage. It tends to make men and women copartners and equals in the home, in religious organizations, in business, and in government. In Science and Health (p. 516) we read, "Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God." This view of God has freed religion from the limits of masculinity. It has established a religion of love. Mankind is hungry for love,—for the love of God. It is this love which will heal the world of strife, hatred, and greed. It is the only solution for the problems of to-day. Mankind is weary of theoretical religions and can no longer accept an unknowable, mysterious God, far removed from the exigencies of daily experience. Mankind is searching for that divine Love which meets every human need. What man is there so degraded by sin, so weighed down by sorrow or suffering, that he cannot be moved by the love, tenderness, and forgiveness of even a human mother? How easy, then, it is to reach out to the perfect Mother-Love of God and there find healing and peace.

Not Will Power

WILLIAM HAMBLIN CAHOON

SOME of those who have not carefully investigated Christian Science seem sometimes to get the impression that the healing which comes through its ministrations is the result of action of the human mind in some form. In view of all that may be read in current publications regarding so-called "concentration" and kindred subjects bearing upon what is commonly termed "modern psychology" or "mind over matter," it is, possibly, not strange that this very erroneous impression is obtained by the casual or even interested observer of Christian Science healing. One will not, however, have to read very far in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, before he finds what Christian Science teaches on this subject.

Jesus, pointing always to his works in proof of his words, showed by demonstration the way of salvation from all conditions opposed to or unlike God, good, and he laid particular stress upon the fact that it was not his will but the will of the Father that did the works, and these works consisted of healing all manner of sin and disease and of overcoming even death. He came to bear witness of the truth about God, and he was particular to declare that "if I bear witness of myself, my witness is not true," and "I can of mine own self do nothing," plainly implying that the healing activity he expressed did not originate in him, but was the activity of God.

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In the eighth chapter of Romans a very clear line has been drawn between the Mind "which was also in Christ Jesus," and the carnal or human mind. Here we read that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." If, then, this carnal mind be not even subject to the law of God, omnipotent good, the All-power, it must be apparent that it can possess no element of good, and is not power, and therefore is incapable of accomplishing any good or true result. Results seem sometimes to follow so-called action of the carnal mind, or human will, but these are simply the absorbing of one false belief by another false belief; as Mrs. Eddy has said in Science and Health (p. 104): "It is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error." In the effort to heal by will power one error covers up another error; whereas spiritual healing, as taught and practiced in Christian Science, is Truth uncovering and destroying error—quite a different method. In other words, the former endeavors to create or to bring about a new or changed condition, whereas the latter, in the destruction of error, reveals as already existent the state of perfection created by God, and shows the erroneous condition to be illusion and falsity. To endeavor to believe something to be untrue which one really believes is true, will not profit anything, whatever process of mental gymnastics one may employ; but a calm knowing of the truth, based upon a correct understanding of God and man's relationship to Him, is the "effectual fervent prayer" which characterizes "a righteous man," and indeed "availeth much."

The writer's experience in the healing of the tobacco habit may serve to illustrate that healing in Christian Science has nothing whatever in common with will power. For many years I was an inveterate smoker of tobacco. The habit was so strong that I was utterly miserable if compelled to go a very few hours without smoking. I always smoked before breakfast each day, and if I awakened in the night it was necessary for me to smoke before I could again go to sleep. I finally reached a point where, becoming conscious of my slavery, I became very much disgusted and decided it was time I was liberated. Accordingly I visited a Christian Science practitioner. The thing of which I needed to be healed was the desire for tobacco, and not merely the practice of smoking. I wish to say here that I had on several occasions, during periods of athletic training, tried through will power to stop using tobacco, but my suffering was so severe that I had to resume the habit.

Three days after the third treatment from this practitioner I attended a meeting of engineers, and sat for several hours in an atmosphere blue with tobacco smoke, and yet had no desire for it myself. When declining proffered cigars I experienced great satisfaction and a deep gratitude for being able to say truthfully, "Thank you, I don't smoke."

Mrs. Eddy says (Science and Health, p. 490): "Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will—blind, stubborn, and headlong—cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good."

Those who have had something to do with so-called will power systems, have doubtless noticed that they may be employed for evil purposes, and this should be another proof that such systems are not of God, infinite good, who is "of purer eyes than to behold evil." It is sometimes difficult for the beginner in Christian Science to see that human will with all its concomitants, being itself spurious in character, produces likewise spurious results—that is, results which have, possibly, every appearance of being genuine, but are not; and it is not until we have learned something of Truth and experienced true spiritual healing, that we are able to perceive the difference, which is then very apparent. It is then that we begin to grasp the true import of Jesus' words as recorded in John's gospel, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The Face of God

INEZ KOCH

IN the presence of a child one frequently feels as though treading on holy ground. Before the temple of innocence we remove our shoes,—our material theories dusty with age, —and bring in only the best we have. Human cares and fears are apt to vanish as one gazes into the starlike, trusting child eyes. Thinking of the effect of pure and unbiased thought as expressed by the child, we do well to ponder Jesus' words, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." The face is generally a good indication of one's thoughts. In the Scriptures the term face is frequently used in the sense of mind or thought, as, for instance, in the fifth psalm, where we read, "Make thy way straight before my face." When Jacob, full of fear at the possible results of his duplicity toward Esau, struggled with his error at the brook Jabbok, it is related that he declared, after perceiving and overcoming his fault; "I have seen God face to face." Beholding the true nature of God, divine Mind, he gained a clearer understanding of his brother as the idea of God, and the result was their reconciliation.

The writer recollects an incident which occurred between two children. The little girl, as the elder of the two, expressed great motherly regard for her small brother, often petting and caressing him. One day the little fellow was evidently in a rebellious mood, for when his sister approached him and proffered a kiss, she received in return an unkind rebuff. A very short time elapsed and the two were seen playing in perfect accord. There was not the slightest remembrance of anything unpleasant having occurred. Love was reflected and divine forgiveness demonstrated without effort. Truly "of such is the kingdom of God."

In business affairs, doubt and fear sometimes seem to be much more in evidence than a childlike trust in good; but there can never be any substantial sense of good business until we behold the face of God in right thinking, or righteousness. Right thinking, which includes honesty, unselfishness, accuracy, and alertness, manifests the divine Mind. By putting such qualities into practice, therefore, we may see the face of God, or Principle. We need not fear dishonesty, cupidity, and false competition in their efforts to ruin or hinder our legitimate business; for we have Biblical assurance in Revelation that the earth and heaven (the material concept) had fled away from the face of Him that sat on the "great white throne," and "there was found no place for them." In showing how to dethrone evil, Mrs. Eddy says in "Unity of Good" (p. 20): *"First:* God never made evil. *Second:* He knows it not. *Third:* We therefore need not fear it."

Divine Science is typified in Revelation as an angel "standing in the sun," and in "Science and Health with Key

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to the Scriptures" (p. 595) Mrs. Eddy refers to the sun as a "symbol of Soul governing man,—of Truth, Life, and Love," and this divine Trinity must be revealed to each one individually in order to bring forth demonstration, the proof of understanding. Love always is manifested to the patient seeker. The perfect concept is sometimes called the new Jerusalem in the Bible and, according to Zechariah's prophecy, "the streets of the city shall be full of boys and girls playing in the streets thereof," who behold joyously at all times the face of their Father-Mother God.

The Open Door

TESORA F. SLOAN

WERE the thoughtful individual called upon to tell what it is he is most in search of, he would readily admit that it is peace and happiness, which to a Christian Scientist means the truth. And yet, how frequently he passes the very door to the truth, which always stands invitingly open, and turns in any and every other direction, vainly expecting to find an easier pathway to the realization of his desires. Many years ago this door was pointed out to the writer, but blindness and self-righteousness prevented its being seen, and it was only after years of conflict with the falsities of the world that she was willing to accept that which offered hope. Those twenty years had been misdirected years in the search for God, Truth. One may not acknowledge or even see that he is seeking God, but a student of Christian Science knows that that is really the whole necessity, because peace and happiness, as well as freedom from fear, sickness, and loss can only be realized after Truth, as revealed in Christian Science, has been found. The possession of no material object or objects will bring to the individual right qualities of thought; for no sooner does he possess the object of material desire than his thought turns to some other material thing in the hope that it will complete peace, freedom, and happiness, while the open door to the truth leading to these very conditions, even if seen, is shunned and avoided.

One is led to ask why this opposition to Truth. The answer can only lie in the willfulness and stubbornness of the human mind in its preconceived notions about life, and all pertaining thereto. It is unwilling to yield its opinion, based on long years of material thinking, for something so radically different which stirs it from the lethargy of old habits and customs. It does not want to be stirred. It wants to be let alone to travel on in its dream of life and intelligence in matter; for this spiritual something makes demands that are troublesome and disturbing. In "Science and Health with Key to the Scriptures" (p. 223) Mrs. Eddy says: "Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims."

How frequently we resist the loving word truthfully spoken by a brother when he points out a fault,—as though this fault were a cherished personal possession, when, as a matter of fact, neither good nor evil are personal possessions,—and with egotism condemn him, and for what? Because he had the moral courage to speak the truth. The average follower of religious theories will tell you he wants the truth, but when he is put to the test and his idols—human beliefs—are in danger of being shattered, he does not like it, and ofttimes bitterly resents the light of Truth.

Now it must be evident to each and every seeker for that which is true, that the truth in all things must be established; and whether we like it or not the truth goes marching on, overturning and overturning, and if we resist its progress we shall find ourselves in the position cited by Gamaliel in Acts, when he said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Peter and John were carrying out the Master's instructions, and it would have been impossible for them to do otherwise, which fact is simply stated in their own words: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The self-righteousness and intolerance of the high priests, however, prevented their seeing that the work was of God, because such a mental attitude bars out the truth. It sometimes takes much suffering before one is willing to become like a little child, which Jesus declared to be necessary in order to enter the kingdom of heaven. Let us, then, keep the door of our thought open to receive that which is true, and be willing to put off the old for the new as fast as is practically possible.

The Other Cheek

MAUD DREWRY

AWAKING from sleep one morning a little boy said to his mother, "Why were you so mean to me in my dream? You were simply horrid." "Why, darling," she replied, "that was only a dream. I have been resting quietly by you all night." "Well," retorted he, with the simplicity of a child, "why did you get into my dream at all?" The mother laughed and then said, "Well, dearie, sometimes it does seem that people get into our dreams in the wrong way, but when we wake up we know it was never true."

The mother, a student of Christian Science, was consulted the following day by a fellow student who was struggling with a sense of resentment at a wrong and a great injustice done her by one whom she had protected and befriended for many years, and the bitterness of her feeling was accentuated by the deceit practiced, the wrong being discovered accidentally, as it would seem, after a long time. This woman, an earnest and loyal student of Christian Science, had detected at once the error of the resentment in her own thought and asked for help to turn it out, knowing better than to desire to cherish any thought of revenge or unkindness for the person who had tried to injure her. The little boy's mother remembered the child's question, and also Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 188): "Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death; and it is like the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind;" and on page 250, "Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream?" She quoted these words to the young student and repeated the amusing words of the child, and the student was helped.

When adults awaken in the morning they do not bear resentment to those who "get into" their night dreams. They dismiss the dream instantly as not worth consideration. Why then should one who is awake to the truth, and recognizes himself and his brother as made in God's image and likeness, consent to entertain as fact even for a moment another's dream of sin, and add to the dreariness of this dream by expressing beliefs of resentment and bitterness? As one studies the Bible and Mrs. Eddy's wonderful books he

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wakens to a realization of what is meant by "the other" cheek, or a different cheek, not a cheek of the same sort that was smitten, for all that can ever be smitten or hurt is a mortal sense. The spiritual sense can never be touched by discord of any kind. "I shall be satisfied, when I awake, with thy likeness," says the psalmist.

Interpretation of the Scriptures

ROSALIE S. JACOBY

AS a beginner in Christian Science the writer had often been troubled by seeming inconsistencies in the interpretation of Scriptural passages. As an example, she remembers once reading an article in the *Sentinel*, which explained the Biblical narrative of Jacob's dream. A few days later she came across another article on this same subject, but the writer seemed to have drawn an entirely different lesson from the passage. These two interpretations did not contradict each other, but the second interpreter had taken the text from quite another point of view. At one time this puzzled the writer and led to a sense of discouragement, for it seemed to her that if advanced Christian Scientists did not agree upon the spiritual import of the Scriptures, it was surely difficult for a beginner in the study to get the true significance.

A very simple illustration helped to lift her out of this difficulty. In examining a diamond, she perceived that its many facets reflected the light differently. Some threw out flashes of blue, and others of green or of gold, and yet she realized that all reflected the same light. And so it dawned upon her thought that the Scriptural passages describing the various incidents in the history of Biblical characters, like precious jewels set in the sacred writings, might, while only reflecting the one true light, throw out different colors in different directions; that each individual in his study might receive flashes of inspired insight commensurate to his understanding and suitable to his need.

The writer does not mean to convey the impression that the Scriptures have more than one right interpretation, for Principle is absolute; but many helpful and varied lessons may be gleaned from the same passage. To this student one explanation is manifest, and to another the same words point a different sermon. Why be discouraged because we perceive one interpretation but not another? In the fullness of time we shall see each passage from every angle and in all its completeness. The beginner's vision may seem limited, but let him press on. Christ Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 547): "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. . . . It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith."

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Father, may I humbler be,
May I live alone to Thee.
Let me feel thy loving care,
In all my work; this is my prayer:
That I may prove more every day,
That Mind, my ever present stay,
With His ideas is always near.
To make mistakes, I need not fear
Since God is All and God is here.

HELEN EMERSON.

Selected Articles

["Hope"—*The Christian Science Monitor*, Boston, U. S. A., June 2, 1919]

The faculty of hope is so common to the human race and has been so generally commended as one of humanity's saving graces, that it comes with a touch of surprise to find that this sentiment, as much as any other human concept, needs to be healed; or, more exactly, to be replaced with a scientific expectation, which performs its function without betrayal. In the realm of human belief, hope is doubtless better than despair; but the fact that the pendulum of human emotion perpetually swings between confidence and fear, expectancy and hopelessness, shows that the good hoped for is as material and illusive as is the evil that is feared, and therefore it must be that the foundation of all human conceptions is at fault.

That hope has a distinct office in human progress toward good is asserted throughout the Scriptures. In his great message to the Corinthians, Paul links it with faith and love; and Peter declares that one should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." But it is in the words, "sanctify the Lord God in your hearts," which preface his advice, that he points to the foundation from which alone a man may attain and maintain steadfast hope and inspire others with it. It is in this conscious acknowledgment and understanding of God as All, that Mary Baker Eddy recognizes the basic strength of hope when she writes, on page 446 of Science and Health, "To understand God strengthens hope, enthrones faith in Truth, and verifies Jesus' word: 'Lo, I am with you alway, even unto the end of the world.'"

The human mind has so stubbornly committed itself to the belief in a dual existence of matter and mind, that when a man is bidden to hope in God, he begins at once to ask if he is only to look forward to some future supersensible good in Spirit, and if he is not to hope for good in human affairs and things. Surely a man should hope for all the good there is, but he needs to know that good which admits the possibility of being turned into or supplanted by evil is not good; for what is really good is permanent, and for that reason, good must be spiritual. Materiality, being the opposite of Spirit, is therefore temporal and is not good, in the scientific sense, however convincingly it may, in some forms, bear the appearance of good.

The man who places his hope wholly in God, consciously connects himself with the divine Principle of all good, and he therefore reasonably expects to experience the abundant goodness of God toward man. If he knows that the good he looks for is spiritual, he does not thereby cease to look for good in human affairs. On the contrary, having based his hope on the absolutely stable foundation of Truth, he realizes that, at the same time and in the same ratio, he is parting from fundamental errors of belief, at once the origin of and the reef upon which his human hopes were perpetually wrecked. The man who anchors his hope in God is thus enabled to demonstrate the omnipresence and supremacy of good, because he is working from the basis of immutable Principle and according to perfect law; and this demonstration includes within its operation the manifestation of everything that is necessary for a man's temporal well-being, not as objects sought as an end in themselves, but as effects of a more spiritual perception of harmony and a consequently better human interpretation of spiritual substance and abundance.

Spiritual hope is therefore easily distinguished from material expectation by the purifying effect it produces upon

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the individual entertaining it. John recognized the cleansing power of spiritual hope in God when he said, "Every man that hath this hope in him purifieth himself, even as he is pure." A man may thus constantly judge for himself whether the hope he embraces is based upon a desire for that which will satisfy, for a time, perhaps, the lust of the flesh and the lust of the eyes, but which must inevitably end in disappointment because of the sheer inability of materiality to satisfy spiritual man; or whether, looking confidently to God as the source of good, his purified hope inspires and fructifies the endeavor to reflect the spiritual idea, to become daily more like God. This hope in God is the only expectancy worthy of serious pursuit, and it is the only medium through which a man may eventually prove spiritual man's dominion over every adverse condition. All of the world's shattered hopes are, indeed, only monuments to humanity's lack of understanding of spiritual man and his divinely bestowed dominion over all the earth. "The feasibility and immobility of Christian Science," Mrs. Eddy writes on page 10 of "No and Yes," "unveil the true idea,—namely, that earth's discords have not the reality of Mind in the Science of being; and this idea—dematerializing and spiritualizing mortals—turns like the needle to the pole all hope and faith to God, based as it is on His omnipotence and omnipresence."

Paul learned to rejoice in hope because his hope, divorced from worldly desire and relying upon spiritual good, had lost the elements of disappointment. Tribulations, persecutions, and distresses became to him, as he declared, merely illusive episodes in an unreal existence, which no longer deceived him. It is in just this same way that spiritual perception of real being strengthens every man's hope and leads him, in the ratio of his understanding of and obedience to Principle, beyond the hurt of mortal disappointment.

Pure spiritual hope, it is true, usually comes to a man only after human hopes have deceived again and again, until he is willing to turn from the fable to the fact. When at last a man awakens to realize that the divine Principle of unlimited good has been revealed, and that anyone who will work and pray for it may gain a demonstrable understanding of Principle, he wastes no time grieving over past disappointments, but sets out, in humility and gratitude, to "prove what is that good, and acceptable, and perfect, will of God." In fact, he rejoices when he reflects that he is parting with a material sense of existence and gaining a spiritual sense of Life and happiness; for he can now see in the destruction of his material hopes the gain of spiritual confidence. Moreover, he understands the reason for the hope that is in him. He knows, in short, that, as Mrs. Eddy writes in "Miscellaneous Writings" (p. 113): "Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven."

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[James M. Stevens in *Daily Virginian*, Virginia, Minn.]

In a sermon as reported in a recent issue, an evangelist quotes Mrs. Eddy and refers to Christian Science in a way which is misleading when he says, "Mrs. Eddy says: 'Man is incapable of sin.' Yes, she does; she says it on page 174 of the 176th edition. But John says: 'If we say we have not sinned, we make God a liar.' So God's a liar or Mrs. Eddy is, and so, of course, Christian Science is without atonement."

The sentence which he partly quotes, and which is to be found on page 475 of the later editions of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, with its immediate context reads: "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man." As will be readily seen from the completed quotation Mrs. Eddy does not claim that the mortal or carnal man does not sin. What she does maintain is that the real man, the man whom God created "in his own image," and who cannot, therefore, have a quality unlike God, cannot sin.

The trouble with our critic is, apparently, that he does not differentiate between the spiritual, real man who, the Bible tells us, was created in the image and likeness of God, and the material man who is the product of the mortal or carnal mind, of which Paul says in the eighth chapter of Romans: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." This carnal or fleshly man is clearly the man of whom John writes in the passage (I John 1:10) which is partly quoted by our critic.

Our critic's contention that Christian Science is without atonement is poorly made in face of the fact that Mrs. Eddy has given a full chapter in Science and Health to the subject "Atonement and Eucharist" and in many other places throughout her works acknowledges the atonement of Jesus and teaches the need of atonement for those who would follow in his footsteps. The following, from page 497 of Science and Health, which are the third and fourth tenets to which every person who joins a Christian Science church subscribes, should make clear the position which Christian Science takes relative to sin and atonement:—

"We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

"We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

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[M. E. Hudden in *Tewksbury* (England) *Register and Gazette*]

In a recent issue a reference is made to Christian Science in the article, "Talks on Health, by a Family Doctor," in which the author is represented as saying, "Do not wait to be cured by the suggestive powers of Christian Science or mesmerism." The writer has apparently innocently fallen into a grave mistake in his conception of the rudiments of Christian Science when he connects it with mesmerism or suggestion. Neither of these occult arts comes into the practice of Christian Science, rather does Christian Science free the individual from all forms of mental control or manipulation.

The practice of Christian Science in the healing of disease relies solely on the understanding that there is no power operative to heal and cure except the divine Mind, which is always and everywhere available for good only. On the extent to which this is understood and practiced, alone depends all the good coming to mankind through Christian Science.

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[Robert Ramsey in *Glasgow* (Scotland) *Citizen*]

In a recent issue there is quoted from the *Daily News* an article on "Faith Healing," which ends with a reference to Christian Science. It states that "the Christian Scientist hypnotized himself to believe that he was not in pain."

Permit me to say that Christian Science has nothing

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whatever in common with hypnotism. The difference is well shown in the words of Mrs. Eddy, "The Christian Scientist demonstrates that divine Mind heals, while the hypnotist dispossesses the patient of his individuality in order to control him. . . . The genüine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love" (Science and Health, p. 375). If God's power can be utilized to destroy pain and to heal the sick, and Christian Science is founded on the claim that it can do so, then clearly the process involved must be the exact opposite of self-deception or self-hypnotism.

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[Charles W. J. Tennant in *Tunbridge Wells* (England) *Advertiser*]

I have read with interest the correspondence between Major Liebenrood and my assistant, Mr. Primrose, on the subject of Christian Science. In a recent issue I have also read a criticism of the same subject by "Plain Tommy."

From a close study of Major Liebenrood's letters, it certainly is quite evident that he has not been criticizing Christian Science as understood by those in a position to demonstrate it. He has merely attacked what he imagines it to be. Christian Science is primitive Christianity, unadulterated by scholastic theology, and is being discerned by those who have eyes to see, inasmuch as it is fulfilling the requirements of the Christianity of Jesus, as shown by the "signs" which he promised would follow an understanding of what he taught. Christian Science is restoring to mankind the spiritual understanding of the word of God, which rendered it available for the destruction of sin, disease, and death throughout the Scriptural period.

"Plain Tommy" seems to have forgotten completely how Elijah, Elisha, Moses, Jesus and his disciples, and the early Christians healed the sick and reformed the sinner. They did so through spiritual means alone. They not only healed organic and functional disease, but raised the dead. Medical theories have been in vogue for four thousand years, and about every known animal, mineral, vegetable, and gaseous element has been used, in some form, in the attempt to heal the sick; and yet there is not one absolute and unfailing remedy for a single disease known to-day in the pharmacopœia. Why? Because there is nothing in a drug to change a man's thoughts from wrong to right. It is an encouraging sign that the medical fraternity are recognizing the mental origin of disease.

Mrs. Eddy was the Discoverer and Founder of Christian Science, and this fact has been proved in a court of law, which our critic does not seem to know. If he will take the trouble to study the subject, he will soon find out how completely it accords with the teaching of the Master, and that it is indeed the "good old gospel" in all its primitive purity and simplicity.

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[A. O. Freel in *Oregonian*, Portland, Ore.]

The report of the case of a child of a Christian Science practitioner having attended school while broken out with smallpox has received so much publicity that one naturally wonders if this is the only child that has gone out in public while affected with what the health officer might call contagion. This case has been featured in the newspapers in a way likely to give the impression that only a Christian Science child would do such a thing. Little, however, has been said of where this child contracted the disease, or of the large number of similar cases of contagion that have developed during recent months in Portland. Several schools have been closed and fumigated because smallpox was discovered in them, but these cases have only received passing mention, while the one case affecting Christian Scientists has received the widest publicity.

When one case of smallpox is mistaken for a case of poison by a Christian Scientist, large headlines appear in the newspapers. This one case is heralded far and wide, while not a word is spoken concerning the fact that about half of all the diagnoses made in our finest hospitals, under the eyes of the most skilled physicians and under the most favorable circumstances obtainable, are acknowledged by these same skilled physicians to be incorrect.

Now, it is not the purpose of this article to ask special favors for Christian Scientists or to pose Christian Scientists as martyrs. On the other hand, if a Christian Scientist fails to show a wholesome respect for the rights of other people, he should be held to answer for his neglect just the same as any other citizen, but no more so.

Christian Science demands of its followers a wholesome respect for, and obedience to, law and order, just as it demands of them a full and fair appreciation of the rights of all men. The fundamental rule in the teaching and practice of Christian Science is the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." That Christian Scientists do live up to this teaching is attested by the statement of the city health officer when he declares in effect that during the two years and a half he has held that office "the Christian Scientists have rendered loyal support in reporting contagious diseases and in observing general health laws and regulations."

Christian Science asks no favoritism. It is ready and willing cheerfully to accept entire responsibility for the result of its teaching. It points with much satisfaction to a notable record of good work. Through its loving ministrations the sinning are reformed, the sick are made well, and contagions are healed. In fact, Christian Science uncovers and destroys evil of whatever name or nature. The words of our revered Leader, Mary Baker Eddy, as found on page 97 of "Science and Health with Key to the Scriptures" read thus: "Those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."

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Extracts from Letters

"I suppose it is proper to express here some of the gratitude I feel for Christian Science and what it has meant to me in the Navy. From the very first time I put on the Navy blue until I finally came back in civilian clothes, the Bible and our textbook were a very constant help and source of inspiration. The periodicals when I got them were always timely and always were of assistance in the problem I had in hand. There never was a time that Science failed me when I truly and with my whole heart depended upon it. I was never sick, although my health record shows that I spent two per cent of two years under medical attendance. I was stationed in Santo Domingo, D. R., for fifteen months, and although many of the men around fell ill with the fever, I never had a touch of it. I am very grateful for having been able to help some of the boys from Science homes when they were under the belief of this so-called tropical fever. I had many healings, physical, mental, and moral, and to tell of them all here would take more space than this page allows. I only know that I have a very profound feeling of gratitude for the life and work of our beloved Leader."

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

WILLIAM P. MCKENZIE, Editor ELLA W. HOAG, Associate Editor

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Editorial

Weathering the Storm

THE writer of the one hundred and seventh psalm observed the providential care of God over wanderers and captives, those in sickness and those driven by storm at sea. He saw this divine Providence helping those who were homeless and solitary and leading them forth by the right way, "that they might go to a city of habitation." The prisoners "bound in affliction and iron" he saw turning for help to God who "saved them out of their distresses." The sick, loathing food and tottering weakly to the very gates of death, he observed as they would "cry unto the Lord in their trouble" and find it true that He "saveth them out of their distresses." He observed how the works and wonders of the Lord were also known to the seamen, "they that go down to the sea in ships, that do business in great waters."

The great liner may seem to be magnificent as it towers beside its dock or when it makes its stately progress by river and estuary to the wide sea, but once upon the great waters and tossed about by the swelling waves, how it seems a small and a frail thing to contend with such gigantic forces. When the storm rages and the seamen have done all they can as they "reel to and fro," when their wisdom and experience seem unavailing and they "are at their wit's end,"—"then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven."

The student of the Bible first sees all this as picturesque description of events happening to others; but ere long discerns that the psalmist is graphically explaining life, and calling upon all of us to praise God for His goodness to the children of men. Then the student recognizes that he himself was like the wanderer in the solitary way, he was like the afflicted captive set free, or the emaciated sufferer delivered, and the storm-beaten mariner brought to the haven of peace, because divine Love was his forever Savior amid all the exigencies and trials of his mortal career; and so he can join with the psalmist in saying, "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

It is the peculiar mission of Christian Science to affirm God's loving-kindness and to give adequate proof thereof through the demonstration of healing. Mrs. Eddy clearly shows, however, the perfection of divine Principle and the consequent necessity for purity in man. The fire of the furnace is merciful to the tarnished gold, consuming falsity and revealing the pure metal, brilliant and clean. So the mercy of God purifies the heart of man, because "our God is a consuming fire." It may be for this reason that many do not desire healing until the need is great, until they are, so to speak, sick or in prison, astray on earth and in danger through storm and tempest; then they cry for help and are delivered. When healing and purification have been achieved, thereafter there should be courage to face all storms.

No one in her day and generation so adequately affirmed the goodness of God as Mrs. Eddy did. She was as faithful in warning against the wiles of evil as in prophesying the blessings of healing. She made clear that the promises of God are inherited "through faith and patience." She did not say that no storms would come, but showed her students how to weather them; as for example in "Science and Health with Key to the Scriptures" (p. 254), where she says: "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."

The honest worker is encouraged in the warfare with evil; endeavoring to overcome it with good he wins success. He is therefore helped by honest criticism to do his work more thoroughly. But when his good is evil spoken of, this is the intentional assailment of life itself. This effort of the adversary threatens to make him homeless; it would famish him; it would bind him "in affliction and iron;" it would overwhelm him with tempest,—if it could! But the one who assails good manifested by man makes his controversy and contention against good itself. He assails God just as the scribes did. They said of Jesus when he was doing the works of God, "He hath Beelzebub, and by the prince of the devils casteth he out devils." But the Master showed them that they were actually taking issue against the Holy Ghost and putting themselves in danger.

It must be evident to the demonstrator of Christian Science that his assailment by adversaries can be no more than a passing storm, and in weathering a storm, what better counsel need the spiritual mariner have than that so beautifully given by our Leader, Mrs. Eddy, in her Poems (p. 4):—

> Wait, and love more for every hate, and fear
> No ill,—since God is good, and loss is gain.

If we are loving God we are assured of home and heaven, and of liberty to do good. If storm-beaten for a while, we know that calm will come and that God will bring us to the haven of our desire. Our Leader says (Miscellaneous Writings, p. 152), "Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home."

WILLIAM P. MCKENZIE.

The Clean Windowpane

"THE manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun." So writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 295). Herein she presents a most helpful comparison which may be carried to its ultimate with much profit.

There is no Christian Scientist who does not long to become a perfect "transparency for Truth," who does not work and pray for that complete purification of sense and self which shall enable him to reflect only the glories of infinite Truth and Love. All are continually seeking to understand and appropriate the exact and perfect method of

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Christian Science in such full measure that nothing shall hinder their constant advancement in the understanding and demonstration of the truth that man is in reality the reflection of divine Mind. In this earnest endeavor they are confronted with the problem of learning how to keep their windowpanes clean—how to keep their thinking free from all that is false and contaminating, from all that would obscure or dim the bright shining of the light of perfection and holiness which shall help the world to recognize and adore the ever present Christ.

When one begins to discern the revelation of Christian Science, he is not long in discovering that his windowpane is so thickly coated with beliefs in evil, both within and without, that it seems almost a miracle that there is any least point through which the light of Truth can penetrate. Then he first awakens to the necessity of that baptism of Spirit which shall wash away all materiality. He commences to experience what our Leader portrays in "Miscellaneous Writings" (p. 203), where she says: "The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain severe views of themselves; a state of mind which rends the veil that hides mental deformity. Tears flood the eyes, agony struggles, pride rebels, and a mortal seems a monster, a dark, impenetrable cloud of error; and falling on the bended knee of prayer, humble before God, he cries, 'Save, or I perish.' Thus Truth, searching the heart, neutralizes and destroys error."

As the Christian Scientist approaches the work before him and endeavors to start out on its accomplishment, the first point Christian Science reveals to him is the fact that it is his own windowpane which he must clean,—it is his own consciousness which must be purified; and if he is honest he will immediately recognize that the work is sufficient to occupy his entire time, without wasting any moment in attending to his neighbor's pane. He finds that this in no way limits his helping his neighbor. Since it is the light of Truth which alone blesses all, he recognizes that only as his windowpane is kept in such a condition that the light shines through can he reflect any least ray of good to his neighbor.

Naturally he begins the work of removing the coating of false beliefs from the inside of the pane. Finding the density of self-will, self-justification, self-love, with their myriad outgrowths, he prays and works, he struggles and resists the arguments which would insist on these errors as desirable and real. He works on with the rule of Christian Science, clinging steadfastly to the fact of the present reality of Principle and its idea, until he finds that, little by little, one by one, he is proving the powerlessness and unreality of these illusive claims, and the reward is an ever increasing sense of light and loveliness. This patient, consecrated work gives increased confidence in the ever shining light of Truth.

In spite of all this, however, he finds his windowpane still apparently shutting out the light. Scrub and polish as he may, it still seems opaque and the light shines through but dimly. Then he prays anew to understand yet more clearly the method of the beloved Science, and wakens to the fact that he has as yet given no heed to the outside of his pane. It is his windowpane still which must be cleaned; but is it not his duty to see that it is kept bright and clear on both sides? Can he blame some one else if he has failed to remove his belief in an influence from without which is as obscuring and detrimental as the evil beliefs which claim to be within? Then he thanks God anew for our Leader's courage and inspiration in giving the wonderful method which shows how to prove the supposititious beliefs in an outside evil influence as unreal as are those within.

He is learning that he has nothing to fear, since it is still simply his own beliefs in evil, whether they have claimed to originate within or without himself, which must be proved unreal, untrue, without creator, entity, power, or law. He becomes increasingly aware and grateful that always there is at hand the rule of Christian Science to be demonstrated, the law of Principle to be utilized; always there is the simplicity of Truth with its mighty power to prove the nothingness of all unlike itself. Thus he goes on until he shall have proved with rejoicing that he can indeed purify himself, "even as he is pure."

✧ ✧ ✧ ELLA W. HOAG.

Among the Churches

Current Notes

RACINE, WIS.—The excavating work for First Church of Christ, Scientist, which will be erected at the corner of Ninth Street and College Avenue, has been started. The building will cost sixty thousand dollars. On the ground floor will be a large auditorium and the basement will be occupied by parlors and Sunday school rooms.—*Racine Call.*

SALEM, OHIO.—Property for the construction of a Christian Science church was purchased Monday afternoon [Dec. 1] by the trustees of the Christian Science Society. The new structure is to be located at the corner of East Green Street and Garfield Avenue. The lot has a frontage of 100 feet on Garfield Avenue and 80 feet on Green Street. It is understood that the property was purchased for thirty-five hundred dollars and that five hundred dollars was paid to hold the deal.—*Salem News.*

MALDEN, MASS.—Workmen began this week [Dec. 1] the construction of a new home for the members of First Church of Christ, Scientist, which will be erected in Malden, at the corner of Main and Spring Streets. The structure will be of terra cotta, with a frontage of 70 feet, which faces Main Street, and a depth of 97 feet to the rear. The basement will contain a large Sunday school room. The structure will cost fifty-five thousand dollars and will seat a congregation of five hundred.—*Boston Post.*

WHITE PLAINS, N. Y.—Construction work on the addition to the Christian Science church located on Maple Avenue will be started immediately, according to plans formulated at a church meeting held last evening [Dec. 1]. This second unit will be taken up almost entirely by a splendid auditorium to face on Mamaroneck Avenue. It is expected that the cost will exceed fifty thousand dollars. The first unit of the church was completed in the late winter of 1916, and since that time the congregation has grown so rapidly that the seating capacity of the church has been seriously taxed at Sunday services. The lack of space finally brought about the meeting which was held last night.

White Plains Record.

LIVERPOOL, ENGLAND.—First Church of Christ, Scientist, recently purchased a small, well built, modern church, capable of seating five hundred people, which is situated at the corner of Heathfield and Smithdown Roads. The purchase of this church, and the consequent removal from the old premises at 27 Leece Street, has been necessitated by the steady growth of the Christian Science movement in Liverpool.—*The Liverpool Courier.*

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Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

Whitley Bay, Northumberland, England (Society).—Miss Mary G. Ewing, lecturer; introduced by J. P. Kidd, who said in part:—

I think you will all agree with me that there is a greater yearning than ever before on the part of humanity to find the answer to that momentous question presented by Pilate to Jesus the Christ; namely, "What is truth?" Now Christian Science is the complete and satisfying answer to that question, and it is answering it for ever increasing numbers on the basis of demonstration. By that I mean that it does not present a human, speculative theory and leave one wondering as to the truth of it; on the contrary, it is teaching all who are willing to learn, that each man, woman, and child can begin to put even the slightest knowledge of its glorious revelation to the test, here and now, with "signs following." It is this eminently practical religion which is going to solve every problem that the world can present.

The Christian Science movement is made up of a mighty host of grateful and joyful people who have, in varying degrees, experienced something of its healing touch or, in other words, have seen some of the "signs" following a measure of understanding faithfully applied.

Stockton, Calif. (Second Church).—John Randall Dunn, lecturer; introduced by Thomas R. Minturn, Jr., who said in part:—

You have come here to-night not only to hear a lecture on Christian Science but to learn something of the true nature of God and man as revealed through the Bible and through "Science and Health with Key to the Scriptures" by Mrs. Eddy. This true nature, if imbibed, assimilated, and expressed by anyone, will enable that one to do the works which Jesus said would follow them that believe on his name,—to cast out error and heal the sick. Christian Scientists believe that they have in their religion the restoration of Christ's practical Christianity with all its power and vitality—even the spirit of Truth that sets us free from sin and sickness, lack and limitation.—*Stockton Record.*

New Rochelle, N. Y. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by Irving Van Zandt, who said in part:—

We have no desire through these lectures or by any other means to try to induce anyone to join our church, but we have a very sincere desire that every one shall have the opportunity to become acquainted with the teaching of Christian Science, because we have seen by indisputable proof that the right understanding of God and man and their correlation as taught in Christian Science inevitably raises its students into a happier, healthier, and holier existence.

What Christian Science has done for its hundreds of thousands of followers all over the world, it will do for every one who comes to it with an open mind earnestly desiring to know the truth, for it is the power of God which heals and regenerates, and "God is no respecter of persons."

New Rochelle Star.

Ogden, Utah (First Church).—Frank H. Leonard, lecturer; introduced by Mrs. Nora I. Sawyer, who said in part:—

In one of our dailies recently, there was an editorial headed "The Carnage of War," which enumerated the men killed in the war. The number was truly appalling, and the writer concluded by saying, "This is war in the twentieth century of Christianity."

When Jesus was upon earth, he sent his disciples into the world with the commandment: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." For about three hundred years after the resurrection, the healing of the sick was considered as imperative a part of Jesus' command as the healing of sin. Then creeds, doctrines, and formulas crept in and hid from human consciousness the Christ-ideal or Christian healing. Humanity sees to-day the terrible evils and calamities which have overtaken mankind and is told by these same creeds and doctrines that God sends them. Christian Science has restored the healing truth taught and practiced by Jesus, and this restoration of primitive Christianity will heal the world of the carnage wrought by war.

Marshall, Mich. (First Church).—William D. Kilpatrick, lecturer; introduced by Mrs. Mary L. Dennison, who said in part:—

In the Bible we read that "God is love," and Christian Science is demonstrating this truth to weary sufferers all over the world, through the healing of sickness and sin. Never in all our history was there greater need for a better understanding of God than at the present time; and amid the strife and turmoil of these days Christian Science comes with its message of love and good will to men.

Decorah, Iowa (Society).—Virgil O. Strickler, lecturer; introduced by William H. Burtis, who said in part:—

Shakespeare said, "All the world's a stage, and all the men and women merely players." Following this comparison, we may say that the first act in a great world drama came to an end when the armistice was signed. The second act is now demanding the world's attention, and is no less strenuous than the first, because the struggle between human passions continues; and there is so much unrest and trouble that one is inclined, unless he thinks deeply, to fear that civilization is falling. Deep thinkers, however, tell us that this is not so, but that, on the contrary, this state indicates that the millennium is on the way, and is coming in the only way in which it can come; namely, through the destruction of selfishness and sensuality by Principle. This will be the third and last act of the drama.

For about nineteen hundred years Christians have prayed: "Thy kingdom come. Thy will be done in earth, as it is in heaven;" but have they not thought of the millennium, the

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kingdom of heaven on earth, as something a long way off, which could come only by some marvelous transformation? Yet have we not divine authority for believing that the kingdom of heaven on earth comes to each individual just in proportion as he lives a life of love for his fellow man, loves his neighbor as himself, and realizes that God is ever present, infinite good, the Principle of being, and that the kingdom of heaven is within us? Christian Science teaches how this state of consciousness can be realized, here and now.

BILLINGS, MONT. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by Judge Edmund Nichols, who said in part:—

The human mind, with great show of courage, is always asserting that it wants the truth and will follow the truth regardless of consequences. Upon all occasions when its settled opinions or theories are called in question, it demands the proof and declares itself open to persuasion and conviction. Upon the production of the evidence, however, it usually refuses either to see or to hear. It doubts the credibility of the witnesses or it considers the evidence inconclusive. It then proclaims itself unconvinced—and why? The answer was given by the Master in his reply to the inquiry of his disciples: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Christian Science, unlike all other religions of this age, and yet precisely like that of primitive days, comes to you, not asking that you blindly believe; not offering conjecture, or even a *prima facie* case alone; not asking you to decide upon a preponderance of the evidence, or because it is persuasive beyond a reasonable doubt. It offers you the highest degree of proof, that which precludes the possibility of error; namely, demonstration. Only an exact science could or would justify such an unequivocal statement. If Christian Science can be established by this degree of proof, you can be reasonably expected to leave the old for the new. It would furnish the assurance you desire, and a basis upon which you could make the declaration, "I know."—*Gazette.*

JOHNSON CITY, TENN. (Society).—Dr. John M. Tutt, lecturer; introduced by G. C. Sharp, who said in part:—

The message of Christian Science is a message of comfort to the sorrowing, of health to the suffering, of peace to the troubled, and of protection to those in danger. This is the open door to the kingdom of heaven. Jesus said, "The kingdom of God is within you," and he also said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." The truth about God is what we all need to know, is what we all want to know. The subject of Christian Science is occupying the attention of thinking people throughout the civilized world, simply because it is meeting the world's great need in health and in sickness by revealing to humanity the divine Principle which lay back of what are termed miracles in the Bible.

The key to unlock the Scriptures, with their wonderful record of healing, has been found by Mrs. Eddy, and the spiritual understanding of the Bible has been revealed to a waiting world. Those who make a study of the Bible, in the new light thrown upon it by the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mrs. Eddy, are enabled in an ever increasing degree to emulate the works of our Master in healing the sick, reforming the sinner, and destroying all forms of error and discord.

The Daily Staff.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Alhambra: Alhambra Theater, 118 West Main Street, 8 p.m., Feb. 24.
Bishop: Bishop Opera House, 8 p.m., Feb. 23.
Grass Valley: Auditorium Theater, 8 p.m., Feb. 24.
Los Gatos: Strand Theater, 8 p.m., Feb. 23.
Oakland (Seventh Church): Auditorium Theater, 3 p.m., Feb. 22.
Salinas: Foresters Hall, 8 p.m., Feb. 27.
San Leandro: Masonic Temple, 8 p.m., Feb. 23.
Visalia: Theater Visalia, Court and Acequia Streets, 8 p.m., Feb. 26.
Willows: Rialto Theater, 3 p.m., Feb. 22.

ENGLAND—London (Second Church): Metropolitan Music Hall, Edgware Road, London, W., 3:15 p.m., March 7.
London (Third Church): Church Edifice, Curzon Street, Piccadilly, Mayfair, W.1, 8 p.m., March 11.
Manchester (First and Third Churches): Free Trade Hall, 7:30 p.m., March 12.

FLORIDA—De Land: De Land Commercial Club, 8 p.m., Feb. 23.
Ocala: Temple Theater, 3 p.m., Feb. 22.
Tallahassee: Leon High School, 8 p.m., Feb. 24.
West Palm Beach: High School Auditorium, 8:15 p.m., Feb. 20.

ILLINOIS—Berwyn (auspices Riverside): Auditorium, Berwyn Club House, 8:15 p.m., Feb. 26.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 3:30 p.m., Feb. 22, and 8 p.m., Feb. 23.
Elgin: Universalist Church, 8:15 p.m., Feb. 23.

ITALY—Florence: Sala Rinuccini, Feb. 15.

MAINE—Bangor: City Hall, 3 p.m., Feb. 22.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., Feb. 19.

MICHIGAN—Flint: Masonic Temple, 8 p.m., Feb. 24.

MINNESOTA—Fergus Falls: Cozy Theater, Lincoln Avenue West, 2:30 p.m., Feb. 29.

MISSOURI—Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 3 p.m. (note change of hour), Feb. 15.
St. Joseph (joint lecture): First Church Edifice, Twelfth and Felix Streets, 8 p.m., March 2.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., Feb. 24.

NEW JERSEY—Riverton: Fox Theater, Pavilion Avenue, above Second, Riverside, New Jersey, 3:15 p.m., Feb. 15.

NEW YORK—Batavia: Dellinger Theater, 8:15 p.m., Feb. 24.
Brooklyn (Third Church): Church Edifice, 261 East Twenty-first Street, 3:30 p.m., Feb. 22, and 8:15 p.m., Feb. 23.
Hempstead: Church Edifice, Fulton and Franklin Streets, 8 p.m., Feb. 20.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Feb. 19.

OHIO—Fostoria: Fostoria High School Auditorium, 8:15 p.m., Feb. 19.

OREGON—Forest Grove: Church Edifice, Pacific Avenue and A Street, 8 p.m., Feb. 27.
Portland (First Church): Church Edifice, Nineteenth and Everett Streets, 8 p.m., Feb. 17 and 19, and Heilig Theater, 12 noon (noonday lecture), Feb. 18.

PENNSYLVANIA—Lancaster: Colonial Theater, 3 p.m., Feb. 22.

SOUTH CAROLINA—Charleston: Siegling Music House, Beaufain and King Streets, 3 p.m., Feb. 15.

TEXAS—El Paso: Liberty Hall, Court House, 3 p.m., Feb. 22.

VIRGINIA—Richmond: Jefferson Hotel Auditorium, 8 p.m., Feb. 22 (note change).

WASHINGTON—Arlington: Congregational Church, 8:15 p.m., Feb. 20.
Bellingham: Liberty Hall, 3 p.m., Feb. 22.
Pullman: Old Masonic Hall, 8 p.m., Feb. 13.
Seattle (Fourth Church): Masonic Temple, Pine Street and Harvard Avenue, 8 p.m., Feb. 23 and 24.
Seattle (Society, University of Washington): Denny Hall, 12 noon, Feb. 25.

WISCONSIN—Milwaukee (Fourth Church): Milwaukee Auditorium, 8:15 p.m., Feb. 19.

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Testimonies of Healing

Deep gratitude and the belief that our experience will help some other parents who are in despair, cause me to send this testimony. Our little girl, aged seven, became entirely paralyzed with what the doctors called measles meningitis, and although she was taken to a local hospital and given the best care possible, she was visibly fading away. After weeks and weeks of this state of affairs we were finally told that the child could not live, or at the best would remain paralyzed for years. We decided to try Christian Science and took her to San Francisco, where she was placed in the care of a practitioner. While in the hospital she was nightly given material remedies which the nurses informed me were absolutely necessary. The first night under Christian Science treatment she obtained a fair night's rest, and at the end of three days the bowels moved naturally. When she had been in San Francisco less than a week she recovered her speech and the third week she walked about again. In exactly one month from the day Christian Science treatment was begun we took her out to Golden Gate Park, where she was able to run and play with all her usual childish abandon.

We are more than grateful for all that Christian Science has done for us, and feel that there is no better way to express our gratitude than to carry this healing truth to others. My sincere prayer is that I may be able to get a thorough understanding of this great work.

Will Leonhardt, Ceres, Calif.

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Christian Science came to me through a friend. As a result of its study and of applying what I understood, I have been healed completely of bowel trouble from which I suffered for years, also of the desire for drink. For the latter healing I give special thanks, as it seemed as if drink of any kind could not be refused. From childhood I feared the dark and the stillness of night. This caused many sleepless nights and awful illusions that made me almost afraid to move before sleep came; but this has been overcome to a great extent. Colds also seemed a part of me the year round; now I seldom have even a symptom of one. Many other healings are taking place daily, such as the overcoming of selfishness, fear, and anger, as I try to love my neighbor as myself, and to replace evil with good in thought as taught in Christian Science.

Words fail me to tell of my thankfulness to God for this wonderful truth, and my gratitude to our loving Leader, Mrs. Eddy, who has shown us how to apply it. I am also very grateful to all who have so lovingly helped me, and for the literature and church services; and I rejoice that I am now able to help others in many ways in my travels.

Mrs. Tommy Hyde, New York, N. Y.

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Hundreds of years ago there sat at the gate called Beautiful a man lame from birth. As Peter and John were about to enter the temple, he expected alms, but Peter said to him: "Look on us . . . Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk;" and the narrative continues, "And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he . . . entered with them into the temple, walking, and leaping, and praising God." As Peter demonstrated the truth then, so it is demonstrated to-day.

Our second child was born with the bones of her legs and ankles malformed, the ankles being so turned that the soles of the feet were toward each other. Until she was about fifteen months old she had never attempted to stand. Having become interested in Christian Science for healing for myself, which was manifest after treatments were given, I had confidence that our baby could be healed without surgical help, which we had been urged to have. Soon after treatment began, with great delight she stood; then one morning about six weeks later she walked across the room to us, while we were reading the Lesson-Sermon aloud. It was a moment of great joy and gratitude. She is now six years old; her development has been normal, and no one who sees her would think that the condition described had ever existed.

When we recall this healing and many others we feel that the truest way to show our gratitude is to try daily to seek first the kingdom of God.

Mrs. A. W. Rowlands, Harehills, Leeds, England.

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About eight years ago I became ill with a severe nervous trouble. Through sleeplessness, fear, and loss of appetite I was soon in a very weakened condition, and my state of mind was such that I neither had a desire to live nor felt any joy in living. Then my work brought me in touch with a lady to whom I spoke of my trouble. She had been healed of a similar ailment through Christian Science and in consequence had become an earnest student of this teaching. During the ensuing conversation she acquainted me with its fundamentals, and I decided to go to the next service with her. This I did and immediately felt a great confidence in this religion, for I had always had an idea that my sickness existed only in the mind. Thereafter I attended the services regularly, but owing to the seemingly advanced stage of the ailment, my improvement was very slow. I therefore went to a Christian Science practitioner, who gave me treatment. From then on I noticed how, with my further progress in the understanding of this teaching, divine Mind brought healing to my consciousness, and in time I was entirely restored.

I am glad to give testimony of my healing and am truly grateful for having found the truth. It shall be my constant endeavor to learn more of this beautiful religion. I am grateful to God and to Mrs. Eddy for this Christ-teaching, which she has brought to us. I also thank all those who have encouraged me and have rendered me spiritual help.

(Mrs.) Henny Schreiber, Hannover, Germany.

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It is with a humble sense of duty mingled with pleasure that I send this testimony to the adequacy of Christian Science as applied to my own case. From early childhood I was a sufferer from stomach and bowel trouble, with attendant nervousness. My parents used every means they knew of to improve my health, but to no avail. At the age of seventeen I was compelled to stop school, as I was a physical wreck. I struggled on for years, simply going from bad to worse and resorting to every remedy known to the medical profession, as well as to other forms of treatment. During this period I was constantly praying for health and peace, but it seemed to me that God turned a deaf ear to my prayers. Finally life became a burden, and I no longer cared to live, as I supposed there was no help for me. At this time Christian Science was brought to my notice (but not for the first time) and I started to read the wonderful textbook, "Science and Health with Key to the Scriptures," by our inspired Leader, Mrs. Eddy. I was healed of the lifelong illness by reading and applying, to the best of my ability, the truth found therein. Also my son's eyes were healed at the same time by the reading of the textbook.

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The physical healing meant a great deal to me, and also to my family, but it waned into insignificance by comparison with the spiritual enlightenment I received. To know that I was reading spiritual facts about God and man, was a joy to me, as it was to find that Christian Science is indeed the Comforter of which our loving Master spoke, and that with this wonderful religion I could learn to comfort others. I am most humbly grateful for the good the world at large is receiving to-day and for the fact that Christian Science reveals the source of true light.

(Mrs.) M. DEANE WELTON, Westerville, Ohio.

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About seven years ago my brother sent me the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and a few copies of the *Sentinel*. I was then in normal school and did not take time to read them very much; but what I did read I thought was very beautiful, although not understanding it all. My brother, however, assured me that I would gain the understanding of the Christ, Truth, as I kept on reading.

My health was never good from childhood, and I was never strong like others, and kept getting worse as I grew older. I could not do very much work or go anywhere without afterwards having to lie down to rest and sometimes being ill. I had to give up my school work and life did not seem to hold very much for me. I had a great desire to know more about God and Christ Jesus, so after we moved to this place, about three years ago, I began to read more earnestly in Science and Health and found there what I had been seeking and longing for—the truth about God and His Christ. This understanding of Truth seemed very, very wonderful. I read day and night almost, and was so interested I forgot all about the material means I had been taking and have never resorted to them again; and I am healthier and stronger than ever before. I can take long journeys without becoming sick or tired, and can do more work. One morning I awoke with all the symptoms of diphtheria, but had no fear and felt confident that the power of Truth would heal me. Soon all the symptoms disappeared.

I have been able to make many other beautiful demonstrations through the understanding I have gained of Christian Science. At first my people talked against this religion. Now my father and sister have come into Science and the rest are interested in it, and for this I am very grateful.

I am thankful for all these proofs of God's love and care and for the spiritual understanding gained, also grateful for class instruction. I am deeply grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science, and want to prove my gratitude and thankfulness by reflecting more of the Christ, Truth, so that I may be able to help others as I have been helped.

(Miss) WINNIE BLASINGAME, Baxter, Mo.

It is with gratitude and thankfulness that I verify my sister's testimony. Every word in it is true. I had the pleasure of visiting in the old home a short time ago, and was so grateful to see for myself the demonstrations of Truth and Love there, as my sister has stated in her testimony.

GEORGE R. BLASINGAME, Mt. Vernon, Wash.

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I wish to express my gratitude for all that Christian Science has done for me. When a child I had a fever which left my eyes very weak, so weak indeed that I was almost blind in one of them. I had to wear glasses for over eight years and during that time was treated by an oculist, and still my sight did not improve. Then I became interested in Science and sought help from a Christian Science practitioner. To-day I am grateful to say my eyesight is entirely restored. My one desire is to be indeed a true reflection of Life, Truth, and Love and to help others as I have been helped.—(Miss) DOROTHY BUER, Duchess, Alberta, Canada.

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I sincerely hope that this testimony will help some seeker after health and happiness, as other testimonies helped me when I was in need of a better understanding of God. In the winter of 1903-4 I was overtaken with a severe cold, which affected the lungs. After trying all the prescribed remedies in drug stores, I went to the best specialists in the country, who pronounced the case lung and bronchial trouble. I tried electric, allopathic, and homeopathic treatment; in fact, tried prescriptions from ten physicians, without any apparent improvement. Through the recommendation of our family doctor I started to the Rocky Mountains in Idaho with the hope of gaining health in a higher elevation. On my trip to Chicago I met an old friend, who asked me to try Christian Science for healing, saying it was not necessary to go west to find health; but having a false concept of what Christian Science teaches I did not accept the kind offer.

I found the high altitude in the Rocky Mountains had no healing effect, and instead of getting better I grew worse and had to be taken to the valley below. I was again asked to try Christian Science, which I did humbly. After the second day's treatment I began to improve, and within three weeks returned to my work in the East. In addition to this healing I have received much help with various problems since. I have been healed of profanity and the smoking, chewing, and liquor habits; also of catarrh, hemorrhoids, mountain fever, grippe, and other ills "that flesh is heir to." Christian Science has been the only reliance in our home for fifteen years and has proved that it never fails when properly applied. Our three children have never taken medicine, and have never missed one minute of school.

I am indeed grateful for class instruction, and to those who have so kindly helped me in time of seeming darkness, leading me step by step to a better understanding of God and man. I am deeply thankful to God for having led me to the truth, and grateful to Mrs. Eddy for her devoted and patient life, and for what she has done for humanity.

HOMER STUDY, Muncie, Ind.

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Innumerable have been my experiences of the power of Truth over error through applying even the little understanding of the truth I have gained from the Bible through the teachings of our beloved Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures." I have overcome attacks of paralysis in various forms. At one time on getting into bed during the night one of my feet was completely drawn up and helpless, so that I could not stretch it out. I was not afraid, however, but kept declaring the truth until I fell asleep. Next morning I was all right. Again through the declaration of the truth I overcame a condition that gradually spread until it affected the whole upper part of my body and I could not stoop. The night the trouble reached its height I had become actually helpless and was in great pain. Being alone in my study of Christian Science there was no one to ask for help. I read from the Bible and Science and Health for a long time and felt greatly relieved. I could not lie down; but I rested against the head of the bed till morning, when I attended to my daily tasks as usual. Within a week I was quite well.

With such experiences can anyone do less than be grate-

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ful to the dear Leader, Mrs. Eddy? Here I desire to thank the various practitioners who have helped me by letters at various times. I am also grateful for the benefit received through the Christian Science literature.—(Mrs.) Margarette H. Rhule, Esparta, Punta Arenas, Costa Rica.

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Christian Science has been a great comfort and help to me through many sorrows and trials. My problems have been many, for error seemed as real as truth; but now I am able to put into practice the little understanding I have and it brings comfort and blessing to all. I am overcoming a sense of loneliness which seemed to be very real by knowing that it is only one's own thought which makes it so, and that God is over all and All. Each day brings added courage and conviction that He governs and loves His children. Self-righteousness, self-justification, self-condemnation, malice, hate, rebelliousness, and revenge are gradually being uncovered and overcome. For this I am truly grateful, but I must work until all is brought into subjection to the truth. Christian Science has helped and is helping me physically, mentally, and morally, and my earnest desire is to be honest in this glorious work of trying to be a Christian Scientist and to love my neighbor as myself.

(Mrs.) Clara A. Scidmore, Waukegan, Ill.

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I first heard of Christian Science through my sister who had been helped by it. I bought a copy of Science and Health and soon afterwards a *Quarterly*, but got very little out of what I read. I felt there was not time to read the whole Lesson-Sermon each day, so for about a year I read only half of it. While I was going on in this way, my mother became suddenly sick with pneumonia and was quickly healed through Christian Science treatment. This made me realize what a wonderful truth Christian Science is. As there were many cases of the same sort in the town with fatal results under medical treatment my brother asked me to come home. He met me at the train, however, with the news that she was much better; and inside of two weeks from the time she became sick, my mother was up and able to do all her own work again. The neighbors thought her recovery wonderful.

I was so grateful for my dear mother's healing that I knew I must express my gratitude by trying to learn more of this wonderful truth, so I began to study and apply what I read. While I still have much to learn and overcome, it has been a very great help to me these four years. Earache, sick headache, and many other difficulties have been overcome. Also I have been able to do without glasses that had been worn for eight years, the oculist having told me I would always need to wear them. Before having treatment for my eyes I could not go without glasses for half a day without having severe headaches.

I am grateful indeed to Mrs. Eddy, who has made it possible for us to understand the Bible in this new light; also to all who have helped me with my problems.

(Mrs.) Mayme E. Bennett, Mountain Home, Idaho.

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It is almost sixteen years since I first began studying Science and Health, and the wonderful spiritual uplift that I received has steadily increased as the years have gone by. We have had many proofs of the healing power of Christian Science. With three children in the family we have never called on a doctor, nor have we used medicine of any kind. We asked a practitioner for help one day at noon as one of the boys showed the symptoms of measles, but by the next morning all these had disappeared. Mumps, whooping cough, and also what was called by the doctors the seven year itch, have been overcome. Within two weeks after treatment was begun every sign of the last mentioned trouble had gone. I was most wonderfully healed of an ulcer on my left ankle, which had remained in constant discharge for twenty-four years. I had employed the help of several doctors but could not get any permanent relief, and the bone had become affected to the extent that several pieces had been removed. The doctors had said that it might be healed if I would submit to the scraping of the bone, but he could not give complete assurance that it would be. About four years ago, after a very diligent effort to apply the truth as taught in Christian Science, I was healed of this trouble.

For these healings and many others I am very thankful to God. I am also grateful to Mrs. Eddy for giving this truth to the world.—Roy G. Loomer, Fergus Falls, Minn.

It gives me great pleasure to verify my husband's testimony. I am truly very grateful for all the blessings we have received since coming into Christian Science. We have relied entirely on it for all our needs and they have always been supplied. I was brought up in a Christian home and taught to read the Bible every day, but never understood it until I read and studied "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Bible then became like a new book to me. I am very thankful for the many physical healings, but most of all for the spiritual uplift experienced. I wish to express my gratitude for all our periodicals; they truly are our daily food.—(Mrs.) Maude Loomer.

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Christian Science came to my knowledge two years before I would accept it, as I had only criticism for a religion I did not understand. I had worked for many years with some of the best medical and orthopedic physicians of New York city and was giving medical gymnastics to little crippled children. At the end of each year's strenuous work I would have a serious and painful attack of rheumatism, which would keep me confined to my bed several months, with several months more spent in recovering from the effect of the drugs administered with kind intent by the doctors.

My extremity was God's opportunity. When the last attack came, drugs were resorted to, but as there were no results this time, and I wanted to get away from that bed of pain, I turned to Christian Science. I had to learn that my thought must change; that one cannot serve two masters. To gain understanding of the Principle and rule of healing, the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, was begun in earnest. Before this time the Bible was dull and uninteresting to me. Through the regular and faithful study of these books, and the help of a practitioner, the healing came. That was over four years ago, and there has been no return of the trouble. Needless to say I gave up the work I had been doing, as the two methods did not go together, and have learned to know that God supplies all good. My healing was slow, but with it came this priceless spiritual education for which words cannot express my gratitude. I am thankful to God and grateful to our dear Leader, who has made known to this age the Principle and rule of healing.—(Mrs.) Alice Smith, New York, N. Y.

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Six years ago a rupture caused me so much trouble and pain that, as I did not like the idea of an operation, and as Christian Science had done so much for my wife, I decided to try it. I went to a practitioner and in three treatments was completely healed of this trouble, and also of the liquor

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and tobacco habits. I had used tobacco, both smoking and chewing, and been addicted to the use of liquor for over forty years. These healings were so grand that I at once started to study "Science and Health with Key to the Scriptures" by Mrs. Eddy and to read the Bible, which I had not done since I was a young boy. In time I ceased using profane language and a violent temper became a thing of the past.

What I consider the very best of all is that Christian Science changed me from an infidel to a believer. I now not only believe, but know there is a God of love, and I am trying to live my everyday life in conformity with the teachings of Christ Jesus. The different view I have gained of the world and of people, since studying Christian Science, has made my life happier and brighter. Only a short time ago, with the aid of a practitioner I was healed of an abscess in the hip joint. For two days and a night it was very painful, but the third day the ache and pain left, and in about ten days I was entirely healed.

For all these healings I am truly thankful to God as revealed to me in Christian Science. I am also grateful that Mrs. Eddy was able to discover and give to the world this never ending blessing.—B. W. HAZEN, Los Gatos, Calif.

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I have received so much help from others' testimonies that I gladly send mine, in the hope that it will encourage a seeker for the truth. About three years ago, when the way seemed dark and the future hopeless, Christian Science was first presented to me. Of Jewish parentage, I did not begin the study and application of its teachings at once; but when the logic of the wonderful truth dawned on my sense, I began to love and to live it so far as I understood it. Much had to be overcome, but the way is brighter and divine Love nearer every day. With the help of a practitioner I was healed in a short time of a cold which a lung specialist considered serious. Bad eyesight has also been overcome. For this I am grateful, but I cannot express my gratitude in words for the wonderful understanding of God and of man in His likeness that we gain through the study and application of the teachings of Christian Science. My prayer is to reflect more of Love and Truth each day, so that more may come to understand the light that shineth in darkness.

(Miss) ANNA GINSBERG, Newark, N. J.

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About four years ago I became interested in Christian Science by watching the sick and crippled pass my home to and from a practitioner's office. I could see improvement from day to day and finally felt that there must be something in Christian Science practice, although I had formerly treated this teaching as a joke, not knowing anything at all about it.

One of my old enemies, lumbago, attacked me in a very severe way, and just as an experiment I called this practitioner. The result was so satisfying that I took up the study of Christian Science and my children began to depend upon it for help of every kind. In our family, rheumatism, burns, severe sick headache, colds, and many other ailments have been overcome. The demonstration over sickness in animals has been wonderful. Christian Science supplies endurance for hardships and I have proved that "they that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; and they shall walk, and not faint." Truth indeed does free us from every limitation. One great source of rejoicing is the harmony in our home, where formerly there was irritation, depression, and harsh words. I know now that God is an ever present help in trouble, that He is omnipotent, omnipresent, omniscient, whereas I formerly only believed; and I know that the Christ, Truth, has never left us. I rejoice that I am living in the age when this beautiful new-old truth has been set before the world and is available to one and all to be demonstrated in each life as the power and presence of God.

My gratitude to God, the giver of all good, is unbounded, and I am thankful to our dear Leader, Mrs. Eddy, for her unselfish and loving devotion to the cause of Christian Science.—(Mrs.) GRACE GARRETT, Dallas, Tex.

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It is with a great deal of real happiness that I can truly say I know that God is ever present and that all wrong conditions can be overcome by the understanding of Principle as taught in Christian Science.

In the late summer of 1914, I took my last materia medica treatment for a disease known to medical science as locomotor ataxia. My condition at times was about as bad as could be, and I suffered most excruciating pains. I was informed by the doctors that they were doing all they possibly could to relieve the condition. I had reached the limit, as far as medical help was concerned, and made up my mind that there was only one way out of my suffering and that was through death. It was at this point that Christian Science was brought to me by a kind friend, who had been healed of a severe case of appendicitis, and through her expression of Truth I realized the power of God. I at once began to attend the church services and did a great deal of reading in Christian Science. Just through this alone I was able to stop the progress of the disease. I finally consulted a practitioner and through treatments received wonderful results and am glad to say that I am now realizing what the meaning of real happiness is. I can positively state that in the five years of study I have overcome all conditions relative to the old trouble except a slight unnaturalness in walking.

Christian Science has also brought to me a religion that can be used in all walks of life. Previous to my taking up the study of this great truth I was not a member of any church, but am now very happy to say that I am numbered among the many members of The Mother Church, and am truly very grateful to Mrs. Eddy for being spiritually minded enough to bring to suffering humanity this ever present help.

RAYMOND M. DAVIS, Huntington, W. Va.

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[Written for the *Sentinel*]

Aspiration

MINNA MATHISON

LOVE, free us from the taint of earth,
And from its mortal spell;
Help us Thy will to understand,
To find Thy blessings near at hand,
And seek true wisdom well.

Love, give us of Thy precious store,
Truth's crystal stream reveal,
May prayer and watching lift us high,
The ear unstop, unseal the eye,
Till we behold the real.

The heart that seeketh, it shall find,—
This may we hourly prove.
Oh, may we prove it o'er and o'er,
And seek that Love which evermore
Reflected is in love.

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Signs of the Times

[Frank Crane in *Chicago* (Ill.) *News*]

The cure of industrial unrest is trust. We must believe in each other. There is only one thing that can make bolshevism, the social and industrial revolution, and all such threatening things dangerous—that is to be afraid of them.

Humanity is always going up to possess the promised land. It is full of various Philistines, Hivites, and Jebusites. It swarms with dragons, monsters, and man-eating ghosts. Some are always trembling for the future and viewing with alarm. But ever the command of destiny is, "Be strong and of a good courage." So shall the promised land be yours.

[Arthur S. Hoyt, D. D., in *The Biblical World*]

The spirit and purpose of Christianity is brotherhood—a democratic society in which men shall live together and help each other, and work together for the highest ends. That means the law of good will, and good will often demands sacrifice. A church must come under this law as well as an individual. Does its life promote the largest ends of religion? New era movements to be religiously effective must have a higher spirit than church loyalty. They must have the spirit of the largest democratic social good.

[*Port Chester* (N. Y.) *Item*]

Ten years ago there were less than a dozen Christian Science organizations within the present confines of Westchester County, while to-day there are two score active centers and a half dozen expensive and architecturally beautiful church homes, and these are supported by a body of men and women spiritually and economically strong. To say that the membership averages as high as any other denomination is but to state a truth of the first magnitude. Certainly no demand has ever been made upon this body of citizens in their civic relations that has not been met with enthusiasm and effectiveness. The organization has steadily forged ahead in numbers, and has gained public confidence and support.

[Press service of American Bible Society]

The American Bible Society has, since the war began, supplied to enlisted men in the American forces some 4,600,000 volumes of the Scriptures, printed on very thin paper and suitably bound for heavy use by men in the service. If to this surprising number is added the 1,900,000 volumes sent to the forces of other belligerents, the total war service of the American Bible Society is measured by 6,500,000 volumes.

The Society began the distributing of the Scriptures on a large scale to our land and naval forces during the Mexican war, and continued during the Civil and Spanish American wars and the mobilization at the Mexican border. It has thus served faithfully during every war in which America has engaged since the Mexican war, in 1846.

[Dudley D'a. Wright, F. R. C. S., in *The Homoeopathic World*, London]

We must guard against being led away into the belief, or expectation, that bio-chemistry or physics will solve all the problems in the field of diseases, for it is doubtful whether we shall ever be in a position to explain in physico-chemical language alone all physiological and pathological facts. In each there appears to be an element which transcends the power of physical investigation. The phenomena of consciousness, and the physiological processes which occur in nerve cells, bear a certain ultra-physical aspect, and are dependent on biological laws which cannot be expressed in terms of either physics or chemistry. If ever we shall be in a position to explain these phenomena, medicine will be entirely revolutionized, and the day of drugs will possibly be over.

[*The Standard*]

It is not our lips that pray; it is our hearts. Wordless petitions are heard just as instantly by our heavenly Father as prayers couched in the beautiful language of a liturgy that has stood the test of centuries. Habit in every sphere of life is valuable, and in religion no less so, but in religion it presents a peculiar danger. Habits of prayer are excellent, but prayer, unless it is a conscious act of devotion, is not prayer at all, and the constant repetitions of the same phrases on similar occasions are no less vain from Christian than from heathen lips.

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Announcements

From The Christian Science Publishing Society

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

IF you have time to read it, I should like to tell of a wonderful demonstration of the "weapons of our warfare" that are not "carnal" but "mighty." We live on a farm and raise sugar beets. We are five miles from the nearest railroad station, making it too far to haul the beets and make it pay. Though the railroad goes right through our farm (or rather the one we rent) and a committee had been appointed to go to the head officials of the road, and one of the committee was a personal friend of the head official and thought surely he could obtain a hearing if anyone could, though they pleaded and implored, they couldn't do a thing. Our men had nearly exhausted their horses hauling beets so far, and it looked like the crop would at least half go to waste with a sugar shortage on hand. All had given up any hope of having a switch (let alone the dump to handle beets). I had been reading THE CHRISTIAN SCIENCE MONITOR and saw what things had been accomplished through the food administrator. Our landlord came and all lamented about the beet crop, which was a good one. I had been trying to know all the time there was a way to have them cared for, and the MONITOR just gave me exactly what I wanted to know, and I said to our landlord who is supposed to be shrewd, "There is a way to get that switch, I know." And he said, "How?" I said, "Through the food administrator." And so we wrote right away and the switch was all in ready for business in about four weeks and the sugar beet crops saved and this year we have the dump to handle them. It was a great surprise to the sugar beet company, and they asked my husband how it was accomplished.

THE CHRISTIAN SCIENCE MONITOR

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Written by MARY BAKER EDDY, Discoverer and Founder
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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Boston, February 21, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

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Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII FEBRUARY 21, 1920 NUMBER 25

The Unfolding of Character

MARY TUTTLE MASON

WHEN one begins to be interested in Christian Science it is a great help to hear or read of others who have had experiences similar to his own. It increases confidence to know that with the aid of this Science others have been able to rise somewhat above material beliefs and have commenced to understand the power of good. Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the student is enabled to interpret the Bible spiritually. In so doing there is found a similarity between the experiences of the Scriptural characters and his own. It is indeed encouraging to learn what those men and women accomplished. The earnest seeker after the truth is filled with assurance that what one has done another may do. He can go his way rejoicing, confident of the omnipotence of God. In reading the Bible, each receives the help he needs. No one can fully interpret the Scriptures for another, yet what one has received helps all.

In studying the character of Moses it is found that his viewpoint at first was material. Having been reared in the court of an oriental monarch who was tyrannical and unjust, it is not surprising that Moses believed that material might and power were right. With the mistaken notion that good can come from evil, he started his career with a deed of violence and secrecy. He soon learned that killing a mortal did not lessen evil conditions; but that the thought which caused the conditions must be changed. When this was revealed to him, he believed himself helpless to alter the conditions. He therefore was filled with fear and fled. Those who are searching for the truth probably have had similar experiences; they were submerged in their beliefs of material living; they sought release from their bonds by material means, and as they wrestled with the inharmonious conditions and received no relief, they were filled with fear and despair. It was then that they were forced to turn to Truth for help.

Moses fled into Midian, which means strife. He left his old surroundings, but was unable to find peace until he began to understand the power of good. He therefore had risen in a measure from the belief in material power when he rescued the daughters of the priest of Midian. At that time Moses repulsed the shepherds but did not try to slay them as he had the Egyptian. This deed of kindness shows that he was expressing more good and was losing some of the material impressions that he had received from his years of living in Pharaoh's household. The fuller realization of spirituality was becoming apparent to him, and in that degree he was reflecting God. Thus when the student commences to read Science and Health and is helped to flee from, avoid and cast out, some of the old beliefs, there may not be harmony at first, for there appears to be strife between the old beliefs and the new thoughts that are flooding his consciousness. As more of the truth is understood, however, the old fear and doubt decrease and it is learned that the only power that evil can even seem to have is the power that mortals give it.

Moses became a shepherd on the "backside of the desert," where he "came to the mountain of God;" he had to be humble and lose his false pride. It was certainly a lowly position for one who had been reared in a king's palace amid all the pomp and grandeur of an oriental monarch; yet it was only by knowing there is but one God and that man must obey Him, that he could become prepared to lead his people out of bondage. He had to be as trustful and obedient as the sheep that he tended, before he could teach obedience and confidence to the people of Israel. Upon the "mountain of God" his thoughts were purified, enlarged, and elevated until he comprehended his complete dependence on God. As the student commences to give up the erroneous beliefs of life in matter and to understand the truth about man, he must start by being a good shepherd, tending and cherishing the innocent and true thoughts that are revealed to him through the study of Christian Science. As these thoughts occupy his consciousness he has started on the ascent of the "mountain of God." Good is unfolding to him, and as he progresses he is freed from the slavery of wrong thinking and is assured of the grand vision in store for him. As he advances he can exclaim with the psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

The truth was gradually revealed to Moses. He was aware of the omnipotence and omnipresence of God, yet when the demand came to help others he depreciated his understanding of good, regardless of the assurance, "I will be with thee." Then the doubt assailed him as to the validity of the message, "I AM THAT I AM." The student of Christian Science has perhaps had similar tests. As the clearer ideas of Truth have come, there has been what seemed a wonderful demonstration of the power of God. There has come the knowledge that this truth is for all mankind and that it is a duty and privilege to present to others this message of God's goodness. Then what happens? Excuses and doubts present themselves, such as: I have not sufficient understanding; or, I may not be equal to demonstrating this Science. He, too, may forget in the moment of self-consciousness the promise of God, "I will be with thee."

Moses hesitated to undertake his mission and argued with the Lord. Although he was constantly seeing the proofs of the power of God, he was still diffident and was in this doubting mood when he asked for some one to share the task with him. After a time he obeyed and his trust in God grew stronger. His confidence was strengthened as the power of God was revealed to him in one demonstration after another. The splendid work he accomplished through absolute reliance on God is familiar to all. The student of Christian Science also has to struggle against the mesmerism of materiality, notwithstanding he has had proofs of the power of God in numerous demonstrations. The beliefs of mortals are so tenacious that there seems a doubt as to the accuracy of this revelation. There is apt to be the

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desire to shirk the responsibility of helping others by letting some one else do the work.

If Jesus had not learned to obey unselfishly there would have been no Way-shower. If Mrs. Eddy had not served God and labored for mankind Christian Science would not have been given to a suffering world. All who are trying to apply this teaching must learn that only as they help others can they advance; for this truth is for all. Jesus helped every one who sought his help; so this Science is universal in its teaching. It may be harder to fasten on the armor of good and go forth to battle than to stay on the "backside of the desert" on the "mountain of God," away from the noise and strife, yet the cross must be taken up; and if the promises of God are heeded, then the desire to help others will come. The cup of cold water can be given in His name, and the knowledge will come, "If God be for us, who can be against us?"

There is only one course to pursue, and that involves absolute obedience to Principle. This obedience will not be depressing but uplifting. The assurance, "Certainly I will be with thee," is the staff upon which to lean. With the promise of the psalmist, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass," the way will be one of rejoicing. As Jesus went up into the mountain to pray, so each one of us will find seasons of refreshment as the invigorating truth becomes clearer. Moses gained confidence as he saw the proofs of the power of God; so the earnest student of Christian Science can go on his way strengthened through Truth demonstrated day by day and by this blessed promise of the Christ: "Lo, I am with you alway, even unto the end of the world."

Demonstration

GERTRUDE GOODING MC CLOUD

WHEN one is first reaching out for an understanding of Christian Science with which to overcome disease or some other discordant condition, his thought is held, from the opening line of the Preface of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, by the possibility of immediately putting into practice the rules of divine healing and thereby gaining without delay the good promised as a result of this practice. In proportion to individual receptivity to the truth, one begins to demonstrate in a degree these rules of Christian Science as they are unfolded to his consciousness; and when the "willingness to become as a little child and to leave the old for the new" (Science and Health, p. 323) is earnest and sincere, healings of mind and body at once take place.

As the study goes on, the student sees that something more than mere acceptance of the words contained in his textbook is required. He finds that it is not always easy to adhere strictly to the rules laid down for his daily living and thinking; and right at this point comes the temptation to say to one's self: "These teachings are beautiful to read, and if they could be constantly lived they might actually bring out all that they claim to do; but they are too idealistic for this age. It is impossible on this plane of existence to conform to the requirements of Christian Science." This attitude may be likened to that of the child who has begun to learn the rules of mathematics. The work of committing to memory the rule for demonstration is successfully done, and then the child is given a problem to work to prove the rule. If he looks at the problem and the rule as two distinctly separate ideas, he may say, "I know the rule, I can repeat it perfectly; but I do not know how to apply it; therefore I cannot solve the problem." When it is understood that the rule and the problem are indissolubly connected, that without the rule one could never scientifically work a problem, and without a problem one need never have studied to learn the rule, it is seen that the task of solving the problem has become an unescapable duty. Then the student knows that if he must, he can; and he begins his work. By following out each separate point in the rule laid down, sometimes slowly, but always accurately, the demonstration is finally made, and the student gains courage to attempt the solution of the successive problems.

Continuing the comparison between the student of Christian Science and the child, let us suppose that one makes a mistake in the first part of his work, and, unconscious of having done so, goes on to the next part. Although each succeeding step may be carefully worked out, when the end is reached the result is wrong. Does the student, after discovering that he has not obtained the right answer, say: "There! I have obeyed the rule and yet the result is imperfect. It is clear that this so-called science is not a science at all, because its rules are not infallible"? No. He reasons that, since he knows the rule to be exact, it must be his own mistake in its application which is responsible for his failure. Clearly, the only way to remedy the matter is carefully to go over each step in the problem, watching closely to discover where the error lies. When he finds his mistake he does not sit back in a self-satisfied way, content with himself for having discovered the error; he does not feel ready to go on to a higher problem until he has not only seen but corrected the mistake, and followed out the succeeding steps according to the correct rules. Having done this, he is finally rewarded by seeing his scientific work demonstrated in a right result.

Students of Christian Science can never be satisfied with an incomplete or partial demonstration. They are thankful for the allaying of pain or fear or sorrow; they rejoice over each slight overcoming of sense and self as manifested in a somewhat better physical and mental condition; but they cannot say that a problem is satisfactorily solved until every error entering into the circumstances has been cast out, and the truth put in its place. Then, and only then, are they entitled to the satisfaction that comes from the consciousness of work well done.

In the paragraph beginning with line 32 on page 253 of Science and Health, Mrs. Eddy writes: "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable. . . . God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. . . . When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much." In the next paragraph she tells us that "the human self must be evangelized," and concludes this thought with the words, "This task God demands us to accept lovingly to-day, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual."

Here we have the positive statement that the rule of perfection, understood in the light of Christian Science, is available and practicable now, to-day—not, as we used to imagine, at some future time in a heaven beyond the grave. If we content ourselves with thinking that "sometime" we shall reach the point where we can give up all our theories in regard to material laws of health and success, but that it would be presumptuous to pretend that we are able to do so at this

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time, we are really not much further advanced than when we believed the old theological teaching of future-world salvation. We shall never do what we dare not attempt; and the Christian Science textbook has opened our eyes to the fact that the Bible promises are fulfilled for us in exact proportion to our obedience to the commands of Christ Jesus —not in a vague hereafter, but now.

"A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing" (Science and Health, p. 449). In our gratitude for having proved the first clause of this sentence to be true in our own experience, let us not forget to study and ponder the second clause, and then prove it. In order to put into practice the rule of Christian healing so that we shall in time manifest the perfection of God's children, we must be willing at once to break faith with all the laws of matter, and to rely radically on Truth instead of leaning toward the "timid conservatism" against which our Leader has warned us on page 167 of our textbook. If we wish to deserve the name of Christian Scientists we must demonstrate Christian Science, not merely accept it; and this can be done only by a complete abandonment of all other theories and rules, and by a steadfast determination to solve every problem fully and accurately through unfaltering faith in and obedience to the law of Truth.

On page 12 of the Christian Science Hymnal is a wonderfully inspiring hymn which includes these words:—

Of all that was and is to come,
The present holds the Mind and Cause;
And God lives in eternal laws,
And here, to-day, upholds His throne.

The Way Out of Loneliness

G. HENRY BRUMELL

TO be alone with God, to shut out materiality from thought, to contemplate the spiritual, is as an oasis in the desert, or wilderness, of material rush and strife. The writer well remembers many nights spent alone on the veldt of South Africa, when he lay on a blanket with a saddle for a pillow and with the glorious canopy of stars overhead, the stillness broken only by the cry of a night bird or the moan of the night wind through the bushes,—miles and miles away from civilization. As one looks up at the starry heavens, he forgets his loneliness in the contemplation of the heavens and in wonderment before the Mind that controls and guides the stars and planets in their courses. One forgets that he is alone, or where he is; his thoughts being far away in the vast beyond,—reaching out to God,—and divine Love seems very near, so there is no sense of loneliness. On the veldt a man thinks, thinks of the brilliantly lighted cities and towns which perhaps he has not seen for years; thinks of the frivolities, amusements, the rush for maintenance of existence, the glamour and unsatisfactoriness of it all, the insignificance of mortal man, "whose breath is in his nostrils," even in comparison to the mighty sense of mountains, veldt, and the star spangled heavens.

It is good for us at times to be alone. Have you, from a human point of view, ever been really lonely, desolate, solitary, "having no hope, and without God in the world," longing to get away from yourself and from your thoughts? Many experience this at some time in a greater or less degree as they journey from the material to the spiritual understanding of existence. Though one may not know it at the time, this very loneliness is helping to show mortal man the hollowness, yea, the nothingness of the material sense of things. It is forcing him to grope, to search, to look for something that will ease his heart, something—he may not know just what it is—that will heal and comfort him, will "minister to a mind diseas'd," will raise him out of his slough of despond and bring joy and happiness.

This almost imperceptible longing which has come to him in the darkness and misery of his loneliness, is the still, small voice, the gentle message from divine Love, his Father-Mother God. He is in "the wilderness," which Mrs. Eddy defines on page 597 of Science and Health as, "Loneliness; doubt; darkness. . . . the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." If he only realizes this, he will know that there is no vacuum in creation, for Love is always present. Man cannot really be lonely, no matter what the seeming. God is Spirit, and God created man in His image and likeness; therefore man cannot be separated for an instant from his Maker, who is ever present, infinite Life and Love.

When we look away from the personal sense of loneliness to the real and the spiritual, then the truth that it is impossible for God's idea, God's child, to be lonely, gradually dawns on our awakening thought. Divine Love filling all space, is "a very present help in trouble." As Christian Science is studied and demonstrated, this beautiful truth becomes more and more clear, so that when the sense of loneliness attempts to overwhelm us, we can obey Mrs. Eddy's injunction given on page 393 of Science and Health, where she says: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." Thus we may assert our dominion over the false sense of loneliness, and peace and calm will fill our consciousness as we realize the ever presence of infinite Love. This truth also destroys all fear of loneliness, for we are assured that the everlasting arms are not only around us but under us and above us at all times and under all circumstances.

So even if we have, to mortal sense, lost every companionship that seems to make for human joy in this world, we may still take heart, knowing that "God is our refuge and strength." Our Father-Mother God is ever present to keep and sustain, and will bring us through every experience "into a wealthy place." In the words of a favorite hymn:—

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path in life is free;
My Father has my treasure,
And He will walk with me.

Self-Will versus Dominion

IVA MARIE LEMIEU

THE certainty of divine inheritance was made known to humanity by Christ Jesus when he said, "All that the Father giveth me shall come to me;" and because of the fixity of the belief of mortals to-day that there is another power besides God, it is well to know that the converse of this immortal message is equally true. In the first chapter of Genesis, after the recording of the revelation of man's spiritual existence, the first gift made by divine Love to man was dominion; hence we may know that wherever this is recognized, accepted, and utilized, it is God-given. What is it that seems to deprive man of this continuous unfolding of good which Paul referred to as "the fruit of the Spirit"?

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The answer is revealed to the student through growth in understanding of the teachings of Christian Science. It is found that there has been either a supine resignation to the claims of sickness and sin or an aggressive opposition unsupported by any understanding of divine Mind. Until it is learned that it is necessary to discard every method of the human mind, what this God-given dominion includes is not fully manifested, even by those who have turned from material means when in need of help. The proof of this fact was brought to the writer when a friend was in need of replacing sickness with health. The friend was a beginner in the study of Christian Science and the only member of her family interested. Three of the others had accepted every symptom of an epidemic and had used material remedies for several days. When it became apparent that she, too, was manifesting symptoms of the disease, she seemed unable to help herself through what she knew of Christian Science, because her thought was momentarily clouded by disappointment, showing itself in a fear of defeat, for she said, "I was just determined not to take this malady—and how could I get it when the desire was to prove that Christian Science prevents as well as cures disease?" To this disturbed thought was brought the assurance that the expectation of the power of Truth was correct and that had not fear and self-will entered, the hope would certainly have been realized. With this encouragement, coupled with the knowledge of the presence of God, good, the healing occurred instantaneously.

To the one bearing witness to the power of Truth came a deeper meaning than ever before of the word "dominion." Was not the failure in the first instance to make a fuller proof of the power of Truth because the sense of self-willed determination had been accepted, rather than the recognition of man's God-given dominion? Is it not the same false sense that argues through our loved ones and friends to-day: "Yes, I know God made me, but He also gave me an intelligence that shows me how to take care of myself. That is why I have to be careful about food, air, and exercise." This determination to take care of one's self, irrespective of God and His laws, is the error that is leading humanity to-day into the use of material means and methods for overcoming sickness and sin and away from the true sense of protection, which means their God-given dominion over every condition or circumstance.

This same offender, human will, might say: "Is it not better for me to be determined to do the right thing rather than the wrong, or even not to do anything at all?" The corrective for this form of reasoning is made plain in our Leader's writings. On page 297 of "Science and Health with Key to the Scriptures" we read: "Human thoughts have their degrees of comparison. Some thoughts are better than others. A belief in Truth is better than a belief in error, but no mortal testimony is founded on the divine rock. Mortal testimony can be shaken. Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine." Unlike self-will, dominion could never be associated with the human. Since it was divinely bestowed it must be in nature like its source. Dominion is an impossibility in evil. The fact was recently proved to humanity in the outcome of the war. It is obvious that if collectively it could not be associated with evil, individually it is affording true protection. The student of Christian Science sees clearly that will power is the very antipode of divine will and hence powerless, while dominion is the conscious understanding and its expression of God's power. Self-willed determination means a state of mistaken decision, while dominion is right of possession. Determination is limited; dominion is unlimited.

To realize the potency of dominion in our experiences to-day, it is necessary to begin with the same condition under which it was given; namely, the perfect man, God's reflection. Like any other possession it becomes valuable through use. In this God-given dominion one finds no place for fear of any kind. He sees no necessity for being determined that certain things shall not harm him. No one ever proved dominion as did our Master, Christ Jesus; and it was because of this proof that he could say: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

The Sabbath Rest

JOY E. R. ZINT

ACCORDING to Biblical record the Sabbath was established in commemoration of God's rest on the seventh day, following the six days of creation, and in obedience to a divine command. Later the early Christians observed Sunday in commemoration of Jesus' resurrection from the grave. As its observance in a greater or less degree has been adopted into the laws and governments of civilized countries, it has become a holy day with millions of people. And yet the question comes home to many truth seekers, Are we really observing the Sabbath by mere cessation from labor and by attendance at church services? Undoubtedly the opportunities for spiritual advancement, not only for one's self but for the community, are greatly enhanced by loyal cooperation in the conduct of church services, and the good derived therefrom is above estimate; but mere regular attendance at these services does not constitute true Sabbath observance.

Mrs. Eddy has said in "Science and Health with Key to the Scriptures" beginning on page 519, "The highest and sweetest rest, even from a human standpoint, is in holy work." We note in the Scriptural record of creation as found in the first chapter of Genesis, that each day represented an appearing of right activity. On the seventh day, when God rests, His created ideas do not cease this right activity as manifestations of Mind. Indeed, the seventh day—which number signifies completeness—must of necessity include within itself the six periods of spiritual unfoldment referred to as the six days of creation. Christian Science teaches that every counterfeit of creation found in the so-called material universe, if reversed, points to a spiritual fact. So we see that the phenomenon of sleep may not bring rest to the sleeper, while the true sense of rest, which is the real Sabbath, is broken whenever the right activity of Love in the consciousness of man is interrupted. It was this activity of divine Love in the consciousness of Christ Jesus which produced the resurrection.

"God rests in action," Mrs. Eddy tells us in Science and Health (p. 519); therefore man, God's image and likeness, must rest in action. This action is purely mental and spiritual, although its result is seen in the improved manifestation of all the minutiæ of human living. Mrs. Eddy has also told us in the chapter on Prayer in Science and Health (p. 3) that "action expresses more gratitude than speech." Let us, then, make the Sabbath more truly a day of rest by making it a special day of gratitude, expressed in consecrated service. Too long has the world been under the mesmerism of sleep on the Sabbath day. Sunday has been the time for lying in bed in the morning, for the afternoon nap, for a

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period of mental and physical lethargy. Is this not breaking the Sabbath, the day of God's rest, since this rest implies all holy activity? "Remember the sabbath day, to keep it holy," is a divine command, and through obedience thereto man inherits eternal life. This obedience includes the holy activity of every God-given faculty, awaking man from the Adam-dream of life in matter. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This awakening is the appearing of the Christ to consciousness,—the overcoming of apathy, inactivity, and fear. To "rest in the Lord" is to come into active harmony with God's work, to be governed by the law of Spirit, not matter, to have that Mind in us "which was also in Christ Jesus." It is impossible to conceive of inertia as rest; inertia is stagnation. The poet caught the truer sense when he wrote:—

Rest is not quitting the busy career;
Rest is the fitting one's self to one's sphere.

The business and home duties of the average man and woman on Sunday are not the usual routine of the week, and we should be deeply grateful that we have this day set apart by common consent as one of special opportunity for coming into the understanding of and harmony with the activities of Spirit. The Scriptures plainly state that "one day is with the Lord as a thousand years, and a thousand years as one day,"—showing that God's day cannot be measured by the calendar of mortals. God neither slumbers nor sleeps, and man as God's spiritual image and likeness always reflects His perfect, divine activity. On this point, as Christian Scientists, we should be ever awake.

As man gains the right apprehension of work, the conscious activity of spiritual good, he learns that it includes the infinity of God's creation. This demonstrates the kingdom of heaven at hand and opens the way for the supply of every human need. As Paul says, "It is God which worketh in you both to will and to do of his good pleasure." This accomplishment cannot be forced by human will, but can be achieved by constant, earnest endeavor and affirmation of the truth concerning God and man. Step by step shall those who are faithful thus advance toward the true understanding and observance of the Sabbath rest.

[Written for the *Sentinel*]

Paul

And he was three days without sight, and neither did eat nor drink.—Acts ix:9.

A. JACQUELINE SHAW

WE may not ask to plumb the agony
Of those three days of absence from the light;
Nor what thoughts thronged, thick, on your misery,
Remorse, and fear. If Stephen's gentle eyes,
Brimmed o'er with love, stabbed you unceasingly,
We know not; but with joy we know that when,
The time accomplished, peace and strength and power
Were yours, light, glorious, free, came back again.
You glimpsed the vision of the perfect man,
Stainless and sinless, clothed, complete, and sane.

Ours is the path that you so firmly trod.
Ours too, O Paul, the problem that you solved.
We, too, would sow the seed of Love abroad,
Losing belief in punishment and wrath,
Mount upward, with our sins forgot, to God.
Pharisee, harlot, publican, yea, all,—
Steadfast, with faith like yours, we learn to rise
Above the thoughts of terror that appall,
Knowing we have no power but that Love gives.
Loving as loved, we answer to Christ's call.

Selected Articles

["Service"—*The Christian Science Monitor*, Boston, U. S. A., Nov. 19, 1919]

The great war has taught mankind many lessons. The problems arising from the conflict itself and the many complexities attending their settlement, as well as the reconstruction period into which the nations have entered, have all invited the entire world to aid in their solution. The world has been so closely drawn together that men of all races and all shades of religious and political beliefs have become awakened to a realization that the time has arrived when there is not a nation so big nor a people so small or so isolated from the great centers of population and highways of travel and commerce, as truly to say that it is not inextricably involved. Thus it is but natural that for the past several years we have seen a general awakening to the significance and vital necessity of a united service, extending beyond the bounds of family, sect, or nation. Millions were drawn into the great armies of the world, unselfishly fighting for the preservation of an idea. Millions of others, actuated by the same unselfish spirit and cheerfully enduring great hardships, were engaged in the noble work of aiding those left destitute in the trail of the conflicting armies, and comforting those who had felt the pangs of privation. These millions of men and women have accomplished much in arousing mankind from its slumbers of self-interest and greed, which had seemed to envelop the entire globe. The measure of all this service is beyond computation, and the uplift many have experienced and brought to others has indeed left mankind greatly enriched.

And yet, is not service, in its larger sense, far more than this? Must not service in its broader meaning be the outcome of a scientific and demonstrable understanding of God and how we can truly serve Him? Saul of Tarsus relentlessly persecuted the Christians, honestly believing he was doing God service; yet suddenly, when on the road to Damascus, he realized, through the spiritual illumination which he experienced, that rendering God service lay in completely forsaking his former course. And thus at that very moment did he choose whom he would serve. Saul solved for himself the very question he later propounded in his famous inquiry to the Romans: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? . . . Being then made free from sin, ye became the servants of righteousness."

Now in Jesus' experience, how did he render this service which he urged upon his followers? By doing the will of the Father, divine Principle, through his ministry of healing and redemption. By works, by actual demonstration, by overcoming every phase of human bondage or limitation, whether it was the raising of the widow's son or feeding the multitude, he proved always and without a single exception, in the words of Mrs. Eddy, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). All through his ministry he emphasized the necessity of proving that all phases of human discord are destroyed by facing them with an unshaking and complete realization of man's mastery over them through spiritual understanding. Yet he clearly discerned and taught that his work was in all humility that of the disciple or servant of divine Principle, the one healer of all our diseases, declaring that it is the Father that doeth the works. Time and again he illustrated this fundamental fact; when, for instance, as a sign of true humility he washed his disciples' feet, and was impelled to say, as recorded in the gospel ac-

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cording to John: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. . . . Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

Thus do we see that we have been inclined to associate the idea of meniality improperly with the term servant. The servant,—one who serves, in fact,—is obviously every one who follows and obeys Principle, by rendering true service, by translating good words into good deeds, by serving the one master, the divine Mind. In the exact ratio in which he becomes in truth a good servant to this master, by following His commands, does he in turn prove his mastery over the suggestions of materiality, of the false argument of life or substance in matter. Of the mastery shown by Jesus, Mrs. Eddy says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 52): "His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal." And on page 26 of the same book we read: "Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man."

Jesus perceived that in order to perform this mission of service to mankind every one must first prove his mastery over the arguments of material sense in his own consciousness, that his ability to cast the mote out of his brother's eye would be measured by his success in casting the beam out of his own eye. For this service, which is again being accomplished through Christian Science, is the outcome of one's own life and of one's own purification. The teacher of mathematics cannot impart to his students any more concerning its fundamental truths than he understands and has already proved for himself. This is equally true in the teaching and practice of Christian Science. It is only when we commence to appreciate this vision of the Christ, which Christian Science presents and applies with mathematical certainty, that we shall be enabled to render true service. In the words of a hymn in the Christian Science Hymnal (p. 116):—

Happy the man, who knows
His Master to obey;
Whose life of care and labor flows,
Where God points out the way.

He riseth to his task,
Soon as the word is giv'n;
Nor waits, nor doth a question ask,
When orders come from Heav'n.

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[E. Warwick Broadbent in *Halifax* (England) *Guardian*]

Christian Science is not a cult, but, as its name implies, it is the scientific or exact knowledge of the Christ, Truth, which may be demonstrated or proved by anyone who is willing to put its teachings into practice. Christian Scientists do not ask anyone to believe,—the world has believed long enough; what they do ask, however, is that the divine law underlying the teaching and works of Christ Jesus shall again be understood and demonstrated in the amelioration of suffering and discord of every kind. Mrs. Eddy discovered this divine law of Life, Truth, and Love, and named her discovery Christian Science; and is it to be wondered at that those who have been healed in Christian Science should be grateful to her for once more bringing this great truth to the world?

It is of no use to take odd sentences from their context and ask what can be made of them. Christian Science, whether "Moderatus" understands it or not, is in no way connected with pantheism, but, on the contrary, is directly opposed to it, teaching that God or Life is neither in nor of matter, in spite of the fact that this may seem to be so to false material sense. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 588), "There is but one I, or Us, but one divine Principle, or Mind, governing all existence;" and on page 591 she says of Mind, that it is "not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression."

Mrs. Eddy nowhere says that Christian Science delivered her from the trivialities of grammar, but all through her writings her words are chosen with the greatest care, having regard to their dictionary meaning. She says, beginning on page 114 of the textbook: "Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery. . . . The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue." We may certainly have spent years in the company of Kant, Hegel, Locke, and so forth, but what the world requires today is the practical, vitalizing truth which Christ Jesus taught and demonstrated by his mighty works; this truth has again been revealed to this age by Mrs. Eddy in "Science and Health with Key to the Scriptures," which book has indeed unlocked the treasures of the Bible for thousands upon thousands of seekers in all parts of the world.

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[W. Stuart Booth in *Gunnison* (Colo.) *Empire*]

The advice of a well-known writer, quoted in the *Empire*, to regard death as a friend, not as a foe, is so diametrically opposite to the teachings of Mary Baker Eddy, who is mentioned therein, that a word of explanation seems desirable for the benefit of those of your readers who might otherwise be misled. Christian Science is based solely on the Bible, wherein death is designated, not as a friend, but as an enemy to be overcome. The example of Christ Jesus, our Way-shower, in meeting and mastering this enemy for himself and others substantiates the correctness of this designation of death as an enemy. However, Christ Jesus did not master death by continuing long in the material sense of being, but rather by laying off the material and transitory for the spiritual and eternal in his daily thinking and living.

The recognition of this scientific method of proving the true nature of life led Paul to write, "To be carnally minded is death; but to be spiritually minded is life and peace." This corresponds perfectly with Jesus' definition of life as written in John, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The present and eternal verity of that saying is apprehended when it is seen that, since God is Spirit or divine Mind, it must and does follow that man, made in His image, is not a material organism, but is spiritual or divinely mental in nature, consciousness, and activity. Christian Science insists that this scientific statement of life must be made our daily ideal, and as we consistently endeavor to live up to this ideal it is realized and proved in a measurable degree in the healing of sickness and sin and the consequent harmonizing of our present sense of life.

The statement that Mrs. Eddy taught "the possibility of living continually and perpetually in the body," is refuted

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and absolutely reversed by her writings. On page 368 of "Science and Health with Key to the Scriptures," the Christian Science textbook, she writes: "That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body. Neither evil, disease, nor death can be spiritual, and the material belief in them disappears in the ratio of one's spiritual growth." Christian Scientists know that, as Paul says, "whilst we are at home in the body, we are absent from the Lord;" therefore in following the teachings of Christian Science we are "willing rather to be absent from the body, and to be present with the Lord" in our thinking and living.

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[E. B. Hawkins in *Sussex News*, Brighton, England]

As reported in the *News*, a clergyman, in a sermon at Brighton, classed Christian Science as a "false religion." Christian Science is founded on the religion and teaching of Christ Jesus, and by its work of regenerating and healing mankind is proving that it is both a Christian and a scientific religion. In sending forth his disciples Jesus gave them command "to preach the kingdom of God, and to heal the sick."

In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says on page 131, "Jesus' works established his claim to the Messiahship. In reply to John's inquiry, 'Art thou he that should come,' Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer the question. Hence his reply: 'Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.'"

Mrs. Eddy also says on page 201 of the same work: "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death." It is because Christian Science acknowledges and obeys one God, who is Love, and endeavors to follow the Sermon on the Mount, that it is able to raise the sick and the sinner and to comfort such as mourn. "Ye shall know them by their fruits."

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[Aaron E. Brandt in *Pittsburgh* (Pa.) *Gazette-Times*]

That other churches, owing to the success of Christian Science, should sometime take up the ministry of healing, was an inevitable consequence foreseen by Mrs. Eddy. That such an undertaking in view of Jesus' expressed command to his followers to heal the sick, is a necessary Christian duty and therefore commendable, goes without saying; but that a rector of such a church, suddenly coming to a realization of his duties in this respect, should state, as reported, that Christian Science denies the fundamental fact of Christianity, is another matter entirely; for it has no basis of truth.

If the reverend gentleman should go to a Christian Science practitioner for healing, or to a teacher for instruction, he would find himself invariably directed to the truth appearing in the Scriptures as taught by Christ Jesus. He would be told that this truth, and this truth alone, relieves man from sin, disease, and death, through its revelation of the allness of God and His spiritual creation and the unreality of all evil. This at once differentiates between Christian Science healing and the methods pursued by exponents of faith cures. In a brief article entitled "Faith-cure," found in "Retrospection and Introspection" (p. 54), Mrs. Eddy makes plain important differences. Faith cures depend upon blind belief, while Christian Science healing is accomplished through spiritual understanding. Christian Science teaching is thus in absolute accord with that unequivocal statement of John: "All things were made by him [the Word]; and without him was not any thing made that was made."

If, as the reverend critic rightly contends, God is not the author of sin, sickness, and death, it follows that these evils have no existence apart from such seeming existence as human belief and ignorance give them; for otherwise that important statement of John quoted above would have no definite meaning. A belief in the real existence of evil would forever prevent mankind from reaching that painless state of consciousness foretold by John in the twenty-first chapter of Revelation. Blind faith in God's willingness to heal, be it ever so devout and sincere, cannot bring the light and freedom to be obtained through spiritual understanding as was predicted by the prophet Jeremiah in the following words: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

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[C. W. Hale in *South Bend* (Ind.) *News-Times*]

In a recent issue a critic is reported as again making the statement that the healing by Christian Science is accomplished through "strong and continued suggestion," a statement that is wholly wrong, and one which has been corrected repeatedly. If the theory of the lecturer's teaching is true, it will be demonstrated by the results accomplished, without the necessity of misleading the public as to the teachings of Christian Science. As has been said over and over in answer to such assertions as the one referred to, let me say again that the healings by Christian Science are not accomplished through suggestion, hypnotism, mesmerism, or any other phase of human will power. Such belief is admittedly dangerous, as its influence is more for evil than it is for good and would place unsuspecting people at the mercy of the evil-minded.

Christian Science healing is accomplished by the power of God, infinite Mind, and no phase of mortal mind or human will enters into its operations or teachings. Through the application of the understanding of the power of God, infinite divine Love, every phase of evil, sin, sickness, and all discord, is overcome, and man is brought into his rightful heritage of harmony and purity. In her rediscovery of the truth Christ Jesus taught, Mrs. Eddy saw clearly the distinction between the power of God and the errors of human will, and she has repeatedly warned mankind of the danger of accepting or believing in any other power than the power of infinite God, good.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," she says (p. 206): "The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man. Material, erring, human thought acts injuriously both upon the body and through it. Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments—hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick."

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Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

The Right Way

In the portico of Solomon, Jesus used to walk when he visited the temple. The slender pillars lifted high the roof above, and among them drifted groups of men discussing and debating religious questions. Of Jesus some said, He is a madman; but others denied and asked, Can a madman open the eyes of the blind? So one day during the festival of dedication a crowd gathered about Jesus, claiming that he kept them in suspense by not declaring himself to be the Christ, if such he was.

The answer of the Master was by means of the exquisite parable of the good shepherd. He showed how it was for him that the gatekeeper would open the door, and the sheep hearing the well-known voice would follow their own shepherd out to the pasture. He spoke of the hireling who had no interest in the sheep, being ready to desert them if he saw the wolf coming; whereas the good shepherd was ready to lay down life for his sheep. That was why the Father loved him, he said. Then when he was continuing in the words, "I and my Father are one," the Jews caught up stones to stone him. He arrested this action, saying, "Many good works have I shewed you from my Father; for which of those works do ye stone me?" As Mrs. Eddy explains (Miscellany, p. 227): "He said this to satisfy himself regarding that which he spake as God's representative—as one who never weakened in his own personal sense of righteousness because of another's wickedness or because of the minifying of his own goodness by another. Charity is quite as rare as wisdom, but when charity does appear, it is known by its patience and endurance."

Truly "patience and endurance" characterized the life of the Master. He saw mankind as needing a shepherd's care and guiding. He regarded those whom he could help as given to his care by the Father who was stronger than all, out of whose hands none could tear them. As the good shepherd he was necessarily one with the Father; he loved God and knew that God loved him. The picture is a beautiful one of a right way for living and working. Why should it be resisted and contemned by stony hearts? The reason for the stoning of any good shepherd lies in the wickedness and pride of mankind.

The essence of wickedness is that it causes harm. The thief only comes to steal, to slay, to destroy. The profligate spends his own good and wastes the good of others. As a wolf tears and scatters the sheep, so do those who make merchandise of souls destroy the lives of men and women, and children too. Do the men of Sodom who live in wealth exacted from the white slave traffic view kindly the efforts of those who would rescue the lambs they intend to slay? Do those who induce in the youth of the land the evil habit of using liquor, tobacco, or harmful drugs, intending by means of this fixed habit to exact a life lasting tax upon their substance, desire to see any victim rescued? Are those who exploit the poor desirous of justice for all? Can they who manipulate for profit the passions of nations be interested in a league of brotherhood? In spite of its harmful intent, however, wickedness is without power against goodness. Christ Jesus successfully faced human malice and craft, and he reassured his disciples, saying, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Mrs. Eddy, who proved herself a follower of the Master, and by means of her discovery of Christian Science became "the restorer of paths to dwell in," gives us similar assurance. She says (Miscellaneous Writings, p. 118), "Every attempt of evil to harm good is futile, and ends in the fiery punishment of the evil-doer."

Another element which opposes the right way as revealed by the good shepherd is human pride, which wants honor for itself and is impatient with one who gives glory and honor and power to God only. Pilate read well the surging passions in the minds of the chief priests and mental manipulators clamoring for the execution of Christ Jesus. The record says, "He knew that for envy they had delivered him." The man or woman of any religious denomination or political party who accepts Christ Jesus as the Master and would follow his example in any attempt to shepherd the human race must taste his cup.

The attempted control by human pride expressed in religious dogma, political shibboleth, or medical superstition, would scatter the flock. Mrs. Eddy says (Retrospection and Introspection, p. 84): "The opinions of men cannot be substituted for God's revelation. In times past, arrogant pride, in attempting to steady the ark of Truth, obscured even the power and glory of the Scriptures,—to which Science and Health is the Key." Knowing the goodness of God we may rest with comfort in those words of Ezekiel who saw the Lord God as that power out of whose hands none could take His sheep, and revealed this message: "I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

The true way, then, is the good way to walk in. The apostle James reminds us that "the fruit of righteousness is sown in peace of them that make peace." If men took up stones against the Prince of Peace, nevertheless he was blessed; for his own words are always spiritually true: "Blessed are the peacemakers: for they shall be called the children of God." Many a great man in his own life must have felt this blessedness, although the men of his time, amid the conflicts and wranglings aroused by their passions and envyings, could not see what he was doing to shepherd aright his fellow countrymen and to inaugurate a better era for mankind. But all good is known to God. Multitudes of men and women are gently learning through Christian Science to know themselves aright, and as they do they love God and cannot help loving one another.

William P. McKenzie.

The Affirmative Side

In Science and Health (p. 418) Mrs. Eddy writes: "Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality." In this statement our Leader not only presents a profound verity, but she also gives a method whereby all that is true and real may be recognized and brought into manifest activity to the human consciousness. Humanity has always proclaimed this taking of the affirmative side as a desideratum; but much as it has wished to

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stand on the positive side of existence it has not understood perfectly the way to accomplish this. The reason has been that there has seemed to be a very indistinct concept of what should be held affirmatively,—of just what constitutes the right affirmatives of Truth.

This brings us again to the question of Pilate: "What is truth?" Now it is almost impossible to imagine that one would not be willing to stand for Truth, affirm it, utilize its power, if he really knew what it is. Nevertheless humanity's love for and comprehension of the truth have been so vacillating, so uncertain, that the whole of mortal existence has been little more than a fluctuation between the affirmative and the negative, with a strong leaning to the negative. Even when the truth has been glimpsed, there has been so little faith in it, so little reliance on it as a power, that, at most, there has been but a weak holding to it.

Jesus stated plainly what the truth is when he said, "Thy word is truth;" and again, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." When he thus taught and proved by his works that Spirit and things spiritual are the reality of existence, he also promised that whoever would take the side of Spirit and stay there should perform the same works he did. In spite of this he found but a comparative few who were ready to turn from matter sufficiently to grasp the wonders of Spirit and its affirmative truth. It is well known that the affirmative side of Spirit was forsaken a few hundred years later, and the world sank again into the negation which is materialism.

To be sure, there was an occasional gleam of light when some one appeared who was spiritually minded enough to take the side of Truth and stand for it; but these lights were neither very frequent nor very brilliant, until our beloved Leader—walking in the footsteps of the Christ—discerned Truth anew as omnipresent, omnipotent, omniscient Spirit. In addition to this, God revealed to her the synonymous fact that Spirit is Mind, and because of this she was able to give to the world the method whereby a proper understanding of Truth and its affirmations may be accepted and demonstrated. Christian Science, then, clearly presents the fact that right mentality must be spiritual, and conversely, true spirituality is inevitably right mentality. In other words, the thoughts of God, divine Mind, are always spiritual, and Spirit's affirmations are always true or right thinking.

It would seem strange indeed that since Christian Scientists have accepted Truth as reality and power and since they believe it is clearly and positively defined in their textbooks—namely, the Bible, Science and Health, and Mrs. Eddy's other writings,—that there could be any question as to their allegiance to its right mental affirmations. When these affirmations, or declarations, as they are sometimes named, are held to and demonstrated,—lived,—they are the direct means whereby the light of Truth may flood the human consciousness, destroying all the darkness and evil of materiality.

It goes without saying that the alert Christian Scientist always takes the affirmative side of Truth and stays there. As Mrs. Eddy says in Miscellany (p. 146): "Christian Scientists hold as a vital point that the beliefs of mortals tip the scale of being, morally and physically, either in the right or in the wrong direction. Therefore a Christian Scientist never mentally or audibly takes the side of sin, disease, or death. Others who take the side of error do it ignorantly or maliciously. The Christian Scientist voices the harmonious and eternal, and nothing else. He lays his whole weight of thought, tongue, and pen in the divine scale of being—for health and holiness."

Now because these affirmations of Truth are so potent for good, the effort of error would, of course, be to put an end to them. In order to do this, it sometimes argues that they are vain repetitions. Without question it is very necessary to take great care that one does not fall into the mental state of those who honor God with their lips but whose hearts are far from Him; for such a sense as that has nothing to do with spirituality, but is allied to the densest materialism. A thoughtful affirmation of some simple statement of Truth can, however, never be less than holy. Paul said, "These things I will that thou affirm constantly," and in many a psalm we find the same refrain singing itself over and over again with an ever increasing power and understanding. Jesus himself clung to this method of Truth's affirmations; for it is said of him that when on the cross he kept saying, "Father forgive them; for they know not what they do."

A larger expression of thought will unfold as one clings in a childlike way to the affirmations of Truth. It is no idle, parrotlike repetition of words when, with the prayer for a fuller understanding of God in the heart, there is the mental clinging to the holy statements of Truth, with which the Bible and Mrs. Eddy's writings abound. Indeed every Christian Scientist must obey the demand of our Leader in Science and Health (p. 149), where she says, "We need to understand the affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ." In the proportion that this is done we shall find the way to the demonstration of all reality.

ELLA W. HOAG.

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Among the Churches

Current Notes

FORT DODGE, IOWA.—The dedicatory exercises of First Church of Christ, Scientist, at the corner of Twelfth Street and Sixth Avenue North, were held Sunday forenoon [Dec. 7]. The edifice has been completed for several weeks, but could not be dedicated until it was free from debt. The building has a seating capacity of five hundred on the main floor and balcony and of three hundred in the basement. The lot is about 140 by 140 feet, and the site and building represent an investment of forty-five thousand dollars.

The Messenger and Chronicle.

CHATTANOOGA, TENN.—Second Church of Christ, Scientist, being free from financial obligations, was dedicated Sunday [Dec. 21]. The building was formerly the Estes property, 312 McCallie Avenue, and has been remodeled.

The Times.

MIDDLETOWN, CONN.—Sunday [Dec. 7] marked an important date in the development of Christian Science in Middletown. The church, at the corner of Broad and College Streets, being free of debt, was dedicated.

Middletown Press.

ST. PETERSBURG, FLA.—The following is the report of literature given out and mailed during the year ending October 31, 1919: 725 *Sentinels*, 3460 *Monitors*, at a total cost including postage of $189.83.

LOVELAND, COLO.—The fine new Christian Science church at the corner of Fourth Street and Grant Avenue has been completed, and to-morrow [Oct. 19] will mark the opening of the edifice. The Christian Scientists have for

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several years held their services in the building back of the Larimer County Bank, but have long needed much larger quarters, as their congregation has grown rapidly. The new structure, which is a magnificent building, adds much to the appearance of Loveland's main street and is one the city may well feel proud of.—*Loveland Herald.*

ARDMORE, OKLA.—First Church of Christ, Scientist, has decided to erect a new church on the lot at the corner of D Street and Broadway, and a fund is being raised for the purpose. The intention is to erect a building to cost approximately thirty thousand dollars. The congregation of Christian Scientists in Ardmore is small, but the church is gradually growing and has already outgrown its present quarters.—*Ardmorite.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

MARION, ILL. (Society).—William D. Kilpatrick, lecturer; introduced by Mrs. Amy Holland, who said in part:—

Christian Science is the revelation of Christ, Truth, to this age. To the weary and heavy laden it brings peace and rest; to the sick and afflicted it brings health, joy, and happiness. In that most wonderful book, the Bible, we have these words: "God is our refuge and strength, a very present help in trouble." To Christian Scientists the word trouble signifies all sin, all sickness, all business perplexities—in fact, all human experience that is not harmonious. Christian Science begins with the First Commandment of the Hebrew decalogue, "Thou shalt have no other gods before me." Our Master said of every follower, "The works that I do shall he do also," and, "The kingdom of God is within you." We have these promises and many more; and to know that the kingdom of God is within, is to realize that we have health, peace, love, and in fact all good. The keynote of Christian Science is love, love for God and man. It teaches that there is one infinite Mind, God, and that man is the reflection of that Mind.

MONROE, LA. (First Church).—Dr. John M. Tutt, lecturer; introduced by Mrs. Laura M. Faulk, who said in part:—

The world, as we know it to-day, is greatly in need of a remedy for the universal discord, disease, and disorder which seem to have overtaken humanity. In her textbook on Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy says (p. 224), "A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission." The Christianity of Christ Jesus, as taught and demonstrated by him and made practical in human affairs through the understanding of Christian Science, is meeting this need wherever its teachings are known and correctly applied.

Christian Scientists are most deeply thankful for the unfoldment to the world of the spiritual and scientific import of the Bible through the revelation of Christian Science, enabling the unprejudiced thought to prove, in the practical results of health and righteousness, the gospel of love, peace, and good will to men. They are also grateful for the unselfish life of their Leader, Mary Baker Eddy, whose teaching and example have drawn them with greater confidence to God and His Christ, Truth, led them to anticipate the perfect, peaceful solution of all human difficulties,—the kingdom of heaven on earth,—and taught them to say in love to all mankind, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."

Monroe News-Star.

NEW YORK, N. Y. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by Martin Klein, who said in part:—

So much is being said and written regarding reconstruction that the subject is engaging universal attention, not only in relation to nations, but to society, industry, and economics as well. There is general dissatisfaction with the old order of things, and a demand for constructive changes. A feeling exists that there must be some law, some system that is adequate to adjust difficulties and solve human problems. —and there is! According to Christian Science, however, it will not be found in physical force or material methods, but in God, Love, the giver of law. It is claimed for Christian Science that a careful study of its teachings and an honest application of its rules will enable its students to prove and demonstrate this law of Love sufficiently to work out any problems.

LONDON, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Lieut. Col. H. H. Wade, late Royal Field Artillery, who said in part:—

I think the most wonderful thing in Christian Science is that it identifies Principle and divine Love. It thus reveals to us law, no longer as something soulless and mechanical, but as the expression of ever present Love; and it shows us divine Love, no longer as a vague, beautiful abstraction, but as possessing all the reality and strength of Principle. The world needs this Principle to-day—one need not look very far to realize that—but does not know where to look for it. Victory is not enough. The world needs unity, stability, concord. These ideals are not yet attained, and we know that it is only through the Science of Christianity, understood and practiced, that they can ever be attained.

GREAT FALLS, MONT. (First Church).—Frank Bell, lecturer; introduced by C. F. Holt, who said in part:—

Christian Scientists are healing all manner of disease and sin by knowing the truth and understanding these words of our beloved Leader (Miscellany, p. 210): "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness." This healing goodness, as taught in Christian Science, can be realized and heaven can be enjoyed right here and now by all who will in unselfishness, humility, and love earnestly seek to understand this

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truth as given to us in the Bible and explained in "Science and Health with Key to the Scriptures" by Mary Baker Eddy. In this key to the Scriptures she says (p. 291) that "heaven is not a locality, but a divine state of Mind," and Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."

CHICAGO, ILL. (Fourth Church).—John W. Doorly, lecturer; introduced by Franklin Hess, who said in part:—

You who are here for the first time are entitled to be largely benefited by the lecture you are about to hear, and I hope that in justice to yourselves you will give it a fairer consideration than I gave Christian Science the first time it was brought pointedly to my attention. I had heard of it in the abstract for many years; but about twenty-five years ago, much to my surprise and consternation, a very dear friend of mine announced that she was a Christian Scientist. Having the highest regard for the mental attributes of this friend, and believing that she had been deceived, I started making a study of Christian Science wholly for the purpose of pulling it to pieces that I might undeceive her. Her one admonition to me was to make this study in connection with the Bible and to determine, if possible, from a study of the Bible, whether the promises therein contained were of real value and to be relied upon, or whether they were mere platitudes. To my own surprise, and against my intention, I soon became convinced that Christian Science is something very different from what I had conceived it to be,—that it is not, on the one hand, a fad or an ism, nor, on the other hand, blind faith in some creed or doctrine. I am very grateful indeed for the many benefits received since then from the study of Christian Science.

NEBRASKA CITY, NEB. (First Church).—John C. Lathrop, lecturer; introduced by Mrs. Edith Hartzell Hoberg, who said in part:—

The great blessings experienced by all true Christian Scientists throughout the world convince them that through the discovery by Mary Baker Eddy of the Science of Jesus' way of destroying all the ills and sorrows of humanity his wonderful promise of the "Comforter" has been fulfilled, as recorded in John's gospel, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me;" and also justifies them in accepting Mrs. Eddy's statement in "Science and Health with Key to the Scriptures" (p. 55), "This Comforter I understand to be Divine Science."

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Berkeley (University of California): First Church Edifice, Bowditch Street and Dwight Way, 8 p.m., March 5.
Burlingame: Garden Theater, 3 p.m., Feb. 29.
Fresno: Fresno Auditorium, L and Kern Streets, 8:15 p.m., Feb. 24.
Los Angeles (joint lecture): Clune's Auditorium, Fifth and Olive Streets, 3 p.m., Feb. 29.
Oakland (Second Church): Church Edifice, Thirty-fourth and Elm Streets, 8 p.m., Feb. 27.
Pomona: American Theater, 8 p.m., March 2.
Represa (Folsom, auspices Sacramento): State Penal Institute, 10:30 a.m., Feb. 29.
Sacramento (Third Church): Tuesday Club House, 2722 L Street, 3 p.m., Feb. 29.
Sawtelle: Woman's Club House, 8 p.m., March 2.
Sierra Madre: Women's Club House, 8 p.m., March 4.
ENGLAND—London (First Church): London Opera House, 3:15 p.m., March 21.
Oxford: Assembly Room, Town Hall, 8:15 p.m., March 9.
FLORIDA—Pensacola: Garden Theater, 8:15 p.m., Feb. 26.
GERMANY—Hannover: Konzerthaus an der Goethebrücke, 7 p.m., March 22.
ILLINOIS—Chicago (Twelfth Church): Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 8 p.m., Feb. 26.
Chicago (University of Chicago): Harper Memorial Library, M 11, 4 p.m., Feb. 25 (open to the University public only).
Winnetka (auspices Wilmette): Winnetka Woman's Club, 8 p.m., Feb. 27.
INDIANA—Greensburg: K. of P. Theater, 8 p.m., Feb. 26.
Hagerstown: I. O. O. F. Hall, 8:15 p.m., Feb. 20.
Newcastle: Grand Theater, 8:15 p.m., Feb. 27.
IOWA—Iowa City: Church Rooms, 211½ Iowa Avenue, 4 p.m., Feb. 29.
Ottumwa: Church Edifice, Fourth and Market Streets, 8:15 p.m., March 2.
IRELAND—Dublin: Abbey Theater, 3:30 and 8 p.m., March 15.
KANSAS—Great Bend: Court House, 8 p.m., March 5.
McPherson: The Tourney Theater, 3 p.m., Feb. 29.
LOUISIANA—New Orleans: Athenæum, St. Charles Avenue and Clio Street, 8 p.m., March 2.
MASSACHUSETTS—Northampton: Academy of Music, 3 p.m., Feb. 29.
MICHIGAN—Pontiac: Board of Commerce Building, 3:30 p.m., Feb. 22.
MISSOURI—Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Feb. 26.
Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 3:30 p.m., Feb. 29.
MONTANA—Billings: Church Edifice, Burlington Avenue and Division Street, 8 p.m., March 1.
Great Falls: Grand Theater, 3 p.m., Feb. 29.
NEW YORK—Brooklyn (Second Church): Church Edifice, Sixty-seventh Street, between Third and Fourth Avenues, 8 p.m., March 4.
Jamestown: Eagle Temple, 8 p.m., Feb. 23.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Feb. 26.
New York (Seventh Church): Church Edifice, 112th Street, east of Broadway, 8 p.m., Feb. 24.
OHIO—Cleveland (Third Church): Church Edifice, Mapledale Avenue and West Twenty-fifth Street, 8 p.m., March 4 and 5.
Cleveland (Fifth Church): Church Edifice, Franklin Avenue and West Fifty-eighth Street, 3:30 p.m., Feb. 29, and 8 p.m., March 1.
Lakewood: Church Auditorium, Detroit and Arthur Avenues, 8 p.m., March 2.
OREGON—Portland (Second Church): Municipal Auditorium, 3 p.m., Feb. 29.
TEXAS—Dallas: Jefferson Theater, 12:10 p.m. (noonday lecture); Church Edifice, Browder and Cadiz Streets, 8 p.m., Feb. 26.
El Paso: Liberty Hall, Court House, 4 p.m. (note change), Feb. 22.
UTAH—Ogden: Woodmen Hall, 2320 Washington Avenue, 8 p.m., March 1.
WASHINGTON—Aberdeen: Grand Theater, Market and F Streets, 8 p.m., March 1.
Bremerton: Navy Yard Hotel, 8 p.m., March 2.
Port Angeles: Opera House, 8 p.m., Feb. 26.
Spokane: Lewis and Clark High School Auditorium, 3 p.m., Feb. 22.
WISCONSIN—Eau Claire: Eau Claire Club Auditorium, 8:15 p.m., Feb. 27.
WYOMING—Cody: The Temple Theater, 8 p.m., March 2.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

Christian Science was mentioned to me by a neighbor at a time when we were in need of something better than we were then using, as some one of our family of three was always under a doctor's care; but I was very bitter toward what I then thought Christian Science to be, and asked not to hear more said about it. In spite of all my harsh words, my neighbor continued to be kind, and this has always been a revelation to me. To help out with our expenses I took in a few boarders and roomers and this, with a sick husband and a little boy to care for, caused me to have a complete breakdown. Finally the doctor ordered us to go to the country. We became very happy in our new surroundings and the prospects of getting well and strong were most bright. Then I was taken with the same complaint in a worse form than before. I was treated by a doctor but received no benefit and finally became very ill. One day about four o'clock my husband asked the nurse to stay with me while he went for the doctor. Soon after he left, she said that I would not last until my husband came back, and asked if I would consent to have Christian Science treatment. I told her that I had been praying all the afternoon for God to send me Christian Science. She said that I was safe, for there was a practitioner only five miles away. A messenger was sent to ask for absent treatment and in a short time I was feeling much better.

When my husband arrived at the doctor's he was told that no earthly power could save me; but when he reached home about one o'clock he found that the nurse had gone home, as she was no longer needed. I was sitting up in bed, smiling, and said: "I am healed. God has healed me." In the morning I dressed myself, and took my seat at the breakfast table, something I had not done in a long time. After breakfast I went out in my flower garden, picked a large bunch of flowers, climbed into the buggy, and went with the driver to see the practitioner. This was over twenty years ago. There have never been any material remedies used in our home since that time. I took up the study of Science and Health and put into practice what I understood. We found it so helpful in caring for our stock, and have seen broken bones, snake bites, cuts from barbed wire, and many other discordant conditions healed by applying the truth that makes free.

As Christian Science has comforted me in sorrow, shielded me from danger, protected me in accident, supplied me in the hour of need, is it any wonder I am thankful? I am grateful for the privilege of class instruction, which has been such a help to me. I hope this testimony may be of help to some one.—(Mrs.) Rosa Jones, Palo Alto, Calif.

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Because of thankfulness to God and gratitude to our Leader, Mrs. Eddy, for Christian Science, and for the opportunity she has given us in the *Journal* and *Sentinel* to express gratitude to the world, I wish to add my testimony. In 1906 after physicians had told me I could never be well and every material remedy upon which I had depended had failed, I decided to try Christian Science, which had been presented to me many times, but had not been accepted because of ignorance and prejudice. I soon found that it was the same truth taught and practiced by our blessed Master, for with my healing came a most wonderful light and spiritual uplift, giving a new meaning to the Bible, which before had been in a large measure a closed book, although from girlhood I had been a member of and an earnest worker in an orthodox church. I was healed of chronic bowel trouble, chronic catarrh, sick headaches, neuralgia, hemorrhoids, and a kidney affection. About three years later I was healed of an abnormal growth in less than three weeks through one treatment from a Christian Science practitioner and my own understanding of the power of Truth. Christian Science has been a most wonderful help to me during the past eight years, enabling me to do my work as a music teacher without the slightest weariness and with patience and love.

I am grateful for the Lesson-Sermons, which have filled a need felt long before I knew about Christian Science. I am grateful for all our periodicals, including *The Christian Science Monitor*, a newspaper which stands for clean journalism and is a blessing to all mankind; also for class instruction.—(Mrs.) Josephine B. Hildreth, Atlanta, Ga.

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I wish to thank God for all the good I have received through Christian Science. For twelve years I suffered from lung trouble and was under the care of a physician for several years, but as my condition grew much worse I went to a sanitarium. When I returned from there the condition seemed somewhat improved, but shortly afterwards I was to be sent to a sanitarium again. I flatly refused to go, and having no more faith in medicines I got along without the physician's aid. I turned to all sorts of remedies, but nothing brought me the longed for healing until Christian Science freed me through the power of Truth. Fainting spells, from which I had suffered for several years, have also been overcome. When nine years of age I was bitten in the leg by a snake and high fever and violent vomiting followed. For months the leg was numb and swollen, and for years I suffered great pain. At times my whole side and arm were as though paralyzed. A cramped condition of the foot often seemed unbearable, and at such times I was compelled to remove my shoe, otherwise dizziness and fainting spells set in. I have been freed from this condition through Christian Science.

For all this I am heartily thankful, but more so for the spiritual uplift which I have experienced through my knowledge of the truth. Our Bible Lessons give me a better understanding of the Bible, and I am learning with greater clearness that God only is our helper in every need. I thank God, who showed me the way to Christian Science, and am grateful to Mrs. Eddy, our dear Leader. It shall be my earnest endeavor constantly to grow in this wonderful teaching.

(Mrs.) Maria Hansen, Hamburg, Germany.

✧

It is over eighteen years since a nerve specialist told us that there was no hope for me; that I had creeping paralysis, and if I had any preparations to make it would be better not to wait, for I was a doomed woman. When we left the doctor's office in deepest grief, my husband asked, "What can we do?" I replied that I was going to a Christian Science practitioner. Gladly he accompanied me, for we had a friend who had been healed, in a few days, of an ailment of twelve years' standing. Whereas nothing but gloom had been given us before, the practitioner answered my question as to whether she could heal me, with the sweet words of assurance that while she could not, she knew God could. How good that sounded to me! I had always been taught to know God as my Father, and as a God to be trusted, though I had never realized the fullness of His love. I asked for treatment, and in seven days was perfectly healed.

Not only was I healed of this trouble, but I was greatly helped in other ways. For twelve years I had worn glasses

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for extreme near-sightedness; in the second treatment I laid them aside and have not worn them since. Very severe throat affection has been overcome; colds, heart trouble, and extreme weakness have given place to perfect health; while broken bones, burns, scalds, headaches, and many other physical inharmonies have been overcome in Christian Science. This blessed truth has been our solace during great seeming injustice. At a time when all material supply was swept away, Love proved abundant in every way, and no good thing was lacking. We came out of this cloud knowing our Father's nearness, and with a love in our hearts for Him and for our fellow men, that we had never known before. We have gone through all sorts of epidemics without fear, although our place many times seemed to be where fear was the thickest. At one time I held for some hours a little child infected with smallpox, but was not harmed, and the child was beautifully healed.

I am deeply grateful that my husband and I are one in this beautiful truth. We know that we could never do the work that is ours as musicians and teachers, were it not for this religion of Love. There is always a deep gratitude for the physical healing, but how much more do I thank God for the greater understanding of "Him whom to know aright is Life eternal" (Science and Health, Pref., p. vii). I thank God for our dear Leader, Mary Baker Eddy, who was pure enough and good enough to show us the way; also for the practitioners who have been so loving in their ministrations to me and mine; and for the church and all that it stands for. My hourly prayer is that I may so reflect Truth, as to be able to help others to the light.

(Mrs.) JULIA PEARL STEEN GARRATT, Knoxville, Tenn.

It is with the greatest gratitude that I can verify the above testimony. At the same time I must express my deepest gratitude and thankfulness for the beautiful healing that I received from reading "Science and Health with Key to the Scriptures" by Mrs. Eddy to my wife. I was at that time suffering from hemorrhoids and asthma; but forgetting all about my condition, in my concern for her, thanks be to God I was perfectly healed. The following night I slept soundly, and awoke absolutely free from both ailments. The blessed truth did the work, as it always will. I have since been healed of a number of other troubles, such as appendicitis, colds, and rheumatism, all of which resolved into their native nothingness.

I thank God, and am grateful to Mrs. Eddy, for the knowledge of this most glorious truth; also to the kind practitioners who have so lovingly helped me. The spiritual uplift is the greatest of all my blessings, as it has unfolded the Bible to me in such a wonderful manner. I hope that this testimony may help some one who is seeking the truth which makes free.—CHARLES A. GARRATT.

✧

With much gratitude for the many good things I have received through my study of Christian Science I send this testimony, hoping that it may help some one needing help as I was. My first acquaintance with Christian Science was in 1909, when a sister urged me to have treatment for the discords that were then causing me much suffering. She asked a practitioner in Kansas City, Missouri, to treat me and in about three weeks I was healed. After that I never entirely quit reading the Science literature, but at times I read only in a half-hearted way. In 1916 we lost our little boy, and I became so filled with fear of losing the only remaining child that I was afraid to go to sleep and afraid to wake up. When she was showing every symptom of having a convulsion (she had already had three) I called a practitioner in a city about one hundred and fifty miles distant and asked her to treat the child. She lovingly responded and quieted my fears, and when I returned home from the telephone office, a distance of a block, my daughter was asleep in the nurse's arms. She gained rapidly and is now a strong, healthy girl. One Christmas eve she had the croup. It was too late to telephone for help, so at her request I read to her from the Bible. She rested well all night and in the morning the fever was gone and normal conditions were restored. She has never had the croup since.

I have never had the privilege of attending church, except one Wednesday evening meeting, and only on two brief occasions have I seen the practitioner that has helped me. At first I felt that I must be closer to help, but I have learned that God is with me as much as with the practitioner, and that thought has always given me courage when the way seemed dark. I could tell of many instances of very rapid healings, and of many ills that have appeared only to be overcome before others in the household had noticed the discord. I am very grateful to those who have enabled me to understand more of the truth, also to Mrs. Eddy for making it so plain to us in her writings.

(Mrs.) ETHEL THOMSON, Halkirk, Alberta, Canada.

✧

Jesus said to his disciples, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." In the fall of 1908 this Comforter came to me through the teachings of Christian Science, healing me of a very painful ear trouble, rapidly increasing deafness, and many minor difficulties. Far greater than the physical healings was the spiritual uplift, giving me an understanding of the Bible and of Jesus' life and works, which I had always believed in but had not understood. Christian Science is the "pearl of great price." I am sincerely grateful for the untold blessings that have been mine through it, for membership in The Mother Church, for class instruction, for our periodicals, and for every avenue of good in The Mother Church.—(Mrs.) EDNA MANN REEVES, Granite, Ore.

✧

Christian Science had been presented to my notice by friends several times, but I had never been shown the textbook, nor had I read any of the authorized literature, and from the little I had casually heard of its teachings I thought it might be useful to nervous people with fancied ailments, but of no benefit to anyone who was really suffering, like myself. I had, however, always been searching for Truth and studied many ologies and isms in my unavailing efforts to find it. Delicate from childhood, I grew up in bondage to many diseases,—gout, rheumatism, neuralgia, stomach disorder in its most troublesome forms, with other internal ailments, and a lifelong bowel difficulty. My condition went from bad to worse as I grew older.

Then I saw a case of healing in Christian Science take place under my own eyes in the house where I was staying; it was a condition that nothing else could have reached. After that for about six months I attended the Wednesday evening testimony meetings at a Church of Christ, Scientist, in London, but in a very doubting, discordant frame of mind. Then I borrowed a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from a reading room, and during the first fortnight in which I read it, my mental eyes were opened and I began to see—to see that God had not bound me with these fetters, and that if I

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could only learn to know Him and man's true relation to Him, I should indeed be free. This understanding healed me at once of the stomach trouble and since then I have been learning to eat anything set before me, without pain or fear. For the bowel difficulty and the other internal troubles I asked for treatment and was healed within a week. To me this was a miracle most wonderful, after so many years of pain and weakness.

Having bought a copy of the textbook in April, 1913, I began earnestly to study for myself the wonderful truths set forth therein so clearly and so bravely by Mrs. Eddy, with the result that I have never used any material remedies since, and am better, healthier, happier than ever before. An attack of chicken pox, which came a few weeks after my first healing, was overcome by a practitioner within twenty-four hours, and there was no period of convalescence. Influenza, which used to be a constant dread, with weeks of illness and convalescence, now no longer frightens me. Twice I have quickly had relief from this form of discord by asking for help in Science, and the last time I was able to overcome it myself. The condition came on quite suddenly late in the afternoon. I at once set to work to declare the truth and before twelve o'clock that night, fell sound asleep to awaken refreshed and well in the morning.

Not only physically, but mentally, morally, and in every way Christian Science has blessed both me and mine. One of the greatest joys it has brought to me was the privilege of serving on the literature distribution committee of my church; for this I have no words in which to express my gratitude. I still have much to overcome and much to learn, —but the way is made so clear and simple and direct through the study of the Bible and our textbook, in connection with the Lesson-Sermon, and through the guidance given in our literature, that the feeblest one may go forward with confidence and courage to enter into the kingdom of heaven, the consciousness of good, here and now, because it is the true inheritance of all—as Jesus taught us.

(Mrs.) Edith Maude Baker, London, England.

✧

About five years ago I started to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and since then I have had many healings, among them the healing of stomach disorder and a nervous breakdown. I have four children and all their troubles are overcome with Christian Science. I find this teaching a very good help in all our daily needs. I am indeed grateful to Mrs. Eddy for giving this truth to mankind, and thankful to God for sending her to show us the right way. I am thankful for all the help I have received through Christian Science.

(Mrs.) F. H. Asman, Oak Harbor, Ohio.

✧

In stepping down onto the platform of a car one day my heel caught and I plunged forward, but saved myself from falling. When I attempted to walk, however, there was considerable pain in the foot, and I was only just able to get off the car. Friends who had seen me stumble came to my assistance, and I tried to assure them that I would be all right in a few minutes, but gradually things began to grow dim. When I recovered consciousness I was sitting on a bench, and an official was asking for my name and address. Realizing what had happened, I wished to enlighten him that there had been in reality no accident, and that I was not hurt, so I vigorously moved and shook my foot, asserting that it was all right and there was no pain in it. This I affirmed with the conviction that it was so, although I had not tested it since the time when the pain had been severe enough to make me faint. After thanking those who were offering me restoratives, but declining them, I said I was able to go up the subway steps to the street and did so without pain or inconvenience. Shortly after this I went home, and later in the afternoon walked several blocks to call on a friend. There was no more pain, no discoloration, no lameness, and no fear of using the foot.

I shall always be grateful for the blessing of this experience, that my last thoughts before losing consciousness and my first on recovering were of the truth. I am glad to have this opportunity to acknowledge what Christian Science, through Mrs. Eddy's inspired vision, has taught me.

(Mrs.) Mary F. Bradford, Brookline, Mass.

✧

In June, 1910, I had diphtheria, and the attending physician said that if I were no better the following day he must use antitoxin. The help of a Christian Science practitioner was asked for, and within a week I was able to do all my housework. Treatment was continued for two weeks, during which time I was healed of a skin disease with which I had been afflicted all my life. I was also healed of bowel trouble and of an abnormal growth which I greatly feared would become malignant. I have been able to overcome a sense of loneliness and fear of staying alone at night. I feel that I cannot be grateful enough to Mrs. Eddy for what Christian Science has done for me, and for pointing out the truth.

(Mrs.) Ella M. Kellar, Watertown, N. Y.

✧

With a grateful heart I wish to testify of the many healings I have received through Christian Science. For two years I had frequently suffered from severe toothache, accompanied by swelling of the jaw. I finally consulted a dentist, who said the trouble could only be healed through an operation. I would not consent to this, however, but remembered the healing power of Christian Science, of which I had heard through my family since childhood and through attending the meetings from time to time. Upon request a practitioner gave me Christian Science treatment and since that time I have had no pain or difficulty in this respect.

Later I became seriously ill. I felt severe pain and feared the return of a chronic kidney trouble from which I had suffered greatly. Although my family and I worked together in Christian Science, the following night was a sleepless one and my condition was worse in the morning. I therefore requested the help of a practitioner. Following the third treatment I slept the whole night and awoke the next morning weak but completely free from pain. In the evening I attended the testimony meeting, and returned home refreshed and feeling perfectly well. From that day on I have never had these pains.

In my profession as opera singer I have received many blessings. My family and I have been privileged to experience many more proofs of God's power, through this beautiful truth which Mrs. Eddy has given us. For all this I am heartily thankful to God and grateful to our beloved Leader. My only desire is to grow in the understanding of Christian Science.—(Miss) Idalia Anrig, Zürich, Switzerland.

✧

I want to express my gratitude through the columns of our periodicals for the joy and abundance of good things that have come into my life through the study of Christian Science. During the past few years I have seen many wonderful proofs of its healing power. Toothache, earache, mumps, ivy poisoning, blood poisoning, rheumatism, scarlet

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fever, mountain fever,—all these have been met and mastered by the power of Truth over error. At times the way seemed dark, but as thought became more receptive to the truth the clouds cleared and the way became more bright. I feel very grateful for this blessed truth, also for class instruction, and for the privilege of being a member of a branch church and of The Mother Church. I often wonder how we ever lived without Christian Science. I am thankful to God for His goodness, also grateful to Mrs. Eddy for this healing truth.—(Mrs.) F. JANE SPARKS, Brunswick, Neb.

✧

For ten years Christian Science has met my every need, and during that time I have had many proofs of the power of divine Love. I am especially grateful for the healing of a varicose vein. For over two years I was very conscious of the pain, and to hasten in my walking or to run was a physical impossibility. My physician told me that I could never be healed without having an operation, which I had about decided to undergo when my wife, who was just at that time taking up Christian Science, prevailed upon me to go to a practitioner and see what results I would get in a week's treatment. When I left the practitioner's office the first day I could not see that I was any better physically than when I entered, but I did feel the spiritual uplift. After the third treatment I walked out of the office permanently healed.

My wife and I have received many blessings in Christian Science and are indeed thankful to God and grateful to Mrs. Eddy for the many proofs of Mind's power to overcome error.—W. T. HAWLEY, Los Angeles, Calif.

✧

In December, 1910, I was suffering from the worst form of inflamed bunions on both feet. They seemed almost unbearable. I asked a Christian Science practitioner for treatment and was entirely healed in two treatments. At the same time I was healed of a cough of years' standing. I had suffered from rheumatism since childhood, and am glad to say that as a result of Christian Science treatment I am free from this. Last summer I sprained my knee very badly and suffered much pain until I could get word to a practitioner. I have also had severe spells of nervous exhaustion, but have been quickly healed under Christian Science treatment. I am grateful to God and to Christian Science for the help received.—(Mrs.) HARRIET F. CLARK, Medford, Mass.

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For nearly five years my husband was incapable of work. He tried everything possible to regain his health, but five doctors and treatment in two hospitals did not cure him. The diagnoses of the doctors all differed. One called the trouble inflammatory rheumatism, another inflammation of the hip joint, the third a severe case of sciatica, et cetera. The hospital doctor who was treating my husband told me he would never be able to work again, although he might live twenty-five years longer. Then a friend called our attention to Christian Science. I immediately looked up a practitioner and asked for treatment for my husband. Through her untiring work and through our studying the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my husband was entirely healed. The healing was slow, but he has been able to attend to his duties fully for several years. Formerly he could move about only with difficulty and with the help of a crutch or stick, whereas to-day he walks freely without any support.

A further proof of the blessings of Christian Science I wish also to relate. One evening I suddenly began to have a toothache. I tried to help myself in Christian Science but the pain being very intense I seemed unable to think clearly and spent a miserable night. When my daughter came home the next evening she requested help for me from a practitioner. Very soon the pain was almost gone and I was able to open my mouth a little better. I slept very well that night and upon awaking the next morning the pain was entirely gone and has not reappeared. After three days the swelling had entirely vanished. At the same time I was freed from backache from which I had been suffering for some time.

For these healings and for many other proofs of the power of divine Love we are indeed thankful. Our hearts go out to our faithful Leader, Mrs. Eddy, who showed us the way to the truth.—(Mrs.) SOPHIE SCHULZ, Altona, Germany.

✧

Thankfulness to God and gratitude to Mrs. Eddy impel me to send my testimony. I had not read Science and Health long when I saw it was what I had always needed and sought. I had severe stomach trouble and wanted to go to a practitioner, but as our minister was so against Christian Science I went first to ask him to take my name off the church record, and on my way home I noticed I was healed. Years have passed and the healing has been permanent. Since then my health has been wonderfully restored. I am so thankful for the Lesson-Sermon and the periodicals. I wish the whole world knew how much we have to thank God for and felt the gratitude we feel to Mrs. Eddy.

MRS. S. D. SWARTS, Barclay, Kan.

I can honestly verify my mother-in-law's healing of stomach trouble. It was through this healing and her study of Christian Science that I became interested in it. I have been healed of many physical ailments through the study of Christian Science, but to me the most wonderful healing is the overcoming of the belief in the reality of matter. Having been a member of a denominational church since childhood and a teacher in the Sunday school for a number of years without being able to overcome either an inherited weak body or an unpleasant disposition I turned to Science, and since doing so my health is much better than it was ever known to be. I have also been healed to a great extent of hatred, jealousy, and anger, through reading the literature. This has proved to me that Christian Science is indeed the truth and heals man of both sin and disease as our Master did. For this reason I am deeply grateful to our beloved Leader, Mrs. Eddy, for giving us the textbook, "Science and Health with Key to the Scriptures," and founding our literature that we might obtain a better understanding of God and the Bible.—(Mrs.) CLARA M. SWARTS.

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[Written for the *Sentinel*]

The Comforter

ANNIE ADAMS

O TROUBLED heart,
Be still and know,
The Comforter is near
To heal thy woe.

Look up and follow
Where it leads,—
Into the knowing of all Truth,
The promise reads.

Depart, O sin and death,
Thy doom is sealed;
For we shall stand upon the mount—
All Truth revealed.

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Signs of the Times

[*San Jose* (Calif.) *Mercury-Herald*]

Most of us do not need to be told that, except on Sunday and when the influence of the church service or other religious observance is upon us, our Christianity rests very lightly upon us. We yield to many of the temptations that beset our non-Christian neighbors. We have much the same ambitions and use very much the same methods to gratify them—many of them anything but Christian. We do not much regard the welfare, rights, and interests of others when these things stand in the way of the attainment of our own cherished ambitions and desires. If every one of us would hold an honest examination of himself, he would be obliged to admit all this to be true.

And that it is true is what is the matter with the world right now. Because it is true, we have steel strikes and coal strikes and general unrest; we are threatened with industrial prostration, with its accompanying inconvenience, loss, and suffering. If you chide the ordinary man because he is seeking his own selfish ends without much, if any, regard to the interests, welfare, and happiness of others; if you charge him with a willingness to bring cold and hunger and suffering to helpless and innocent women and children in order to accomplish his own selfish purposes, he will justify his lack of the Christian spirit by frankly declaring that all other men, no matter what they profess or pretend, are in fact actuated by the same motives that he is. Unfortunately, this is so generally true that he is almost justified in believing it to be universally true.

Men who have seen a higher light, who have even an intellectual conception of something better than the selfishness, sordidness, greed, and worldliness that now dominate the earth, have a great responsibility that as yet most of them have not realized. Not only must they make this light in them more completely dominate their own lives and conduct, but they must make it shine for other men. We Christians must take our religion more seriously—very much more seriously. God will surely hold us accountable for the use we make of the light He has given us. The promises we have made to Him and the solemn covenants we have made with Him will not be treated as light and trivial matters by Him, even if we do so treat them. The sin of omission, a failure to live the truth as we know it, is often the greatest sin in the world.

[*Portland* (Maine) *Express*]

It is a waste of time to spend hours and energy bemoaning the mistakes of the past. Let them go. Pay just enough attention to them to make sure you understand how they happened, and that you are assured against their repetition.

Going back over the past for the purposes outlined above, we find that the year that has gone has been one of peculiar national unrest. We are fond of asserting in a superficial way that all this is due to the great war. Doubtless there is much truth in the assertion, but going deeper we find it has been actually due to the general selfishness of mankind. Men are greedy for gold, and to that fact must be ascribed the struggles in the industries, the disloyalty to government that has made itself manifest in so many quarters during the year that has gone. It is the aching for material power which money will bring that prompts the action of the lawless in every walk of life.

Is there a remedy? Turning to the inspired Book for instruction in the premises, we find there recorded in the First Commandment, given to Moses at Sinai, "Thou shalt have no other gods before me." It may be assured since that is the First Commandment that it comprises all the others. It is the one great commandment. The Master, explaining the Scripture, said, "God is a Spirit." Translated, then, we may say that the commandment is that men shall have no other God before Spirit. The spiritual things of the universe are to receive his first consideration. How far we have departed from that basis! Only by a return to it may we hope to realize the best in life. By turning our faces Spiritward, and recognizing its claim upon our loyalty, we may hope in a measure to avoid the pitfalls of the year that has passed. It must be a complete "about face." If we really desire to improve upon the situation, in our little individual worlds we may do our part by learning the First Commandment.

Announcements

From The Christian Science Publishing Society

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Appreciation and Comment

That THE CHRISTIAN SCIENCE MONITOR is favorably received by publishers of other periodicals is shown by the editorials concerning the MONITOR which appear in their columns. One such editorial taken from among many is reproduced below:

I DO not believe there is a better daily newspaper published in this or any other country than THE CHRISTIAN SCIENCE MONITOR, printed in Boston, Massachusetts. It does not use so much white paper per issue as very many American newspapers, but it prints all the news that's fit to print every day in the week, and when you go further than this you get outside the province of the daily newspaper. While it is true that there is justification for higher prices for news print than obtained two or three years ago, on account of the increased cost of labor and raw materials, it must be admitted that very much of our difficulty to-day grows out of the excessive waste of paper by many of our large city papers. Some of these papers have grown so large that no one can possibly read a tenth part of what they print. Advertising patronage has grown also, which has led to an increase of reading matter as a means of providing balance for the sheet, but there are very few metropolitan newspapers which do not waste very many tons of paper weekly which might be saved without injury to the subscriber. The MONITOR is one of the very few exceptions when it comes to printing a really modern, up-to-date newspaper without overdoing the proposition. It prints the news of the world and such selections of literature and editorial comment as will satisfy the most exacting demand from readers, while conserving paper other publishers never dream of saving. While published by a religious organization, it is not the sole purpose of the MONITOR to promote the tenets of that church. Indeed, its advocacy of Christian Science is so modest as to be seldom observable. The effort of its publishers seems to be to produce such a newspaper as will appeal to the average intelligent reader —one who does not care for sensationalism, but at the same time wishes to keep himself thoroughly informed as to the news of the world. At any rate, if this is their purpose I confess to the conviction that they are accomplishing it.—Editorial from the *St. Joseph Gazette*.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Boston, February 28, 1920

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII FEBRUARY 28, 1920 NUMBER 26

Spirituality and Healing

ISRAEL PICKENS

CHRISTIAN healing was an important part of the ministry of the early Christians. That such healing was practiced considerably beyond the apostolic age has been firmly established through the testimony of many authors and historians. During the centuries immediately following the advent of Jesus of Nazareth, we find the writings of those who accepted and adhered to his teachings corroborated by the records of pagan writers on this point. For instance, Irenæus, himself a Christian, whose writings appear at about the close of the second century, speaks of "miracles" as being common occurrences. The writings of Tertullian and Minucius Felix, which are contemporaneous, also attest the same facts. Gibbon, an accredited historian, shows that "the supernatural gifts" of these early Christians were not confined to the immediate disciples of Jesus, but even as late as the end of the second century "the resurrection of the dead," he says, "was very far from being esteemed an uncommon event."

Now while it has been generally admitted that this power to heal was lost to the understanding and to the practice of Christianity about 300 A.D., it is apparent to the thinker that there must have been some very good reason or reasons therefor. Christian Science, which is again restoring to Christianity this most important function of healing, explains exactly why it was lost; and it may be simply stated that the letter of Jesus' teachings superseded the spirituality which was requisite for healing, since he had said, "It is the spirit that quickeneth; the flesh profiteth nothing." As a consequence, creed and ritual took the place of the practical application of the truth. Having been beguiled again into a material form of worship, how inevitable it would seem for poor, suffering humanity to be further decoyed into material systems of healing!

What a tragedy was enacted when the promises and admonitions of the Nazarene were so quickly forgotten! Jesus said plainly, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" again, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." James, who was a personal disciple of Jesus and who was surely a worthy interpreter of his teachings, had much to say regarding faith as being dead unless accompanied by works. The whole essence and tenor of Christianity reveal the fact that these "works" are indispensable; but they can only be accomplished through the same reflection of the "Spirit of God" that was the healing factor in all that was ever done by our blessed Master.

Just at this point, when Christian Science is spreading its beneficent wings over all the earth, bringing its wondrous measure of comfort and its blessed message of healing to tired mortals, it is well to ponder over the pitfalls of past years, and, with an abiding alertness to the truth, realize that there should be no recurrence of error's blight among Christians of to-day,—that the great healing element of Christian Science must never again be abated, but remain and continue to unfold to human consciousness. This realization can be made practical only in proportion as true spirituality is on the field, and mankind is kept awake to the great truth that it is God "who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

One of the errors that would seek to cripple this ability to heal disease and sin and thus render inoperative Christianity's true mission, is the fallacy that would try to place Christian healing on a merely intellectual rather than on a spiritual plane. Christian Science, transcending the intellectual, bases itself wholly upon spiritual premises. The letter of Christian Science is necessary, but it is entirely inadequate *per se* in its demonstration. A student cannot learn Christian Science and practice it simply from an intellectual standpoint.

The divine qualities of God can be clearly grasped only by exercising, in right thinking and prayer and in actual daily living, the ideals or attributes by which God reveals His true nature. The power to heal the sick and the sinning is determined in the exact proportion that God illumines the individual consciousness and evangelizes the human selfhood. A wicked mind does not reflect God's healing power, however much the letter of divine law may be apprehended. On page 365 of Science and Health, beginning on line 30, our Leader says: "The unchristian practitioner is not giving to mind or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness." It is therefore obviously impossible for an individual steeped in wickedness either to receive or to give out those divine verities contained in the Science of Christianity, or to be able to heal, until he shall have in some degree learned repentance and experienced the tests of baptismal fires. Then through these processes of regeneration, wherein the wickedness of mortal mind is displaced, the individual does indeed become imbued with those healing attributes, such as faith, meekness, temperance, humility, honesty, compassion, love. These footsteps are so inseparably linked together as to constitute each one a necessary component of all true healing.

Jesus said, "Blessed are the pure in heart: for they shall see God;" and he likewise cautioned his disciples to be single visioned, that they may perceive only the truth of being. To adulterate Christian Science is to destroy its healing efficacy; that is the reason why this pure Science can only be demonstrated by those who adhere most closely to the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which has been divinely revealed for this and for all future ages. Any tendency of those who believe they can devise some easier method or simpler way to learn of Truth, is self-deception, and, whether through ignorance or dishonesty, is a sufficient adulterant to destroy one's ability to heal. Let us "hold fast that which is good," as Paul ad-

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monishes, and our understanding will unfold in the proving of "all things."

The work of the Christian Scientist is one of constant effort to clarify and purify thought,—to grow into that spiritual understanding which brings with it all healing and salvation. Mrs. Eddy's inspired work as a pioneer of Truth has blazed the way for all mankind; and throughout her writings she has carefully and lovingly pointed out those needful beacon lights along the paths of this growth, so that none need walk with timid footstep. She who discerned more clearly than all others since the days of our Master the requisites for healing, has written in Science and Health (p. 4), "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds;" and again, on page 15, "Self-forgetfulness, purity, and affection are constant prayers."

"His name shall be called Wonderful"

THEOPHILUS ALLEN

WHEN the student of Christian Science first awakens to the realization that its Discoverer and Founder, Mary Baker Eddy, has furnished "the key" wherewith to unlock the treasures of the Bible, then comes with its amplification the dawn of the spiritual idea indicated in the words, "Unto us a child is born . . . and the government shall be upon his shoulder: and his name shall be called Wonderful." Mankind, reasoning from a wrong premise, have been believing in material existence, consenting to the lie of life and mind in matter presented as the fact of being, and this has kept them wandering in a wilderness of chaotic beliefs, thus reaping the results of a fear which has held them in bondage to the physical senses. In this extremity, however, "God's opportunity" is presented for activity in the teachings of Christian Science, and turning to divine Principle, thought becomes receptive to the spiritual idea, the Christ. This awakening to the Christ brings the first glimpse of "the way, the truth, and the life," enabling mankind by the acceptance of this fact to see and comprehend what Mrs. Eddy states in Science and Health (p. 332), "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness."

It is right here, then, that the purification of thought begins, and the student in Christian Science begins to analyze and dissect his thoughts to ascertain the motive and purpose of his thinking. The dawn of the Christ-idea has brought the revelation of Truth to the human consciousness, and the process of abandoning the husks of material sense for spiritual understanding has commenced. The purpose of God has begun to unfold, and, as Paul indicates in his letter to the Ephesians, the work of putting off "the old man" and putting on "the new man" can proceed.

The prophecy of Isaiah, "The government shall be upon his shoulder: and his name shall be called Wonderful," was amply fulfilled in the preaching and practice of Jesus of Nazareth. The Christ-idea had been demonstrated by him, as our Leader points out in "Miscellaneous Writings" (p. 166), where she says, "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus;" and because of this he could state freely: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Surely, then, the truth which will free humanity from its material beliefs, points to the fact proclaimed by Isaiah and later practically demonstrated by Jesus of Nazareth, that the Christ-idea is the sign of Emmanuel, "God with us," "and his name shall be called Wonderful."

The simplicity of this statement is its strength. The Principle which Jesus of Nazareth presented is ever with us and ever operative. As this recognition takes place, the spontaneity of right thinking is put into practice, resulting in the turning away from agreement with the chaotic beliefs of physical sense testimony to the revelation of Principle, which heals and regenerates. The varying experiences which come to one thus engaged in the solving of problems from the divine premise, are all progressive, and rightly viewed are really the infinite expression of the one eternal activity of Principle. The writer is deeply grateful for the unfoldment that has come through just such experiences in the wilderness of doubts and fears; for in these extremities he has found that, as Mrs. Eddy says in Science and Health (p. 506), "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear."

Full of hope and rejoicing as this unfoldment takes place, the student, on his journey in the right way, also recognizes the necessity for persistent and persevering work. However hard and bewildering the path may seem to be, the reward lies in the promise and assurance that "the government shall be upon his shoulder;" for Christ, God's idea, presents the spiritual capacity and freedom to think rightly, and so the law of righteousness may be fulfilled. In the words of the hymn by Harriet Beecher Stowe (Hymnal, p. 200):—

> So shall it ever be in that bright morning,
> When Divine sense bids ev'ry shadow flee,
> And in that hour fairer than daylight dawning,
> Remains the glorious thought I am with Thee.

"Feed my lambs"

ETHEL MUNRO GOSS

THE keynote of Sunday school work is to be found in those gentle words of the Master, "Suffer the little children to come unto me." This loving invitation is given by our Sunday schools, and the great needs of the teacher are first a willingness to serve, which always involves a sacrifice of self, and then a humble desire to learn the best way to meet the needs of the little ones. We may have to lay aside many old theories about teaching; for in a Christian Science Sunday school we are not aiming at the pouring in of knowledge. It is a department and an activity of the church as defined by our Leader on page 583 of "Science and Health with Key to the Scriptures," our work in the Sunday school being, in the words of Mrs. Eddy, to rouse "the dormant understanding," to teach the children to think spiritually, to think in terms of spiritual fact, not in terms of material sense evidence. To do this we must keep watch over our own thinking, and no amount of teaching the letter can ever take the place of awakening the spirituality which lies, although sometimes hidden, in the heart of every child. If we would teach the commandments we must obey them ourselves; we must live the Beatitudes and know the beauty of mercy, purity, and peace ourselves if we would reveal them to the child, and we must have felt the joy of communion with the Father if we would help the children to understand the Lord's Prayer.

What we give the children we reflect spiritually. The mental atmosphere one exhales blesses or hinders, as much as anything he says. It is one's deep faith and confidence

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in good which will help all. In this work Mrs. Eddy's words have special application: "This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light" (Science and Health, p. 505). No Pharisaism, criticism, self-glorification, can stand the test of a child's clear eyes, and there is no work that makes a greater demand for purity, honesty, and humility. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," said the Master.

They come to the Christian Science Sunday school at all ages,—

"Little feet that such long years
Must wander on through hopes and fears
If we do not show the way."

All phases of mortal mind are met here to be overcome by the Christ, Truth. The babes in the primary class look up at "teacher," eager to tell her the little happenings of a day, and teacher leads them a step higher and there grows in their thought a reverence for the unseen; yet a little older class, and there comes a sweet age when the children, too, are eager for the truth. Just learning to read, they display their new Bibles with pride and quickly learn where to find precious verses. They listen to the old tales with their marvelous promises, and are ready and willing to accept their present fulfillment. Many of them have known nothing else. Nothing is too wonderful to be true. The seeming indifference to spiritual things which is sometimes met with in older classes is no problem here, and it is easy to feed these lambs.

The classes of young, stirring, active boys seem to demand a great love and sympathy. The boyish heart is often hidden under a careless exterior, for when he is at the "rough-and-tumble" age, the world is apt to be a little impatient with the boy; but he has an independent, genuine way of recognizing the truth when he sees it, and he has an instinctive dislike for shams. The little girl in the next class may be much quieter but her thought, too, must be gently lifted to desire spiritual things. We are not dealing with little saints, even in a Christian Science Sunday school, but whatever the phase of mortal mind, it must be brought into obedience to Christ.

The older classes may seem easier to reach, but here, too, mortal mind seems as busy as ever, only instead of restlessness or boisterous activity we may meet idleness, apathy, or indifference. Some of these larger boys and girls are already out in the world, at college or business, meeting the pressure of the world's thought. They must learn how to defend the truth, how to be true to that which the world knoweth not of. If they are to stand in the world as children of light they must be equipped to face with fearless eyes the world's evil, not with the courage of ignorance but panoplied with divine wisdom.

Every one of us needs to know more of the divine motherliness, which cares for the young of the flock. We all need to enlarge the place of our tent, to pray for our Sunday schools in the words of our beloved Leader (Poems, p. 4):—

His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

In this work, as in every right activity, there sometimes seems to come the thought of discouragement, usually arising either from a personal sense of responsibility or else from a sense of unworthiness. This personal sense of responsibility does not oppress us when we are gardening; for when we plant a seed in the garden we do not doubt that it will grow, even though we are ignorant of the process, nor do we expect a pansy when we plant a tulip. We do not sit beside it all night for fear it will not grow without us, nor do we dig up the seed every day to note its progress. From the very first we trust the law of growth, and know that in due time the plant will blossom and enrich our garden. We water it carefully, keep it free from weeds; but we know that it is not due to us that the flower at last unfolds and raises its face to the sun.

For the sense of unworthiness and self-condemnation that tries to mesmerize us, it is helpful to remember the story of Peter. It was to Peter who had been tested and found wanting in that gray dawn at cockcrow that Jesus gave his divine commission, "Feed my lambs." How tenderly the Master had watched him,—Peter, the impetuous, the headstrong. He had listened with joy when Peter, in a moment of wondering awe, had declared him to be the Christ. When Peter would have ventured across the stormy waters he had bade him, "Come." And as Peter obeyed, he, too, walked on the water till fear of wind and waves overcame him, and then the tender hand of the Master upheld him in his struggle. It was Peter who would have built a tabernacle on the mount of transfiguration, but was gently led back to the valley again to heal and to save. This same Peter slept while his Master struggled in Gethsemane, and it was he who sprang forward in eager haste to strike at those who came to take Jesus. Yet it was of this Peter, humbled by his own failures, that the demand was made as proof of his love, "Feed my lambs." And how honestly and sincerely Peter fulfilled the command, the records show.

Are we humble enough to take up this work hand in hand with our own daily striving? Have we faith enough, not in our own human ability, but in the vitality of the word of Truth of which it is prophesied, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"? How the world needs, and will need in the years to come, these lusty young Davids to go forth against the Goliaths of evil, these Miriams to sing songs of victory. The children of those who have wandered in the wilderness will see great things. Let us do our part to equip them for the Armageddon which mankind has already entered upon.

"Be ye transformed"

FRANK PARK GILMORE

THROUGH healing all manner of so-called incurable conditions of mankind, Christian Science has established itself as the religion taught and practiced by Christ Jesus nineteen hundred years ago; but in spite of this, one may sometimes hear remarks intended to discredit it, or make it appear ridiculous. The writer recently overheard the following remark, made to one who was complaining of some physical ailment: "You should try a little Christian Science for that. When Christian Scientists are sick, all they do is change their mind, and they are well." It is doubtful if the speaker had the slightest idea of the truth of his statement, or of his faulty understanding of it. His idea was to ridicule Christian Science, but he had unconsciously enunciated a truth; for it is a well-known fact that when one takes up the study of Christian Science, he immediately begins to change his mind. Exchanging that mind which is carnal, or mortal, with its beliefs of death and discord, for that spiritual-mindedness which is life and peace, he begins to unlearn that which he has, perhaps, spent many years trying to learn.

Under this spiritual system of changing his mind, he improves not only spiritually and morally but physically as well. It is apparent that this result should follow, when

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we consider Paul's admonition: "Be not conformed to this world: but be ye transformed by the renewing of your mind;" and in "Retrospection and Introspection" (p. 28) Mrs. Eddy writes, "I had learned that Mind reconstructed the body, and that nothing else could." It is plain that entering upon the study of Christian Science, we must change our minds. Church members all accept the tenet which says, "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). This process of changing one's mind is the journey out of materiality, so often mentioned among Christian Scientists, and typified by the forty years' weary wandering of the children of Israel in the wilderness, where one obstacle after another had to be overcome before they could enter the promised land of peace and plenty. So it is with all mortality. The claims of the flesh must be met and overcome before we can enter the kingdom of heaven,—that state where all is harmony, where nothing can enter "that defileth . . . or maketh a lie;" where man no longer claims to have a mind of his own; but reflects the omnipotent, omniscient, omnipresent Mind, God.

Christian Science does not always deliver us immediately from our doubts and fears, from our sicknesses, our sins, and our sorrows. Every step must be demonstrated. We must prove our understanding as we go, and according to the receptivity of our thought and our conscientious effort to put into practice what we learn, will our journey be rapid or slow. Through the reading of the Christian Science textbook, "Science and Health with Key to the Scriptures," that inspired book given to the world by our revered Leader, Mary Baker Eddy, the writer was started along this journey which he has now been traveling about ten years. He has met many lions in the path, and his progress has, seemingly, been slow; but with it all he has never ceased to be grateful, and he rejoices to-day in the knowledge that some progress has been made; that he is gaining in understanding daily, and in the assurance given in the words of the Master, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Sickness a Temptation

GWEN KEYS

IT is hardly possible to find a man or woman who has not always looked upon sin as a temptation to be resisted or to which the person might yield; but without a knowledge of Christian Science how few admit that disease is a temptation. We are rather prone to look upon it as something which comes without our own volition; that is, without thought taking. In "Science and Health with Key to the Scriptures" (p. 495) Mrs. Eddy says: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought;" and on page 450, speaking of the Christian Scientist she says, "Sickness to him is no less a temptation than is sin, and he heals them both by understanding God's power over them." Jesus in his teaching and work made no distinction whatever between sickness and sin. He looked upon them as the offspring of evil and healed both by knowing their unreality. In healing the man with the palsy he said, "Son, be of good cheer; thy sins be forgiven thee," not naming the disease, but rebuking the sin. We have no record of Jesus ever giving a name to disease.

Christian Science teaches unmistakably that disease as well as sin is the result of yielding to the temptation of wrong thinking about God and man made in His image and likeness. We indulge in sickly thoughts about ourselves or others until the body manifests sickness, just as we entertain thoughts of sin which precede the outward act. Let us suppose it possible to blot from memory all names of diseases, their various symptoms, and all we have ever heard or believed regarding them, and to bar the door of thought against them all. In such a case, can one of us honestly believe that we would not manifest more harmonious mental and bodily conditions? A Christian Scientist rejoices in the positive knowing that his thinking is governed by divine Mind; and by realizing the omnipotence, the omnipresence, and the omniscience of God, good, he can eliminate both sin and sickness from his experience; for if God, good, is all-power, there is no power to cause sickness; if He is all presence there is no place for sickness; and if He is all Science there is no intelligence in sickness.

Paul says, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Every word of truth is omnipotent and will do the work whereunto it is sent in healing sickness and sin. How can the truth affect the body except through thought? When the word of truth is realized, it is indeed God working in us and it enables us to overcome the temptation either to sin or to be sick. This word is always given us at the right time if we ask for it and earnestly seek it, for "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Christian Science teaches that the working out of our individual salvation is nothing more or less than a change of thinking from a material to a spiritual basis. "The supremacy of Spirit was the foundation on which Jesus built," says our revered Leader (Science and Health, p. 138). We must build our mental structure on the same foundation if we wish it to endure, and the promise is that "the gates of hell shall not prevail against it."

"Stand clear"

MABEL GORDON-INGLIS

WHEN one has entered into the joy of studying Christian Science, incidents that perhaps seemed unimportant and which sometimes passed unnoticed, stand out and point very helpful lessons when viewed metaphysically. The writer remembers one such experience. While passing through a large arsenal, she came to some crossroads, or rather level crossings, on one of the many railways running through it, and noticed that something unusual had happened and that there was a block on the line. The many workers from the various shops were very anxious to get past, as delay meant much to them; but the gates could not be opened. A large engine had become stationary among a number of trucks and lorries carrying metal. This was the obstruction. Men anxious to help came forward from all sides and pulled and pushed at the rolling stock, and several got on the engine to try and find the cause of the trouble, while the workers endeavored to scramble through between the carriages. By this time some hundreds had collected, and many suggestions were made. Suddenly the order "Stand clear!" rang out, and a newcomer very quietly stepped up on the engine and adjusted the machinery that was hindered from doing its work and thus causing the delay; and in less time than it takes to write the incident, all was clear and the people had gone on.

This occurred at a time when the writer seemed to be

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working mentally under extremely difficult conditions, and had come to a place where conflicting advice and human opinions had brought about a very confused and unsettled state of thought, while suggestions of fear and incapacity seemed uppermost. One error after another seemed to stand up as a cause for this state of discord, and this seemed to increase the difficulties. Late that night, however, when seeking earnestly to see the problem in its true light through the understanding gained from the study of Science and Health, the incident of the morning came to her thought, and like the sun piercing a cloud the confusion vanished. It was seen that because the whole of error is unreal, it is only necessary to "stand clear" when it tries to befog us, and know that God, good, is All-in-all; and because "God, Spirit, is All-in-all" (Science and Health, p. 275) error, however large it appears and however much it tries to mystify us by dividing itself up into difficulties, must always and altogether be nothing, and the adjustment of thought according to divine law, which governs all reality—all that really exists—will be manifested through the understanding of the Christ. By standing clear—that is, by getting a personal sense of self out of thought—we are leaving room for the Christ, Truth, to appear.

It was observed that the man who brought about the adjustment required on the engine, made no inquiries as to the cause of the trouble or how long things had been at a standstill. His understanding of the law governing mechanics told him at a glance what was needed. The others, in their endeavor to assist, had spent much time searching for a cause, whereas understanding revealed the cure. It became apparent that the search for cause, the fear of delay, and the suggestions of having to divert traffic, and so on, all melted away before the authority of one who had a clear understanding of the right law governing his trade, and was therefore able to detect the fault and correct it. It is always thus with the sincere student of Christian Science. Nothing can stand against the authority that realizes God's supreme government, and the law of Principle which is always governing man.

To adjust the human problems, it is absolutely essential to gain a correct idea of Principle, God, in Christian Science; and to do this it is necessary to make a careful and consecrated study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This wonderful book unfolds the spiritual meaning of the Bible, and so explains that glorious promise of the Master, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This freedom to think and act rightly becomes at once a present possibility when one realizes that God has given man dominion over every sense of materiality. To our beloved Leader, who is ever with us in her devotion to Principle, there is only one fitting expression of gratitude—the demonstration of divine Love.

[Written for the *Sentinel*]

I Shall Not Want

EARL MC CLOUD

I SHALL not want—
No matter what the seeming lack;
With God my source of all supply,
Naught is held back.

I cannot fear—
No matter what the senses say;
God's presence gives me courage, turns
All foes away.

Selected Articles

["Atonement Preserves Man"—*The Christian Science Monitor*, Boston, U. S. A., Dec. 15, 1919]

He who will take the time to consider the subject must admit that the atonement is wholly mental. Whatever else we may believe about it or its ceremony, about the bread and wine, the ancient paschal lamb, or the theories of the Eucharist, there is no getting away from the fact that if any of these symbols ever had any value it must have been distinctly a mental one. Very forcibly, then, do Mrs. Eddy's words on page 182 of "Science and Health with Key to the Scriptures" apply to the atonement. "The demands of God," she says, "appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter." If the atonement, then, is wholly spiritual or mental in office, it must also be simple, so simple, in fact, that all may understand and apply it. For if it is for all mankind and not just for a few self-elected ones, it must not only be mental but it must also be so easily understood that all who will may avail themselves of its power and efficacy.

Now, just because the atonement is spiritual, believers in materiality have never understood it and so have filled the earth with theories about the atonement which give recognition to matter as substance; hence also, recognition is given to a ceremony rather than to a living Principle. Thus the doctrine of the vicarious atonement has been materialized and has become, instead of a help, a stumblingblock—even as were the traditions of the elders in Jesus' time—to those who would honestly seek the kingdom of Spirit. Perhaps nothing has made popular theories with regard to the saving of the world from sin and sorrow so hard to accept and therefore so great a drawback to the study and practice of religion as the material theories of the vicarious atonement. What is extremely simple, as are all the demands of God, has been made to appear intricate and filled with mystery.

What, then, is the atonement? What do the life and words of Christ Jesus prove that it is? Without doubt the best answer to this question is found on page 18 of Science and Health. "Atonement," so Mrs. Eddy tells us there, "is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." Is this definition not as simple as simple can be? The atonement evidently is mankind exemplifying good in word and deed, in thought and in demonstration. Let us illustrate. Suppose a man has been dishonest. He comes to a knowledge of Truth, or of God, and as a result there springs up in him a desire, or prayer, to be honest. So one of the first things he does is to pay, where before he had been trying to evade, an honest obligation. Now what is taking place? Is not this man, by turning from dishonesty to honesty, showing in an active way a degree of at-one-ment with Truth or with God, good? Did not the desire to be honest proceed first of all from God, the source of all goodness and truth? In obeying this desire for Principle's sake, was it not the at-one-ment with God, good, that was exemplified? Did not this practical application of the atonement preserve the man from dishonesty? Did it not also destroy the sin of dishonesty in one human consciousness? Is it not clear, then, that if the simplicity of the true atonement were understood by the world at large to-day, business troubles of all kinds would vanish and true business be preserved?

Let us take another illustration. Through the education that life and intelligence are in matter, and through the ceremonials of materia medica, such as physical diagnoses, regu-

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lar medication, exercise, diet, and so forth, a man is made to convince himself that he is in the bondage of sickness. While in this state of illusion he is brought in contact with Christian Science. Perhaps the words found on page 434 of Science and Health are true in his case: "After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian Science is allowed to appear as counsel for the unfortunate prisoner." He is led to realize that God is his Life; that health is not a condition in or of the body, but a state of spiritual understanding in which man is seen to coexist with God, Spirit. As a result of this realization, even though it seems to be but faint, the man becomes well. Was he not exemplifying by actual demonstration the real man's eternal unity with God or divine Life? Was it not a proof here and now of the efficacy of the atonement to deliver man from sickness as well as sin? Right here we may ask: What was it that delivered Christ Jesus from sin, disease, and death? Was it not the atonement that preserved him? That which he lived and taught,—did it not first of all preserve the Master himself?

These proofs, however, are only the stepping-stones that lead in the right direction; for when the subject is examined more closely we shall find that the entire life of a Christian, —that is, of one who has a spiritual understanding of the atonement,—is but a constant exemplification of man's unity with God. That is what it should be, for that is man's ultimate purpose. Anything less is neither Christianity nor its synonym, Christian Science. But, it may be argued, what of reconciliation? To that we reply: Is it not easy to see that the atonement, by which every man, woman, and child may prove man's oneness with God, good, is also most effectively reconciling man to God? Does not the person who turns from dishonesty to truth and honesty thereby also prove that he is reconciled to honesty or to the law of God, good? And the one who turns from materia medica to immortal Life, there to find the true understanding of life and health, does he not also prove that he is reconciled to God or to divine Life?

Now every step in the exemplification of the atonement, as is clearly apparent, is also a step of purification from materiality. Turning from dishonesty to honesty is doubtless purification, since God, Spirit, is thus shown to be greater in thought than the claims of matter or the physical senses. The man who gives up or denies materia medica, to take a step in Christian Science, is also purifying himself from a form of materialism. So step by step purification from matter, reconciliation to Spirit, and the atonement with God, go hand in hand, making practical John's beautiful words: "And every man that hath this hope in him purifieth himself, even as he is pure." Thus atonement becomes the preserver of all mankind from sin, disease, and death, even as it was the preserver of Christ Jesus.

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[C. W. Hale in *Plain Dealer*, Wabash, Ind.]

In a series of lectures given in Wabash, statements have been made pertaining to Christian Science that are in many cases, especially the quotations reported in your paper, serious misrepresentations of the teachings of Christian Science. It is hard to believe that a man of our critic's standing would purposely make statements regarding another's religion without being absolutely sure of the truth of his knowledge of that religion. However, when one knows that what this gentleman has said is wholly at variance with what Christian Science teaches, and when one also knows that he has had his attention repeatedly called through the press to these erroneous remarks, one is led to believe either that he is not basing his assertions upon personal understanding of the facts and has failed to note the corrections called to his attention, or that he is purposely misrepresenting. I cannot believe that the latter inference is true, and feel sure that the statements made were induced more by zeal without knowledge, than by a malicious purpose to attempt to tear down a religion that has brought reformation and regeneration to countless thousands of intelligent people.

The assertion that "the Bible is plain enough not to need any aids for its interpretation," sounds strange, coming from a theological student who has probably spent years in the study of various commentaries on the Bible. The tireless search for knowledge that will unlock the Scriptures has been going on for ages, and will continue in mankind's earnest seeking for the truth. A key to the power revealed in Biblical teaching has been eagerly sought, and Christian Scientists have found it in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which not only reveals the spiritual teachings of the Bible, but enables its students to demonstrate its statements with scientific certainty.

It is difficult to understand how any Bible student could assert, as our good brother does, that Christ Jesus was God, that "spiritual healing stands for the deity of Jesus," and that Christian Science only "stands for the divinity of Jesus." Certainly to any unbiased person the teachings of Christ Jesus are perfectly clear and cannot be misunderstood, since he repeatedly designated himself as the "Son of God," the "Son of man," and also said to the young ruler as recorded in Matthew, "Why callest thou me good? there is none good but one, that is, God," a statement that cannot be misunderstood or misinterpreted. He definitely states in the fifth chapter of John: "The Son can do nothing of himself, but what he seeth the Father do, . . . For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

These are clear and unmistakable declarations of the Master himself, and any teaching contrary to them would make all the claims of Jesus concerning his relation to God untrue and his prayer in the seventeenth chapter of John a mockery. Christian Science teaches that Christ Jesus was exactly what he claimed to be, "the way, the truth, and the life," demonstrating man's unity or at-one-ment with God, and teaching man to prove for himself that he is the heir of God, and joint heir with Christ.

The claim that Christian Science heals by the power of "continuous and persistent suggestion," and through "suggestion of the conscious to the subconscious mind," is wholly incorrect, and not at all in conformity with the teachings of Christian Science as set forth in its textbook and other authorized Christian Science literature. It has been demonstrated repeatedly that human will is not only uncertain and changeable but actually dangerous in its operation upon unsuspecting people. In the practice of Christian Science it has been proved in actual experience that God is a "very present help in trouble" and that He not only forgives our iniquities but heals all our diseases.

Christian Science healing is accomplished through the power and ever presence of God, infinite, divine Mind, and is not in any degree influenced by or dependent upon human will power. Mrs. Eddy says (Science and Health, p. 206): "The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man. Material, erring, human thought

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acts injuriously both upon the body and through it. Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments—hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick."

Christian Science is a truly spiritual religion built upon the rock, Truth, and based unequivocally upon the Ten Commandments and the teachings of Christ Jesus. It accepts the Bible as the Word of God, and gives to humanity an accurate spiritual interpretation of the Scriptures that enables the student to prove for himself the truths taught therein. It has no quarrel with another's belief or teachings, but simply asks that it be not misrepresented or misstated.

To weary and burdened humanity, yearning for health, holiness, happiness, and that peace "which passeth all understanding," Christian Science brings a message, pure, wholesome, and powerful, that delivers mankind from all evil, sin, disease, and death. On page 342 of Science and Health we read: "Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the Christliness of good works, when our Master says, 'By their fruits ye shall know them'?"

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[Samuel J. Macdonald in *Elizabeth* (N. J.) *Journal*]

The letter of a clergyman printed in a recent issue calls for some serious comment. The reverend gentleman begins his letter by declaring that he had found "a moment of entertainment" in reading the report in the *Journal* of the lecture upon Christian Science delivered in Elizabeth by a member of The Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. After this introduction, our friend goes on to give in detail the reasons for his "amusement" over the lecturer's statements. He is apparently unaware that this style of criticism is usually highly risky, for the reasons given by the critic do not always justify levity; indeed, when one has to give reasons for "amusement," it generally ceases thereby to be amusing. If our friend had approached the reading of the report of the lecture with more serious intent, he might have found in it food for calm and fruitful reflection, instead of merely an incitement to the complacent, amused smile of superior scholarship.

The reverend gentleman's line of comment from the standpoint of an amused, superior scholarship is a peculiarly unfortunate one for a Christian clergyman to adopt. For example, he says that Mrs. Eddy's "misinterpretations of the Scripture are the laughingstock of the whole world of scholarship." In making this statement he forgets that this identical argument was employed in the first century against Christ Jesus and the apostles. The apostle Paul declares in the first chapter of I Corinthians: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;" and he also asks, in the same context: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Jesus said, "Ye shall know them by their fruits." Let this be the test. It has never been claimed, and it cannot be claimed successfully, that "the whole world of scholarship" through its theological writings has ever healed the sick; but Mrs. Eddy's great textbook of Christian Science, "Science and Health with Key to the Scriptures," has brought healing to many thousands. The last chapter of that great book, entitled "Fruitage," and comprising a full hundred pages, is made up entirely of voluntary, unsought testimonies of individuals who have been healed of divers diseases, functional, organic, chronic, and "incurable," solely through the reading and study of Science and Health. Human or clerical scholarship can furnish no parallel to this. Wherefore, "ye shall know them by their fruits."

A genuine scholar is indeed the last one to use scholarship as an argument in any behalf, for he best knows that the cemeteries of literature are filled with the follies and failures of scholarship. One well-known writer on astronomy and kindred subjects has devoted an entire lengthy chapter in one of his books to the mistakes and blunders of learned scholars; and this tremendous array is well worth the study of anyone who is disposed to rely upon human authority. Mrs. Eddy writes on page 354 of Science and Health: "The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity. On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick."

The mere fact that this critic failed to understand or to agree with the lecturer's statements should not have furnished sufficient ground either for "a moment of entertainment," or for his assuming to denounce those statements as "not true." A more thoughtful consideration of the lecturer's statements, unwrested from their context, would have been productive of more profitable, as well as more kindly, discussion.

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[George R. Lowe in *Mail and Empire*, Toronto, Canada]

Although "G. S. H." says that Mrs. Eddy claimed to have discovered "a special brand of Truth," no such claim was ever made by her. She did claim, however, to have discovered "the might of Truth in the treatment of disease as well as of sin" (Science and Health, Pref., p. vii). Her system, Christian Science, is based on the premise that Truth is knowable and demonstrable. Christian Scientists do not make the preposterous claim that they understand all of the truth, but that the knowledge of the truth afforded by Christian Science is genuine, and that the healing of physical ailments which results is part of the evidence of its truth.

This operation of Truth in human consciousness is entirely different from any form of suggestion or hypnotism. It accompanies reliance on God, divine Mind, as the only power, and thereby the beneficiary is not subjected to the will of any person. The process being purely spiritual, it is free from the danger and evil of mesmerism, and is the application of the spiritually scientific interpretation of Christianity. Similarly, in Christian Science the quality of the thinking is of prime importance, and the spiritual benefit the most valuable effect of it. The healing of sickness is secondary but quite necessary, and to the sick man it is the immediate desideratum. Our great Exemplar did not turn away the sick who looked to him for healing, but demonstrated health as a proof of the love of the Father.

If "G. S. H.," by reason of his particular theological training, and perhaps because he has not earnestly tried to understand Science and Health, presumes that the "ordinary, sane people" find it unintelligible, nevertheless, hundreds of thousands of readers have found it blessedly intelligible, a book to be pondered and studied, a book which has proved to be, as it purports to be, the "Key to the Scriptures," a book whose teaching, when put into practice, has given them health, happiness, and a fuller life. This work continues to prosper throughout the world.

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Editorial

Tolerance and Intolerance

Since the primary problem is always with the man himself, it is clear that one who is going to be a Christian Scientist can allow absolutely no tolerance for any error within. The righteous man must be strict with his own thinking, like the mathematician who knows that he must be exact in his computation. In neither case is even a little mistake excusable. That which is right is devoid of any error. Our textbook says plainly (Science and Health, p. 129), "Truth is ever truthful, and can tolerate no error in premise or conclusion."

When a man is clear of error within he can look kindly upon mankind. Knowing good to be reality, he can see the possibility of good reaching all others with its blessing. This explains the faith and patience of the just man. If he seems severe, it is with himself, so that he may be continually true to his standard; with others he is tolerant because he knows that as regards them God is waiting to be gracious. Here is Isaiah's vision of divine goodness: "Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment."

Paul as a Christian was a man of great kindness and tolerance. His picture of the attitude and character of the true gentleman, in the thirteenth chapter of I Corinthians, reveals his ideal; but in those other days when he was not humble but proud, not gentle but arrogant, not a Christian but an ecclesiast, he was an extreme example of intolerance. Through a cherished sense of the reality of evil he looked upon life, and this wrong attitude was very well illustrated at the time when he was overseeing the murder of Stephen at Jerusalem and when he was persecuting the church in other cities. The time came when, as he said, "It pleased God . . . to reveal his Son in me, that I might preach him among the heathen." Thereafter, because he knew himself as a son of God, he looked upon mankind kindly and became tolerant even as was his and our example, Christ Jesus.

There is a well remembered occasion when the intolerant stood round about the Master, if not with actual stones in their hands, nevertheless claiming the authority and power to put to death by stoning one whom they called a sinner. On this occasion Jesus, who was tolerant with the sinner because of his steadfastness in knowing the reality of good, so developed his demonstration that the self-righteous persons ceased to think murder, and the sinful woman ceased to think sin, and he could say to her, "Go, and sin no more." Having come to know that divine Love is reality and power, is it not likely that this woman would remember divine Love always, and that sin would not enter into her thought again? At any rate, this demonstration of healing has reached and liberated unnumbered thousands, teaching them how life was viewed by one who was "in all points tempted like as we are, yet without sin."

It is clear that Christ Jesus came to reveal a right way for living rather than some form for believing. He came to reveal life, and so to him life was first; and he said it was through life understood in terms of doing God's will that the understanding of doctrine would come. The sectarian puts his doctrine first, formulating what he thinks all other men ought to believe; hence the multitude of differing creeds, the multifarious forms and ceremonies, the unnumbered inelastic traditions and binding superstitions. Jesus corrected the early appearing of the sectarian spirit when John, his disciple, came to him saying that he had rebuked the man whom they found casting out devils in the name of the Messiah, and giving as a reason that he followed not in their company. "But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

If the poet were to allow his imagination exercise he might depict a narrow-minded sectarian viewing in heaven that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," which stood about the throne proclaiming, "Salvation to our God." The strict sectarian would naturally be indignant at not finding his own sect there alone. Having so long considered his denominational brethren as being the sheep, and all others as goats to be shut out from the fold, he would view with surprise the all-comprehending mercy of God. Of course not even by poetic license could the intolerant man come into the kingdom of heaven. Ere he could enter he would have to be converted from the attitude of judgment and condemnation to the understanding of love and salvation.

The Christian Scientist cannot be a sectary, because if he is true to the teachings of the Discoverer and Founder of Christian Science he is one who is setting an example for others, not one trying to rule or judge and condemn others. Divine Science acts as leaven. Through its healing influence the saving power of Principle is manifested to men, and the understanding of it unites their hearts in love for God. Mrs. Eddy puts this whole question kindly, and yet vividly, in "Miscellaneous Writings" (p. 294), where she says: "The noblest work of God is man in the image of his Maker; the last infirmity of evil is so-called man, swayed by the maëlstrom of human passions, elbowing the concepts of his own creating, making place for himself and displacing his fellows. A real Christian Scientist is a marvel, a miracle in the universe of mortal mind. With selfless love, he inscribes on the heart of humanity and transcribes on the page of reality the living, palpable presence—the might and majesty!—of goodness."

William P. McKenzie.

Individuality versus Personality

For ages men have longed for an understanding of individuality which they could express in their own lives. They have sought it in a multitude of ways. They have written tomes on the subject. They have undertaken to define it. They have even laid down positive rules for themselves and others as to the manner in which to attain and maintain it. To their astonishment, however, the most of their supposed wisdom in regard to this important question has seemed to go all awry when it came to attempting to put it into active practice. Because individuality has always to do with individuals, one would no sooner think he had the question solved perfectly, than some one would appear with

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a different solution, and away would go all the fancied practicality of his theory.

Now all this difficulty has resulted from the mistake of believing individuality and personality to be practically one and the same. Persons have expected to express individuality in their own corporeality and have considered it always more or less from the standpoint of material desires and material effects. Believing in matter as reality and power they have looked to it as the avenue of expression, and even when they have endeavored to lift their thought above matter to the contemplation of loftier purposes and pursuits, they have still regarded these higher aspirations as belonging to their own personality. Still mankind has continued to be heart-hungry for better things. Still it has wondered at its manifold longings for an individuality which it has gone on insisting must be expressed through personality.

Although Jesus understood perfectly the exact distinction between the two and taught it with as great clearness as the world was able at that time to receive,—as for instance, when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven,"—it remained for the Comforter, divine Science, to reveal the final word on the subject. It is through the teachings of Christian Science that men are taught to divide between the materiality of personality and the spirituality of individuality. In the chapter entitled "Personality" (Retrospection and Introspection), Mrs. Eddy states it all so plainly and withal so simply that, if one will open his heart to it and obey its teachings, he need never again be perplexed over the distinction. She says there (p. 73): "Limitations are put off in proportion as the fleshly nature disappears and man is found in the reflection of Spirit. This great fact leads into profound depths. The material human concept grew beautifully less as I floated into more spiritual latitudes and purer realms of thought. From that hour personal corporeality became less to me than it is to people who fail to appreciate individual character. I endeavored to lift thought above physical personality, or selfhood in matter, to man's spiritual individuality in God,—in the true Mind, where sensible evil is lost in supersensible good. This is the only way whereby the false personality is laid off."

Individuality, then, is found in every thought, word, and deed which is of God, divine Mind. It is the expression of all that is Christlike, in character and life. While it is always quick to recognize and be grateful for all that is true and good wherever expressed, it can never be attained by watching another's personality or contemplating another's mode of living or acting. It must gain itself entirely from God and must look to God continually to know itself even as it is known of God. It is won only in the degree that the corporeal personality with its material beliefs and fears, objects and purposes, is put off. It is gained through the perpetual process of overcoming evil with good. It has existed from the beginning and has always been visible to God and His ideas. It makes no difference to an individuality whether it is a blade of grass or a star,—a violet or a snow-capped peak,—whether it is the least or the greatest in God's kingdom,—for does it not belong to His perfections, to the sum of infinite good? Has it not the joy of appreciating all that is in and of divine Mind?

Now these are lofty heights which God lets us look upon; but to prove them ours we must be willing to take each least step up to them. This means that we must seek in deep humility to walk in the footsteps of the Master, who constantly overcame his human belief in personality with his divine individuality. A wonderful step to the final accomplishment of this great work is to be found in watching, praying, working for the victory our Leader had won when she wrote (Retrospection and Introspection, p. 74), "My own corporeal personality afflicteth me not wittingly; for I desire never to think of it, and it cannot think of me."

ELLA W. HOAG.

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Among the Churches

Current Notes

NEW YORK, N. Y.—The new home of Seventh Church of Christ, Scientist, which was built at 522 West 112th Street at a cost of two hundred and fifty thousand dollars, was formally opened yesterday [Dec. 21]. This church was started two years ago with eighteen members. To-day it has more than five hundred. Adjoining the church is a new building, which will house the Sunday school and offices of the church.—*New York Times.*

ST. LOUIS, MO.—Dedicatory services of Second Church of Christ, Scientist, 4234 Washington Boulevard, will be held to-day [Dec. 21]. This church was organized in 1901. The corner stone of its present edifice was laid in 1910, and the basement was completed in May of that year. Services were held there until the completion of the main auditorium in 1912. The auditorium has a seating capacity of seven hundred and fifty and the Sunday school room will seat three hundred. The church and organ, with the lot, cost approximately ninety thousand dollars.

This is the second Christian Science church to be dedicated in St. Louis this year [1919]. Third Church, on Russell Avenue, near Grand Avenue, built in 1908 at a cost of one hundred thousand dollars, was dedicated last May. First Church, East St. Louis, will be dedicated next Sunday [Dec. 28]. This church was built in 1908 at a cost of about thirty thousand dollars. There are now five Christian Science church edifices in St. Louis and East St. Louis, all of which are dedicated and have an aggregate valuation of more than five hundred thousand dollars. Sixth Church, now holding services in Mount Moriah Masonic Hall, Garrison and Natural Bridge Avenues, has paid for a lot and expects to commence building in the near future.

The growth of Christian Science in the St. Louis field is shown in the fact that since 1894 nine churches have been established, six in St. Louis, and one each in East St. Louis, Kirkwood, and Webster Groves, most of them having been organized in the last fourteen years.

St. Louis Post-Dispatch.

PORTLAND, MAINE.—With members of the faith from out of town present at both services, the Christian Scientists of this city yesterday [Jan. 4] formally dedicated their new church on Neal Street.—*Portland Press.*

NAPA, CALIF.—The Christian Science church has purchased the property fronting on Polk Street at the corner of Seminary. The Christian Scientists have not as yet definitely completed their plans, but they expect either to move their old church to the new site and remodel it, or to erect an entirely new edifice on the property just acquired.

Napa Register.

MUNCIE, IND.—First Church of Christ, Scientist, corner of Charles and Liberty Streets, was dedicated at the regular Sunday morning service yesterday [Nov. 30], as the church is now entirely free from debt.—*Muncie Press.*

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Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

LEWISTOWN, MONT. (First Church).—George Shaw Cook, lecturer; introduced by Burton R. Cole, who said in part:—

The word Science is defined as accumulated and accepted knowledge, formulated and systematized. It means the most accurate and complete knowledge available. In Christian Science, the word Christ is synonymous with Truth, the truth as to God's relationship to man and man's relationship to God. Thus Christian Science may be said to mean accumulated and accepted knowledge, the most accurate and complete knowledge available concerning truth, the truth as to man's relationship to God, and its converse.

Any knowledge, in order to be dependable and available, should be demonstrable. In fact, the only way we can really prove the accuracy of our knowledge is by demonstration. This is notably true in the so-called exact sciences, such as mathematics, physics, and chemistry. It is no less true of Christian Science, though it deals with the metaphysical.

The Democrat-News.

BRADFORD, YORKSHIRE, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Harold Priestman, who said in part:—

In the few minutes at my disposal I will try to tell briefly why I am standing here as a Christian Scientist. I first came to look into Christian Science more than thirteen years ago, because I was not satisfied by religion as I then understood it, and this teaching did give me that satisfaction. I used to read the Bible as a sort of duty, but after coming to Christian Science I found a keen interest in studying it as a handbook for daily living. It did not take away old truths, but showed them in a new light and as applicable to daily needs. It gave me also the clue to the solution of many questions usually regarded as unanswerable on this side of the grave. I found that physical changes and improvement in outward circumstances accompanied this new outlook on life, and gradually proofs of these facts accumulated in my own experience; so that I can truthfully say that for thirteen years I have not tasted medicine nor used a drug, and whenever I have not been well I have relied upon Christian Science only and have experienced many times definite physical healing through its application. I am not, however, a Christian Scientist merely because Christian Science heals disease, but rather because it has given me a religion which is practical in making the seven days in the week better to live in; because it did not fail me in circumstances in which I found myself when on active service in France, but gave me courage and comfort, and—in my own mind I am persuaded—kept me from danger and discomfort in quite a remarkable degree.

ST. LOUIS, MO. (First Church).—Frank H. Leonard, lecturer; introduced by John Grey Thomson, who said in part:—

King Solomon, often called the wise man, said, "Where there is no vision, the people perish." By vision we understand right seeing, or righteousness. The history of the material world is but a record of strife, discord, and disease; it is the war of the flesh against the Spirit, the material against the spiritual, person against Principle. It is but the struggle of the human to acquire more of the material rather than the spiritual. In speaking of all things material the wise man said, "All is vanity and vexation of spirit." With both of these sayings of Solomon, Christian Science agrees. It also says of things material that "where there is no vision [spiritual understanding, righteousness], the people perish."

Jesus of Nazareth, the greatest demonstrator of harmony and true happiness that this world has ever known, said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Knowing this truth is having the vision referred to by Solomon, which displaces all strife, discord, and disease with harmony, health, peace, and happiness.

CHICAGO, ILL. (Seventh Church).—Willis F. Gross, lecturer; introduced by Charles I. Goodhart, who said in part:—

The word Christian refers to the life and character of the Christ. Science is the true knowledge of all that is real. Christian Science is right thinking, right knowing, the understanding and practice of the spiritual law which governs man, and it shows us the true relation between God and man. Mary Baker Eddy, the Discoverer and Founder of Christian Science, and author of the Christian Science textbook, "Science and Health with Key to the Scriptures," has brought about in the world, through this key and her other writings, an awakening which is stirring mankind from inertia to a sense of right activity, and teaching them that humanity is liberated from the bondage of sin, disease, and all inharmony through the understanding of the Biblical, spiritual law and the application of truth and love, as applied and demonstrated by Christ Jesus when he healed sickness and overcame sin and death.

TWIN FALLS, IDAHO (First Church).—Frank Bell, lecturer; introduced by Fitch L. Ball, who said in part:—

The healing of sin and of physical diseases has a prominent part in the great work of Christian Science, and we know that this Science when applied in accordance with the rules laid down in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, heals all manner of discordant conditions. As we study Christian Science we begin to understand spiritual cause, and are able in the measure of our understanding to make the entire Bible, and especially the teachings of Jesus, of practical value in solving the everyday problems of human life.

RED DEER, ALBERTA, CANADA (auspices, Edmonton).—Charles I. Ohrenstein, lecturer; introduced by George P. Simons, who said in part:—

Recent events in the world's history point so conclusively to the unreliability of material law that to-day humanity is

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reaching out for a better understanding of higher law. A great wave of desire for a working knowledge of the immutable law of Life is directing the thoughts of thousands of men and women into a careful study of divine metaphysics. Throughout all ages spiritual law has been an exact scientific entity. It is just as available and just as efficacious to-day as it was nineteen centuries ago. The entire foundation and structure of Christian Science is spiritual law, and thousands bear witness to all manner of healings through an application of its teaching.

LOS ANGELES, CALIF. (Fifth Church).—John Randall Dunn, lecturer; introduced by Asa T. Patterson, who said in part:—

The observing public is becoming convinced that Christian Science is a demonstrable and practical religion which solves the daily problems of mankind. Anyone who is honestly seeking the truth may learn and may prove for himself that Christian Science heals sin, sickness, and sorrow; and, furthermore, that it is a protection from so-called contagious disease and saves from impending danger.

DECATUR, ILL. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Mrs. Mary East, who said in part:—

Christ Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." When arraigned before Pilate, he was asked, "What is truth?" For centuries the world was groping in semi-darkness, struggling to find a sure foundation upon which to base spiritual understanding. Reformer after reformer appeared as a heaven sent messenger, bearing a ray of light to darkened humanity. In the fullness of time there came a messenger, a woman, Mary Baker Eddy, heralding tidings which shook the foundations of science, philosophy, and scholastic theology. Because of her clear perception of the Holy Scriptures, to which she devoted years of consecrated study, Mrs. Eddy discovered the demonstrable truth of Christianity and learned the spiritual law which, when applied to human conditions, supplants evil with good, sickness with health, death with life.

Thousands of people have proved this spiritual law, as revealed in Christian Science, and have found "the living, palpitating presence of Christ, Truth" (Science and Health, p. 351) "which taketh away the sin of the world."

OKLAHOMA CITY, OKLA. (First Church).—Dr. John M. Tutt, lecturer; introduced by Frederick P. Bailey, who said in part:—

Centuries ago the lowly Nazarene gave this message to a darkened world: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Notwithstanding this beautiful promise that fell like a benediction upon a troubled people, humanity to-day is filled with fear, unrest, and discontent. In some way it has missed the main road that the Way-shower so lovingly designated and has wandered into bypaths leading farther and farther away from that sweet peace promised by the Master. The troubled world says, "There is peace in riches"—we find worry; "There is peace in worldly honors"—we find ashes; "There is peace in travel"—we find unrest.

At last, all hope of gaining peace through material allurements having been given up, the question that was put to Jesus in olden time is again asked, "Art thou he that should come, or do we look for another?" Listen to that wonderful reply: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." Christian Science is the religion of the Bible; its healing is spiritual, its peace divine, its Principle, Love, God.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Auburn: The Auburn Opera House, 8 p.m., Feb. 26.
Berkeley (First Church): Church Edifice, Bowditch Street and Dwight Way, 8 p.m., March 8.
Chula Vista: School House Auditorium, 8 p.m., March 13.
Fullerton: Church Edifice, Chapman and Pomona Avenues, 8 p.m., March 9.
Hermosa Beach: Hermosa Bank Building, Hermosa and Pier Avenues, 8 p.m., March 4.
Lodi: March 9.
Long Beach: Municipal Auditorium, 8 p.m., March 5.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., March 15.
Oxnard: Victory Theater, 8 p.m., March 1.
Redlands: Contemporary Clubhouse, 8 p.m., March 5.
San Francisco (Eighth Church): Dreamland Rink, Steiner Street, near Sutter, 3 p.m., March 7.
San Rafael: Church Edifice, Fifth and F Streets, 8 p.m., Feb. 29.
Walnut Creek: 8 p.m., Feb. 27.
COLORADO—Greeley: Rex Theater, 3 p.m., March 7.
DISTRICT OF COLUMBIA—Washington (joint lecture): Poli's Theater, 3 p.m., March 7.
FLORIDA—St. Augustine: The Alcazar Casino, 3 p.m., Feb. 29.
GERMANY—Schwerin-Mecklenburg: Perzina Saal, 8 p.m., March 18.
IDAHO—Blackfoot: Isis Theater, 8:30 p.m., March 4.
Pocatello: Methodist Church, 8:15 p.m., March 5.
ILLINOIS—Highland Park: Church Edifice, 381 Hazel Avenue.
Moline: Auditorium, Moline High School, Sixteenth Street and Ninth Avenue, 8:15 p.m., March 5.
INDIANA—Auburn: Court Theater, 2:45 p.m., March 7.
Boonville: Forrest Theater, 3:15 p.m., March 14.
IOWA—Fairfield: High School Auditorium, 8 p.m., March 4.
KANSAS—Hutchinson: New Universalist Church, 8:15 p.m., March 5.
Wellington: Isis Theater, 3 p.m., March 7.
MINNESOTA—Brainerd: Iron Exchange Building, Trades and Labor Hall, 8 p.m., March 1.
MISSOURI—Hannibal: High School Auditorium, 8 p.m., March 9.
Neosho: Whiteway Theater, 3 p.m., March 7.
Nevada: High School Auditorium, 8 p.m., March 9.
St. Louis (Sixth Church): Mt. Moriah (Masonic) Temple, Garrison and Natural Bridge Avenues, 8 p.m., March 9.
NEW MEXICO—Roswell: Masonic Temple, Fourth and Pennsylvania Streets, 8 p.m., March 9.
NEW YORK—Buffalo (First Church): Elmwood Music Hall, 8:15 p.m., March 8.
OHIO—Delaware: Strand Theater, 3:15 p.m., March 7.
Toledo (Second Church): Coliseum Theater, Ashland Avenue at Bancroft Street, 3:30 p.m., March 7.
OKLAHOMA—El Reno: Carnegie Library, 8:30 p.m., March 4.
Norman: Old University Chapel, 3:30 p.m., March 7.
Woodward: Convention Hall, 8:30 p.m., March 9.
PENNSYLVANIA—Pittsburgh (First Church): Church Edifice, Clyde Street, 8:15 p.m., March 6, and 3:15 p.m., March 7.
TEXAS—Beaumont: Church Edifice, Main Street and Calder Avenue, 8:15 p.m., March 8.
Fort Worth: Chamber of Commerce Auditorium, 8 p.m., March 8.
Houston (First Church): Municipal Auditorium, 8:15 p.m., March 9.
Temple: Opera House, Avenue A and South Third Street, 3:30 p.m., March 7.
WEST VIRGINIA—Charleston: Plaza Theater, 3 p.m., Feb. 29.
Morgantown: Masonic Temple, 8 p.m., March 9.
Wheeling: Court Theater, 2:30 p.m., March 7.

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Testimonies of Healing

One morning I was called to the telephone in the office where I work, to hear that I must go home as my little boy had been run over by an automobile. My daughter had telephoned to a Christian Science practitioner, asking for treatment for the child. As I left the office this beautiful passage from page 582 of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, came to me: "CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love." I knew that if the child was the spiritual representative of Life, he could not be the material representative of its opposite. Before reaching home I was able to say: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." When I entered the room where my little boy lay, and bent over his bed, he whispered, "Mother, I've been knowing that," and pointed to a motto on the wall which read: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The chauffeur of the car which ran over the boy made a report for the highway commissioners of Boston, in which he stated that one wheel passed directly over the child's stomach and a spring hit him on the hip. There was material evidence to corroborate this statement. We acknowledged no material laws, however, but considered this only one more opportunity to prove God's allness. We knew that matter, being unreal, could be neither crushed, bruised, nor broken. The accident occurred at half past eight in the morning. At eleven of the same forenoon the child was sitting up in bed, reading; at noon he had lunch at the table; in the afternoon he was up, dressed, and playing with some little boys who came to inquire about their schoolmate. The next morning he went to school as usual.

I am inexpressibly grateful to God for this beautiful healing. I am grateful for the practitioner's help and for the Lesson-Sermon that week, the subject of which was "God the Preserver of Man." Words are wholly inadequate to express my gratitude to our beloved Leader, who has taught us to know a God who is Life, and a Life that is God.

(Mrs.) CARMELINE LEDOUX, Roslindale, Mass.

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I recently had an experience giving me added assurance that Christian Science heals every ill and meets every need. While working at shipbuilding I fell into a manhole and broke a rib. I walked several blocks and took a car home, holding firmly to the truth. The rib was set and healed in Science without physical examination or manipulation. From the pain and the force of the impact against unprotected parts, there seemed reason to believe that there might be internal injuries, but save at one dark moment two days after the accident, there was little or no fear. Then we telephoned to Los Angeles to a Christian Science practitioner. Although I could feel the movement of the broken parts and suffered much from moving about, the practitioner justified our course in not seeing a surgeon and she gave absent treatments. Two weeks later I went to work on night shift, healed, and have since continued without pain or inconvenience, even working overtime. This healing was attended by great peace and confidence in God's providence. Not having availed myself of their doctor's services, I was refused compensation for loss of time by the shipyard casualty company, but my compensation for "radical reliance on Truth" (Science and Health, p. 167) was not only in the healing, the receiving of a more suitable position, and better pay, but first in an improved understanding of what constitutes substance, and a spiritual uplift beyond words to tell. The real healing was spiritual; the rest was inevitable but only incidental.

I thank God for Christian Science. My experience since 1908 (I was then on crutches) when a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy fell into my hands, proves to me conclusively that Christian Science is the law of Life; that it is no less than the activity of Christ, Truth, in the twentieth century. A month after receiving the book I was able to walk to my room without my last crutch, the other having been laid aside a few weeks before. I have never had any use for them since, though I have suffered a badly sprained ankle, with great discoloration and swelling. Though the discoloration was several days in leaving, the sprain was healed through Science in a night.—ARTHUR F. WILLIAMS, San Pedro, Calif.

In gratitude and humility I add the following to the above testimony. About ten minutes after my husband arrived home the morning of the accident I received two calls for help. As they were urgent my husband told me that he could treat himself; so I left him in God's care, knowing that "accidents are unknown to God" (Science and Health, p. 424). I am grateful to say that both of those seeking help received it in the treatments given that morning, proving again Mrs. Eddy's statement (Science and Health, p. 518), "Blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

I cannot find words to describe the health, joy, and peace that have come into my life through the study of Christian Science. I am indeed grateful.

(Mrs.) CAMILLE MULLER WILLIAMS.

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Last summer I was taken sick with the grippe. Although I had had some experience in Christian Science, a great sense of fear overcame me as a result of the many victims this sickness claimed. I wrote to a practitioner in Hannover, requesting help, and absent treatment was promptly given me. In three days I was well and active, much to the astonishment of those around me. I was also suffering from rheumatism and varicose veins, which made walking very painful, but after several treatments I was freed from these ailments. My son, who was suffering severely from inflammatory rheumatism, was healed through absent treatment, and our daughter was healed of an eruption in a short time. My husband was healed of a stubborn cough. These and many other blessings, which we have received through Christian Science, fill us with deep thanks to God, the Almighty, for with Him all things are possible.

(Mrs.) AUGUSTE RÄKER, Bielefeld, Germany.

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For many years previous to taking up the study of Christian Science I had been searching the Bible, desiring to know God, as I was sadly in need of physical and mental healing. While I derived some comfort from the Bible I did not understand it enough to overcome discordant conditions. The first proof I had of the healing efficacy of Christian Science followed my reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My little girl no longer complained of stomach trouble, which she had had from early childhood, having often been sent home from school on account of feeling too ill to study. This was eight years ago and she has not been troubled with it since.

My little boy was healed of a sore throat, headache, and fever in one day with the help of a practitioner, and of

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mumps in two days. He once fell, hurting his knee so badly that the bone projected. He was in great pain and could not move his leg or straighten it out. I told him that God could heal him perfectly and asked him to repeat the "scientific statement of being" from Science and Health (p. 468) as he had been taught in the Christian Science Sunday school. He did this and soon closed his eyes as if asleep. I treated him according to my understanding of Christian Science and after about half an hour heard a snap. The child asked if I heard it, saying that it was his knee. He then tried and to his delight he could straighten the leg. This was at six o'clock in the evening. The next afternoon we took a long walk and forgot all about the knee. I certainly am grateful for that beautiful healing. My oldest boy burned his foot badly on a very hot radiator. He asked me to help him to know the truth, which I did. It was morning when this occurred and by afternoon almost all the pain was gone, so that he could put on his shoe. I gave him another treatment, and he felt no discomfort after that.

Not long ago I got up in the morning with a headache and all the symptoms of a cold. While performing my household duties I kept growing worse, so I read a little while from Science and Health and mentally denied the whole thing, knowing that Love can heal instantly, for it is the only power. In about twenty minutes I again took up my duties, and although the symptoms seemed again to manifest themselves, instantly I declared the truth and was perfectly healed in that very same hour. I surely was very happy for this healing, as it proved to me that "the word of God is quick, and powerful."

It has been proved to us that Truth can help an animal as well as a person. I am more than grateful for all that Science has done for me and mine. My husband's work is out of town most of the time, and it is the greatest pleasure for him to attend the meetings wherever he is. Science also helps him in his daily work. We are grateful that Mrs. Eddy discovered this beautiful truth and gave it to all mankind to save them from sin, sickness, and death. I desire to "put off the old man with his deeds" and "put on the new man."

(Mrs.) ANNA KOLAS, Milwaukee, Wis.

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Like another writer whose testimony I have just read in the *Sentinel*, I have been realizing lately how much I have been helped by the testimonies in this periodical and how the least I can do, in gratitude, is to add my own. Christian Science has brought innumerable benefits into my life. Amongst other things, I have been healed of a chronic knee trouble, of almost constant headaches and stomach disorder, of train sickness, of a fear of colds and sore throat, of a fear of chilblains which used to come in a particularly malignant form, of toothache, and of many other small physical troubles. On one occasion a sprained ankle, caused by a fall when climbing in the mountains, was very quickly healed through a persistent application of the truth and without the difficulty becoming known to anyone else in the climbing party. Christian Science has been of untold help to me in my daily teaching work, replacing a feeling of strain with the sense of an abundant supply of right ideas, always present and entirely practical. In connection with my work I should like to say how grateful I am for *The Christian Science Monitor*. To it I owe the awakening to a joy in world news undreamed of before.

I owe much to all of Mrs. Eddy's writings with which I have become familiar, and also owe a big debt of gratitude for the Christian Science hymns, which have been constant friends in times of need, and which have enabled me to overcome a great fear of the dark and a fear of going about in crowded streets. These are only some of the ways in which Christian Science has helped me, and I very gladly tell of them in the hope that they will help others as they have helped me to realize how constant are the encouraging proofs for each one of us that Christian Science heals and has been healing continuously ever since it first found an entry into our lives.—(Miss) MILDRED E. WILSON, Hampstead, London, England.

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For eleven years I suffered from a nervous illness which caused great mental depression, making life well-nigh unbearable. The best medical skill proved of no avail, and for a time I resisted the efforts of friends to induce me to try Christian Science. At last, while going back and forth to a practitioner to tell about my nephew, to whom he was giving absent treatment, I found the depression was gradually lessening. I got "Science and Health with Key to the Scriptures" by Mrs. Eddy and studied it, and very soon the sense of depression entirely disappeared. Since then I have been a perfectly healthy, happy woman. I can never adequately express my gratitude to the kindly practitioner who has so patiently helped me, and to other Christian Science friends. When Christian Science rescued me I was mentally, physically, and financially at a very low ebb; now I am free.

(Mrs.) ISABELLA MURRAY, Edinburgh, Scotland.

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It is seven years now since Christian Science found me through some of its literature which a friend gave to me. I took up the study of it not for physical healing, but for love of the truth it teaches us of our relation to God. I can understand Mrs. Eddy's beautiful statement in the Preface to our textbook, "Science and Health with Key to the Scriptures" (p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings." There have been many physical and mental healings. Stomach disorder, skin disease, resentment, expectation of colds and throat trouble with change of weather or season, have all been overcome in Christian Science.

Of the many blessings received, I am most grateful for the spiritual uplift and for the realization that God, divine Mind, is the source of supply. I can say with the psalmist that His truth is my "shield and buckler."

(Miss) ROSA B. MACK, Haddenfield, N. J.

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From 1910 to 1915 Christian Science healings were three times brought to my attention without interesting me. Brought up to believe that there is less danger of hypocrisy outside of churches than in them, I was skeptical of religion's value. I knew nothing of the Bible, and when through Christian Science I learned of Jesus' works I was astonished. However, I had always been firmly convinced of the existence and goodness of God.

I had never been able to breathe freely, and early in 1914 this condition became distressing. A physician increased my fear by saying that I was in danger not only of losing my sense of smell, but of losing my nose as well. From then until 1915 I was under a doctor's care; nevertheless, I grew worse. I had colds and grippe continually, and was away from work six weeks on account of influenza and pleurisy. Finally faith in material remedies was lost. The thought of Christian Science constantly recurring, I decided to try it. With relief I discarded all material means and began reading Science and Health on January 1, 1915. Then

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I had several treatments for my nose, and though this healing was slow, I now breathe with perfect freedom and my sense of smell is unusually acute. Colds and attacks of grippe were healed, and as my understanding grew, they became less frequent, until now I have been practically free from them for some time. In 1918 an attack of influenza was overcome and there have been no ill effects.

I have been healed not only of physical ailments, but to a great extent of self-consciousness, pride, and a desire to domineer. I have also had much help in business. Through Christian Science a difficult examination was taken without nervousness or fear, and I know that it was only possible for me to do my best because of this freedom. I passed highest among some fifty applicants, while in a similar examination taken in a lower grade before I knew of Christian Science, I barely passed. Again, a dangerous, ice-covered mountain trail was traveled without mishap and I was enabled by a realization of Truth, and consequent freedom from fear, to enjoy the trip. This brought an appreciation of what I owe for the ever availability of Truth.

To say that I am thankful for these blessings is small return for what I have received. I am grateful for the church activities and the periodicals, and appreciate the leavening influence of *The Christian Science Monitor*. Daily I see evidences of the change of thought that is being wrought by Christian Science, and feel, as Clara Barton said, that "Mrs. Eddy should have the respect, admiration, and love of the whole nation, for she is its greatest woman."

(Miss) Flora E. Fromm, Glendale, Calif.

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I desire to express through our periodicals my thankfulness to God and gratitude to our dear Leader for many healings through Christian Science. For years I had been troubled with a bowel disorder and had been taking medicine continually with only temporary relief. I also had hemorrhoids, rheumatism, and heart disease; and my eyes troubled me so that I could only read a few minutes at a time. Tobacco had been used habitually for over twenty-two years, and liquor more or less. I also had a very disagreeable temper. All these diseases and faults have been completely overcome through my study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. What more positive proof need one wish that this wonderful book proclaims the Comforter which has come as promised by Christ Jesus, our Master?

For all these healings I am indeed truly grateful, but my greatest joy is in the spiritual uplift which I have experienced. One of the many blessings received since becoming interested in Christian Science was my admission to membership in The Mother Church in 1917. I am also thankful to those loving Christian Scientists who have so kindly helped me along the way. My desire is always to be loving, obedient, and guided by divine wisdom that I may reflect more of that Mind "which was also in Christ Jesus."

Estes I. Griffin, Derry, N. H.

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So much good has come to me since beginning the study of Christian Science that I wish to acknowledge through the *Sentinel* some of the blessings received. It is now nearly fourteen years since I first felt its beneficent influence. During much of this time I have had many doubts and fears and many struggles, and if it had not been for the help received from my Scientist friends I do not believe I should be here to-day.

I had never known a well and happy day before turning to Christian Science. Sick headaches and bowel disorder had troubled me since childhood. About fifteen years ago I had an operation for chronic appendicitis. The doctor assured us that if I survived the operation all my former troubles would disappear, but they did not; neither did change of climate help me much, if any. While in the West, however, I found Christian Science and was helped by reading Science and Health. The first Wednesday evening meeting was a revelation to me. I drank in so much of the truth and was so assured of God's loving-kindness to mankind that for almost a year sickness was a stranger to me. Then I began to drift. My relatives and friends knew nothing of this religion and thought themselves opposed to its teaching. I began to wonder if they were right and whether my health would have been regained if Christian Science had not come into my life. I know now that it would not. The former ailments all returned in more aggravated form and many other ills were added. Doctors frankly told me medicine could only relieve me for a time. I tried to read the Science literature but could not help myself as at first, so asked for Christian Science treatment and was again healed.

We have been on a farm here in the South for seven years and away from Scientists, and I again thought I would have to give up—that Christian Science could not help one so far from church or friends. It took me four years to learn that I was once more mistaken. I was very miserable—my left arm was almost useless; but I knew that if God could not heal me there was no help for me, and began to ask more earnestly for guidance from above. For myself I did not care so much but I wanted to live for the sake of my little daughter, then only seven years of age. For about three years now I have been wonderfully blessed with health and strength. If this testimony will help another wanderer to know that God truly is our refuge and strength and "a very present help in trouble," I shall be very glad.

My little daughter has been wonderfully helped. Coughs and colds have been overcome, sometimes instantaneously. I have often been strengthened by her faith and trust. Last winter she was wonderfully sustained during an attack of mumps, and since then her father has become interested in Christian Science and says he thinks it a fine religion.

I am thankful to have learned to acknowledge God in all my ways. I want to follow my Master's lead, walk in his footsteps, and work in his vineyard,—to help others as I have been helped. Words fail to express my gratitude for Christian Science, and to Mrs. Eddy for giving to the world Science and Health. I found help in its pages when all other means had failed.—(Mrs.) Hilda Anderson, Wrenton, Ark.

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It is about twenty-three years since Christian Science was brought to my attention, at a time when I seemed to be in the world without hope and without God. I was suffering from tubercular disease in the last stages. Physicians and change of climate had alike failed to help me. Finally the doctor said there was no chance for me to get better, and advised me not to take any more medicine, but to drink whisky as it would keep me alive as long as anything else. I followed this advice for nearly a year, and it was then that Christian Science found me.

At that time Christian Science was very little known in my neighborhood, but I attended services in a private house and shall never forget those dear people. The service was all strange to me, but they told me what Science was; and a ray of hope sprang up in me. They lent me a copy of "Science and Health with Key to the Scriptures" by Mrs.

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Eddy, and I started to study it, with the result that I steadily grew better from that time. I was finally thoroughly healed by studying this book, and have remained so ever since. I was perfectly healed of the tobacco and liquor habits as well. I did not quit them, they quit me; and I have had no desire to smoke or drink since, for which I am truly grateful. Christian Science has been our only physician during these years, my wife and daughter also trusting all to Truth, for which we are very thankful to God and grateful to our beloved Leader, Mrs. Eddy.

SIMEON COLL, Ridgetown, Ontario, Canada.

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Four years ago I took up the study of Christian Science to learn a better way to live, as I was greatly dissatisfied with the world in general. I turned to it at this particular time because at a Wednesday evening meeting an employer of mine had been instantaneously healed of the liquor habit of long standing, and shortly afterwards of the tobacco habit. The wonderful change I saw in him gave me the desire to become a Christian Scientist.

About three weeks after beginning this study I was taken with a severe attack of tonsillitis, a trouble to which I had been subject from childhood. The physician who was called told me the tonsils would have to be removed, as otherwise I would not be able to go through the winter without contracting rheumatism. I wanted to get away from this and realized that if I intended to continue in Christian Science I must try to live up to its rules or at least put into practice what little I knew. I therefore did not take the doctor's advice, but continued the study of Christian Science more earnestly than ever. It was a severe winter and I was wet through several times but had no more difficulty with my tonsils.

For this healing and the healing of many other discordant conditions I am grateful. What I am most grateful for, however, is the literature that our dear Leader so wonderfully thought out, that all might share in the activities of this great work no matter where they are. Christian Science is surely the Comforter.

(Mrs.) N. DEAN ANDERSON, Ridgedale, Idaho.

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During childhood I heard something of Christian Science through a friend, and later, at the age of sixteen, was completely healed by it of a physical difficulty which I had had since birth. Several physicians had treated me for this trouble, but with no results whatever. About five years later I was afflicted with neuritis in my hands, and as I am a professional pianist it was of course a great hindrance to me in my work. For some time I rested, thinking that by so doing I would be relieved of the trouble; however, after spending some time in the country and at the seashore, as the condition remained unchanged I sought Christian Science treatment and was healed in a very few months.

I studied Christian Science several years and experienced many beautiful healings, before it occurred to me that I was valuing Christian Science more particularly for the help it gave me in my professional work, and also for its physical benefits. I then began to realize how much it had meant to me mentally, morally, and spiritually, and now, although truly grateful for every physical healing, I am still more grateful for the spiritual enlightenment which I have received. Words are inadequate to describe the peace and harmony which have come to me during the past year. It is my greatest desire to be worthy of membership in the Christian Science church, and to let my life attest my sincerity. I am indeed thankful to God, the giver of all good, and to Christ Jesus, the Way-shower. I am also very grateful to our dear Leader, Mrs. Eddy, for "Science and Health with Key to the Scriptures" and her other writings, which have made the Bible an understandable book. I realize that, were it not for her wonderful unselfishness and steadfastness, we would not have Christian Science.

(Miss) BEATRICE HOLBROOK, Everett, Mass.

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I have been wonderfully healed through Christian Science. My first experience was an instantaneous healing of an abnormal growth, from which I had suffered for years. I had been operated on about a year and a half before, but the condition only seemed to become aggravated. I had my first Christian Science treatment late one afternoon, and got up well the next morning. It is now over five years since this healing. I have also been healed of stomach trouble in an acute form, blood poisoning, a condition of the eyes which was supposed to have been inherited, burns, cuts, colds, and many other ailments, all of which have yielded quickly and permanently. I am truly grateful for the physical healings, but much more so for the giving way of many faults of character, such as resentment, hatred, anger, self-will, and a sense of injustice.

Words are inadequate to express what Christian Science is to me, and I am grateful to our beloved Leader, Mrs. Eddy, for giving to us a clearer realization of what God is, a better understanding of Christ Jesus, and of man in God's image. I could not close without expressing my gratitude for the Christian Science periodicals, which are to me "beacon-lights along the shores of erudition" (No and Yes, p. 2).—(Mrs.) CATHERINE BECKMAN, Holland, Mich.

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I know it is not right to withhold any longer an expression of my gratitude for Christian Science, which helps and uplifts me each day if I apply myself honestly to its study. My children, aged eleven and six, have never tasted medicine and Science has certainly proved a preventive as much as a curative for them. The weekly Lesson-Sermons and all the Christian Science literature are a veritable tower of strength. We have no church organization, but I am trying to know better that "Church" really is, as Mrs. Eddy states in Science and Health (p. 583), "the structure of Truth and Love." Christian Science has destroyed my fear of storms, and I am learning to know that envy, hatred, and jealousy are no part of the real man.

I am grateful for class instruction, also for membership in The Mother Church.

(Mrs.) CADUS WOODBURN, Colfax, Ind.

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[Written for the *Sentinel*]

O Love Divine

H. M. CALDWELL

O LOVE divine, with humble heart,
I pray for grace to know Thy will,
So I may learn to do my part
And love the place I am to fill.

O may I ever turn to Thee,
In joy or sorrow, loss or gain,
And pray for light Thy Truth to see,
Which frees me from the senses' pain.

O Love divine, I really know
That where I am, on land or sea,
Thy Truth is there the way to show,
If I but only turn to Thee.

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Signs of the Times

[*Los Angeles* (Calif.) *Times*]

At a conference of clergymen and laymen, representing the principal churches of Los Angeles, held yesterday [Dec. 2] at the Y. M. C. A., resolutions were adopted urging the formation here of a Christian League of Healing. More than two hundred prominent pastors and members of churches attended the meeting. All of the speakers expressed the belief that the time had come for the church to undertake the study of the application of Biblical healing. The conference adopted resolutions which stated:—

"Whereas, we, as a conference of ministers and laymen assembled here, feel that healing is taught in God's Word and that it is possible to utilize these teachings in a very definite and helpful way; now,

"Resolved, that we encourage a study of the subject of healing in all practical and helpful ways and urge all who are interested to make as thorough a study of the subject as possible from a Biblical, physiological, scientific, and common sense standpoint and thus learn how to help and to heal themselves and to help others; and,

"Resolved, that we encourage the organization of a Christian League of Healing with duly elected officers, who shall arrange for a meeting in which healing in the churches shall be presented by different speakers and studies on the subject of healing shall be encouraged; and,

"Resolved, that we recommend that classes for the study of healing be organized to help and to heal the people and also to train persons to help disseminate Biblical, scientific, and common sense methods which can be practiced to establish health, and to recover it, when lost."

[Rev. John A. Rice, D. D., in *Zion's Herald*]

The church has come to be an institution that must be kept going. This raises the question whether the prophet or the cautious diplomat is to be most in demand. Will those who pay the bills expect to dictate the sermon? Can a preacher give the whole message of Jesus and get by? Will the church line up on the human side of things in every contest, no matter how great the pressure from capital or labor? Can a man be expected to support an institution that puts his commercial and industrial ideal out of business?

Whenever the dollar dictates the sermon, directly or indirectly, away goes the gospel of Jesus Christ; away goes the prophet; away goes the church as a spiritual force. Whenever we cannot stand for the whole truth applied to every human relationship, though it involve, as it will, a complete revolution in many of our cherished enterprises and established methods, we shall cease to stand at all before the best thinking of our day. In the last analysis every question that affects human welfare is a religious question, and will never be settled till it is settled by the Sermon on the Mount.

[*Rocky Mountain News*, Denver, Colo.]

At a conference of Episcopal clergymen in Boston recently for the purpose of considering the nation-wide evangelization plans of the church, Bishop Lawrence told those present that spirituality is one of the crying needs of the times and that there is a hungering for religion.

Spirituality is a need at all times, perhaps not more now than at any other period. Not every man, harassed with the affairs of the day and confronted on all sides by the profiteering of his fellow citizens in the necessities of life, can see with the bishop's eyes and detect a hunger for religion. Yet there are many signs that such yearning exists. For that matter, such signs are never hidden from observers who know their fellow beings well. Because a man is seemingly absorbed in his business or profession, or because he freely discusses every subject but religion, it does not follow that his mind never dwells on the subject.

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Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U.S.A.

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Announcements

From The Christian Science Publishing Society

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WISH to express my gratitude for the Christian Science periodicals. Last December we had a problem to meet when sending in our subscription to THE CHRISTIAN SCIENCE MONITOR. It seemed quite a task to be able to send the nine dollars at that time but we are more than grateful now after a year of blessings. Through reading the MONITOR and other Christian Science periodicals, my mother, who is seventy, was able to lay aside glasses which she had worn for over fifteen years. The MONITOR has some wonderful articles about musicians, and as I am interested in the violin that means a lot to me and to my sister, who is also interested in the piano. It would take a very long letter to tell of all the blessings received in the past year. My brother who is connected with the Coast Guard Service and has traveled quite a bit in the last fifteen years, although not interested in Christian Science, says the MONITOR is the finest paper he ever read. Again I express my thanks for the periodicals and the many blessings they bring.

I WISH at this time to express my sincere appreciation for these Christian Science publications. For several years they have brought peace and joy into our home, for each number inevitably contains some statement of Truth which brings light to our consciousness. I am especially grateful for THE CHRISTIAN SCIENCE MONITOR. I never fail to enjoy those wonderful, inspiring editorials. The Home Forum page, too, is of great interest to me. The metaphysical article on that page is thoroughly appreciated, while the remainder of the articles on that page fill a distinct need. Some one told me a couple of years ago that the faithful study of this page is the equivalent of a complete course in English in any college, and I find at this time that I have been benefited more than I can express in words. Its high standard of advertising and truthful chronicling of world events—in fact the entire paper, make-up, and policy in general—has become a necessity in my daily life.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Boston, March 6, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MARCH 6, 1920 NUMBER 27

The Gates of Jerusalem

S. ELLA SHELHAMER

IN the book of Revelation, following a vivid description of the twelve gates of Jerusalem, we read, "And the gates of it shall not be shut at all by day: for there shall be no night there." In the Glossary to "Science and Health with Key to the Scriptures" (p. 584) Mrs. Eddy defines day as "the irradiance of Life; light, the spiritual idea of Truth and Love." It is obvious from this that they who would enter the gates of the holy city must become imbued with the light of divine Science, their thought cleansed from the darkness of error or material sense. The separate gate for each of the twelve tribes of Israel surely prefigures the individuality of God's ideas and shows that the approach to the Holy of Holies is by way of individual demonstration. Therefore the incident which marks a milestone in spiritual progress for one person may not constitute the same for another, though the metaphysical reasoning accompanying such an experience may be helpful.

We may not be called upon as was Moses to turn aside to behold the bush which "burned with fire," but we may hear the voice of God saying, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Nor may we be commanded as was Elijah the prophet, to "go forth, and stand upon the mount before the Lord;" but all who will are privileged to listen to the "still small voice."

It may be helpful in this connection to relate an experience which proved far-reaching in the early practice of one Christian Scientist. On being called to the home of a young and afflicted mother, it was seen that the first imperative need was to care for the wants of some small children and to bring order out of disorder in the home; for it was not possible to give a quiet treatment under the existing conditions. No other hands were available for this work, so the task was undertaken. At first a sense of repugnance at the nature and magnitude of the work was almost overwhelming, and a little whisper crept into thought that such work was not to be included in the practice of Christian Science; moreover, was it not at that moment delaying the all-important treatment? This erroneous suggestion was met with a vigorous denial, and a fervent prayer was sent up for help. This prayer took the form of petition, and the silent appeal was, "Father, help me to do Thy work in Thy way." At times all that could be retained in thought above the sound of weeping children and the stress of work was the latter part of the sentence, "Thy work in Thy way." This lifted thought above disorder and inharmony into communion with divine order and eternal harmony.

Later it was learned that the first desire of the uplifted thought of the mother of the little ones had been for just that order, cleanliness, and beauty which were actually made manifest in the humble home. Thus it was learned that willingness and a fervent desire to be divinely guided is a most efficacious mode of helping.

On page 9 of her book "Rudimental Divine Science" Mrs. Eddy writes, "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases." Paul in his letter to the Corinthians writes, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

May it not be possible that some blessed opportunity to enter the gates of Jerusalem has been lost to us because of questioning and revolt at the nature of the prescribed work? Though the difficulty seems formidable and the task lowly or irksome, divine Love waits to smooth the rough places and to glorify the homely task, if we be willing and obedient, thus enabling us through an exalted sense to turn with renewed vigor to the call of duty. Whether in church or office, in the home or by the wayside, there is the call to service for each and every one of us, and Love is there to point the way and appoint the task. To labor in the Master's vineyard should be the aspiration of every Christian Scientist, but to outline the relative importance of work is to hinder demonstration. The time to work is now; the way to work is as God directs, and the place to work is usually just where we are.

It is not enough that we are regular attendants at the church services; it is not enough that we daily study the Lesson-Sermon; nor is it enough that we subscribe for our periodicals and read them. There is the trumpet call throughout the world to-day for higher effort along every line of endeavor, and particularly to the Christian Scientist. There is disease to be healed, sin to be overcome, and death to be conquered. The world is asleep in materiality, and it is our task to awaken it out of sleep. This may not be done by waiting for others to bear the burden of the day; we should know that the consciousness imbued with Love and Truth can no more resist reflecting healing than can the sun cease radiating light. Christian Scientists should therefore be loyal, steadfast, devoted, self-sacrificing followers of the Christ as was their Leader; so may they "enter into his gates with thanksgiving, and into his courts with praise."

The House Built Without Hands

CASSIUS M. CAUGHEY

WHEN one first takes up earnestly the study of Christian Science, turning to divine Love only after having exhausted all known material methods in an endeavor to regain physical health, to overcome an enslaving appetite or a besetting sin,—in other words, in his endeavor to gain spirituality, his experiences will be somewhat analogous to those encountered in the erection of a material building. Several preliminary steps must be taken before starting such erection, one of the most important of which is the clearing off of the building site. There are often old struc-

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tures to be razed or moved, trees to be cut down, stumps to be taken out, and rubbish to be hauled away before the excavation can be started. The one in charge is careful to perform this important part of the work thoroughly in order that his men may not be inconvenienced or hindered in carrying out the contract. Time is usually an important factor in building work, and unnecessary delays must be avoided. If a contractor should neglect to remove useless and worthless material that might impede his progress and thus preclude the possibility of rapid and efficient work, he would be considered deficient in judgment.

In like manner the young student will find that pride, prejudice, and preconceived notions about God, man, and the universe,—the belief that God is the author of aught but good, that man is both matter and mind, that salvation is for a future world only, and other popular misconceptions of these vital subjects,—are only so much mental rubbish that must be cleared out of consciousness in order to have real progress attainable.

The excavation for walls and footings will offer varying degrees of difficulty, depending largely on the nature of the soil and the season of the year. The work must be started on a firm foundation, however, and at the proper depth below the surface of the ground, as planned and specified by the architect. No two students of Christian Science ever have exactly the same experience in their efforts to overcome "the world, the flesh, and the devil." Each one approaches the problem from a little different angle. The different mental soils will require different modes of attack. One person may have many instantaneous healings; another's demonstrations may seem to be slow and protracted. The contractor does not become discouraged simply because he encounters hard, compact earth in his excavation. With patience and humility the earnest student will dig deep into the filled ground of worldly wisdom, uncover the rocks and boulders of hatred, lust, hypocrisy, malice, envy, the presence of which he may never before have suspected, and with the sunlight of Truth destroy all "that which defiles, defaces, and dethrones the Christ-image" (Miscellaneous Writings, p. 8) which he should reflect. Resentment, revenge, greed, jealousy, self-love, dishonesty, ingratitude, are among the errors that must be cleared out of one's thinking. This may not all be accomplished at once, but the student will earnestly, persistently, prayerfully attack these impediments to progress, and never relax his efforts until they are removed.

This uncovering, purifying, cleansing, spoken of by the Master as being "born again," and by Paul as the "renewing of your mind," will finally reveal the true foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ," says Paul, and in "Science and Health with Key to the Scriptures" (p. 136) Mrs. Eddy tells us that "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing." This is the rock on which the Christian Scientist will found his life structure; one cannot build without healing, neither can he heal without building. After the foundations and footings are in place, the columns must be erected. Thought turns at once to honesty, temperance, chastity, justice, moral courage, fortitude—what strength is here recorded! For beams and girders, kindness, humility, gentleness, patience, gratitude, faith, will be used; for the floor itself, charity, mercy, forbearance, generosity; and in the words of Isaiah, "Thou shalt call thy walls Salvation, and thy gates Praise."

Error will attempt to deceive the Christian Scientist and to substitute for honesty the all too prevalent business practice of "every man for himself." It would displace temperance with indulgence, moral courage with condonation of evil, gentleness and humility with self-assertiveness and conceit. The injunction of our Leader, Mrs. Eddy (Miscellany, p. 210), "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them," must be obeyed. Then one will be wide awake and alert to every suggestion of error; then every piece of fraudulent material will be detected and condemned before it is incorporated into the building and will at once be removed from the site.

This spiritual house, "whose builder and maker is God," is founded on the "Rock of Ages." It is not built for time only but for eternity, and when the walls of our material structure are thrown down so that "there shall not be left here one stone upon another," our house built without hands will appear and we shall have entered upon that eternal now through whose endless ages Love will sustain and support His own.

What Is Spiritual Uplift?

EDITH J. GUTHRIE

YEARS ago, when the writer was very young in Christian Science, an inquirer once said to her, "When the people at the Christian Science testimony meetings testify as to their healing, they so often say that they are grateful not only for their healing, but even more so for the spiritual uplifting. What is this spiritual uplift?" The answer was, "Why, it must be the fruits of the Spirit,—love, joy, and peace; that is, the spiritual state of consciousness which accompanies the healing in Christian Science." The inquirer said in after years that she never forgot the childlike simplicity of the answer. The Christian Science textbook then became to her as it has to thousands, the "Key to the Scriptures." It set before her an open door; it lifted her thought into expectancy that through the realization—that is, the making real—of the beautiful and good, sin and sickness would become unreal and pass naturally out of human experience.

In the presence of the little children in the Sunday school, the writer has felt a great sense of spiritual uplift,—an uplifting from materiality. They know so little of the world's evil that they are transparencies through which to look up to the Father's face. In considering the Lord's Prayer with them one Sunday, the question was asked, "When we say together, 'Our Father,' what does that mean?" The answer came immediately, "It means we are all brothers and sisters." "What does *that* mean?" was the next question. "It means we all love each other." "And what does *that* mean?" The answer was complete: "It means we are in heaven."

In looking round on their sweet little faces, it could be clearly seen that they were speaking from the standpoint of spiritual intuition and it was a reality to them. As Jesus said, "In heaven their angels do always behold the face of my Father which is in heaven." Ever afterwards the opening words of the Lord's Prayer were more precious. Their spiritual significance had been revealed through the mouth of babes. "Our Father which art in heaven." How beautiful! How complete! When these words are repeated in unison after silent prayer at the services, or when contemplated alone, how thought involuntarily reaches out and embraces all. Our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, gives us a further unfoldment in the spiritual interpretation of the Lord's Prayer (p. 16): "Our Father-Mother God, all-harmonious." In that same class the question was also asked, "And how do we know that this is

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the spiritual interpretation?" "Because," came the quick response, "we can prove it."

An opportunity for realizing this spiritual uplifting and proving the healing power of the Lord's Prayer came to the writer afterwards. When seemingly passing through "the valley of the shadow," when unconscious of all else but a slight sense of the truth, she heard those familiar words repeated over and over again in tones of tenderness and joyous conviction. Their power was felt and strength came to answer, faintly at first, then increasing in power until the final sentence, "For Thine is the kingdom, and the power, and the glory, forever," and its correlative, "For God is infinite, all-power, all Life, Truth, Love, over all, and All;" then looking up she saw that the faces of those bending over her were radiant with love and joy. They were "His little ones," beholding the face of the Father which is in heaven, and thus beholding the face of the Father, they were only conscious of His power and presence, His ability to care for and uplift His child, who is spiritual and forever inseparable from the Father. They were not anxiously watching, nor striving to hold the mortal in life, but were simply rejoicing in the presence of divine Life and Love, and thus the mesmerism of death was broken.

This experience has been a constant source of inspiration to the writer. The way has become brighter and brighter through a greater realization of love and joy in her work for others. She has found that, as the psalmist says, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Overcoming Prejudice

NONA EVELYN FARRAR

IT sometimes seems very discouraging to one who is trying to live in accordance with Christian Science, to have friends or relatives criticize his motives and actions unjustly. We have many, many promises and much instruction showing us how to prove God's tender care, and by being faithful we can overcome any fear of harm resulting from this form of error. On page 6 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Divine Love corrects and governs man." As God, divine Love, is the only governor, we need no person who is believing in a mind apart from God to tell us what we should or should not think and do. If we obey human argument, and should even win the sanction of men, if it is not in accordance with God's government, we shall have to retrace our steps. It is well to be alert and not allow pride or fear to mar our vision. If self-pity should claim to be a reality, we have this loving promise in Matthew: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." The unkind words or actions of others can do us no harm if we refuse to give them power, or to allow pride, self-pity, or fear to govern our thoughts; but, instead, stand steadfastly, knowing the truth under each circumstance and returning love for hate. The truth is, that God created man and that man is loving, truthful, kind, knowing no evil, and certainly not critical or domineering. Whatever error our eyes seem to see and our ears to hear, must be reversed by knowing the truth. What of it, if part or all of our relatives or friends seem to express unkindness about our beloved religion? It is only a mistaken belief; perhaps one which we ourselves have at some time entertained. Can one be a better friend or relative in any other way than by lovingly correcting these beliefs, with actions if not words, and so be our brother's keeper?

We are learning to know God as Father-Mother, who is no respecter of persons; a strong support through every tribulation; a real healer of sorrow, lack, and unhappiness, and a refuge from the ills that come from wrong thinking. In proportion to wrong thinking, will one surely suffer. Correcting and overcoming false beliefs will bring good into one's consciousness. The result of right thinking is activity, kindness, and peace. Then let us meet every error that knocks at the door of our mentality, and correct it with the truth as taught in Christian Science. If we follow in Jesus' footsteps and overcome evil with good, man will be revealed and understood as God's idea.

Consider the Flowers

EDWARD GILBERT

IN many places in the Scriptures, and also in Mrs. Eddy's writings, are references to the flowers and other natural objects, such as rocks, streams, and mountains, as being symbols of spiritual ideas. There is no doubt in the minds of many people, particularly Christian Scientists, that each flower or other natural phenomenon, may teach a lesson of its own when viewed metaphysically, and that time is well spent in learning these lessons.

On two different occasions in the past, the writer was especially helped by considering the flowers, and wishes that all others might share the blessing obtained. On one occasion when there seemed to be some uncertainty as to present and future work, and mortal mind was somewhat depressed and discouraged, a Christian Science reading room was visited, with the hope of getting a clear thought and some inspiration which would lead to more definite action and progress. On the table was a plant of flowering marguerites, and as the writer stood looking at them for a minute or two, the thought came that perhaps there was something to be learned from them. Almost immediately followed the recollection that the marguerites are related to the daisies, and that the daisies and the sunflowers and several others of the same great family of plants are noted for their bright faces, and for their habit of always looking upward. Chaucer has called them the "daye's eye" or "eye of the daye." The student then put the question to himself: What does this mean to me? The answer followed quickly and decisively: Cheerfulness and courage under difficulties, of course. To the regular student of Christian Science it is scarcely necessary to add that the whole mental outlook was changed, and very soon afterwards outward conditions became more definite and satisfactory.

On another occasion, when a difficulty in business was causing some anxiety and the outlook was dark, the writer was leaving home for the office one morning, but stopped on the lawn and stood thinking. Just then a little child who was playing on the grounds came forward holding out something in his hand, and said, "A flower for you," and somehow the emphasis fell on the word "you." In his hand he held a tiny pansy, the last of the season, not larger than the end of one's little finger, but perfect in form and coloring. As the writer stood looking at it, thought was led to remember that another name for pansy is "heartsease." This was sufficient. Again courage and hope took the place of doubt and fear, and the student "went on his way rejoicing." Soon afterwards the difficulty vanished, and the prophecy was confirmed.

Thought has sometimes been directed to the rows of sweet peas which are to be seen in many gardens, and several useful lessons have been gained therefrom. First, they are

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a community flower,—that is, they are very seldom seen growing singly, but always in groups or rows. They are great climbers, and by growing together can help each other up when other support is not available. They are aspiring and never satisfied until they have reached the top of the fence—not for any selfish reason, but in order that the world may be cheered by their beauty and fragrance. The blossoms, too, are worthy of special note. There is not a sharp point or rough edge about them anywhere, but they are absolutely harmless, gentle, and sweet. Their colors are bright and cheerful and yet subdued, not glaring or obtrusive. A delicious fragrance which is present with them always recalls to one the "perfume of gratitude" (Science and Health, p. 367). Who shall say that these beautiful flowers are not with us for some definite purpose of pleasure and profit for all the world? One wishes that men might oftener pattern these wonderful qualities of gentleness, peace, and sweetness, for this would assuredly render the world a better place to live in.

Recently attention has been called to the columbine. The peculiar characteristic of these flowers is that the blossoms are slightly drooped, symbolizing humility in greatness; for although so stately, symmetrical, and beautiful, yet they stand with their heads bowed, as if conscious that their beauty is not of themselves but a gift bestowed for the enjoyment and inspiration of humanity. They remind one of great characters in Bible and other history, in whose meekness lay the secret of their might.

It was Christ Jesus who gave to the world the famous parable: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Instances could be multiplied where our Leader has referred to the flowers as being emblematic of the great virtues known among men. On page 179 of "Miscellaneous Writings" she has written: "These flowers are floral apostles. God does all this through His followers; and He made every flower in Mind before it sprang from the earth: yet we look into matter and the earth to give us these smiles of God!" In "Voices of Spring" in "Miscellaneous Writings" (p. 329) Mrs. Eddy has shown her attitude toward nature and its "moods" generally, and it is well worth while for any student to read this essay and get her idea of symbolism, and how she leads thought onward and upward to God.

Another family of plants which has appealed to the writer is worthy of notice. It is known as the orchid family, the most common variety in temperate climates being the lady's-slipper. These plants and flowers are noted for the oddity of their shapes and colorings, which are, in some specimens, of great beauty and brilliancy. They are to be found in the most unexpected places, and men have searched in the most remote corners of the earth for rare specimens of this wonderful plant. In this there is a parallel in the experience of each individual. Each one is here for some good purpose; each one has his own particular work to do in the carrying out of the divine plan, and in doing service to the world each one will make his own discoveries and apply his God-given understanding in his own God-appointed way. Each must find his orchid, which is the same as saying that each must find his individual work in the world. Each one may exercise his individual talent and so manifest some definite good. Although, as in a search for the orchid, we may find ourselves climbing up the hills of endeavor from the valleys of depression and discouragement; may stumble over the fallen timbers of disappointed hopes, and struggle through the tangled brushwood of conflicting thoughts—human opinions; may pass with fear and trembling over the treacherous bogs into which false human ambitions and desires have led us; still, in the midst of any one of these experiences, we may find our orchid,—some rare gift of divine Mind, some clear and beautiful message which will lead our thought to where it may rest upon the rock of spiritual understanding, which stands at the foot of the mount of spiritual vision. As we ascend higher and higher, discernment becomes clearer and brighter, and consciousness, shaking off the mire and cobwebs of the dream of human experience finally reaches the divine heights of spiritual freedom.

In order to understand the truth of being it would be useless to try to separate the creator from His creation. The students of Christian Science, through the interpretation of the Scriptures by Mary Baker Eddy, the revelator to this age, perceive that something can be learned of the creator through these symbols of His creation, the flowers, and they find therein inspiration for spiritual growth, or progression. In its early stages the plant must be sheltered and protected until it is firmly rooted and strong enough to withstand the storms which assail it. Then follows the bud, which may be compared to the first appearing of truth in the individual consciousness. After that comes the flower, the healing of sickness and sin, and the overcoming of all human errors, the application of the rules of scientific practice, as taught in the Bible and the works of our Leader.

During the period of growth there is always the necessity of weeding, the uprooting and destroying of any other growth which may seem to retard the unfoldment of the perfect flower. This corresponds to the process of self-examination and self-immolation which goes on in the thinking of anyone who is trying to put his understanding of Truth into practice. This clears the ground for spiritual truth, which branches out and blossoms. As one of our hymns has it (Hymnal, p. 13):—

Lord, may Thy truth upon the heart
Now fall and dwell as heav'nly dew,
And flow'rs of grace in freshness start
Where once the weeds of error grew!

A Healed Heart

HELEN LUCILE ARMSTRONG

LITERATURE has woven a romantic glamour about sorrow, and theology has placed a premium upon it. God Himself is named as its source. The thirty-fourth psalm contains a verse which is often quoted as a proof of God's sanction of grief and suffering: "The Lord is nigh unto them that are of a broken heart." Christian Science is the gospel of true joy. On page 304 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death." In the Glossary of the same book we find this definition of heart (p. 587): "Mortal feelings, motives, affections, joys, and sorrows." As the clouds veil the sun, so selfish sorrows hide the radiance of divine Love. As the breaking of the mists reveals the light behind them, so the giving up of self-seeking, material hopes, and human planning makes known the ever nearness of our God. This is the true broken-heartedness that brings us nigh to Him. It may come in some hour of woe, but the mere experience of suffering will not alone and of itself bring us nearer to spirituality. If this were true, has there not been enough

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misery in the world to have ushered in heaven long since? It can only teach the frailty of mortal, material foundations for happiness.

The Father does not choose "seasons of distress and grief" to visit His children. He ever abides with us, and by seeking our happiness in Him, such "seasons" are expelled from our experience. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth," and "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Dear one who mournest, where was thy joy, thy hope? In God? Surely not, else it could not have failed thee. Dry thy tears and rely on Him for all thy good, for He is good itself. Nothing that is real was ever lost nor can it be. Leave to His care that which thou seemest to have lost, or which seemeth to be withheld from thee, and bend thy ceaseless effort to learn of Him.

Cross and Crown

ELIZABETH W. HIGMAN

JESUS said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In this instruction he plainly says it is impossible to follow Christ unless we first deny or contradict the evidence of the personal senses. Is it a cross always to deny these senses? It seems to be so at this stage of our progress, but it is not half so hard as not to deny the false evidence; that is, to let it go unchallenged, for later it will have to be destroyed and it will be more difficult and possibly will have caused suffering and sorrow in the meantime.

Are we familiar with the metaphysical meaning of the emblem of Christian Science, the cross and crown? They must have for us a profound meaning and must be understood aright before they can be demonstrated in our lives. Mrs. Eddy, in "Science and Health with Key to the Scriptures" on page 574 says in this connection, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

Paul said, "Be not overcome of evil, but overcome evil with good." This is the scientific method of crowning every cross. It encourages and inspires one to remember that every cross, every trial, can and must be crowned. When we strive to crown every cross by overcoming, we are learning the meaning of the cross and crown which adorns all the works of our Leader, our lives will be transformed and adorned with greater humility and love, and we shall be known of all men as genuine Christian Scientists.

[Written for the *Sentinel*]

The Comforter

AMBROSE W. HAYTER

THERE is a peace that passeth understanding;
There is a Love that healeth all our fears;
There is a joy that's far above, transcending
The dreams and hopes of all our mortal years.

There is a living way for grief's redeeming;
There is a Life that quickens us anew,
And bids us hope, and lifts above the seeming
Shadows of the past and present view.

Now these are yours and mine, dear friend and brother;
We've suffered maybe in the selfsame strife.
Then lift your eyes; the Comforter's none other
Than Love who speaks: I am the Truth, the Life.

Selected Articles

["Man's Spiritual Individuality"—*The Christian Science Monitor*, Boston, U. S. A., Dec. 17, 1919]

The average human being lives so entirely within the scope of the material senses that the subject of man's spiritual individuality receives scant attention. If he thinks of it at all, it is usually to picture it as a finite personality to be sublimated by death. The possibility of exchanging, or putting off, material selfhood for spiritual individuality dawns upon consciousness only as existence is viewed from the standpoint of divine Science, which reveals man's true selfhood as an idea in Principle, and teaches the way to demonstrate it. Material sense, being the supposed intelligence of a carnal mind opposed to Spirit, will not and cannot aid a man in finding his true selfhood, for it is the business of material sense to keep the human being befogged in materiality and separated, in belief, from Spirit.

Only through spiritual sense are the realities of being discerned, and any man at any time may have recourse to spiritual sense through which to grasp eternal facts; for spiritual sense, being the intelligence of man in the likeness of God, is ever present and available. "Absorbed in material selfhood," Mrs. Eddy explains in "Science and Health with Key to the Scriptures" (p. 91), "we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses." It has been the belief in matter as a reality, and consequently in a material selfhood, that has moved the Cains from the beginning to murder the Abels and other Cains. To love another as one's self is a sanity that comes to a man only when he discovers and demonstrates his true individuality as a son of God; for in that discovery he finds that what is true of his own individuality is true also of every other individuality. He has found the divine Principle through which the good of one becomes the good of all. He loves the true individuality of others enough to strive to see it as the only reality, even in the midst of trying human circumstances, because he has first seen his own spiritual individuality as a son of God and loves its beauty and perfection sufficiently to consecrate his endeavors to the demonstration of it, to a realization which excludes the admission of evil anywhere. It was this knowledge of his true selfhood that inspired and enabled Jesus the Christ to devote himself to the service of good and the consequent overcoming of evil. "I know whence I came, and whither I go," he told the materialists; "but ye cannot tell whence I come, and whither I go. Ye judge after the flesh."

To the man who is engrossed in materiality, and perhaps as a result is suffering from all manner of discords, the declaration that man is really and only spiritual may seem visionary. All his physical senses uphold his belief that spiritual being is anything but a present actuality; but it is this physical sense that holds him in the experience of discord. The material senses are ignorant of God and cannot be expected to perceive the reality of Spirit and spiritual harmony. Let a man begin to assert his spiritual individuality, however, and what happens? All the power of omnipotence substantiates his legitimate claim to sonship with God. "The Spirit itself beareth witness with our spirit," Paul declared, "that we are the children of God." Upon even a human sense of life the immediate effect of thus

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claiming man's spiritual birthright is to bring this human sense under the rule of perfection and harmony as the natural state of man, and, therefore, to lessen the tyranny of materiality. "According to Christian Science," Mrs. Eddy writes in "Miscellaneous Writings" (p. 104), "perfection is normal,—not miraculous. Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal. His materiality, clad in a false mentality, wages feeble fight with his individuality,—his physical senses with his spiritual senses. The latter move in God's grooves of Science: the former revolve in their own orbits, and must stand the friction of false selfhood until self-destroyed."

The emergence out of material into spiritual selfhood is a path not strewn with rose petals; it is an advance opposed at every point by all the contending emotions and passions of material sense. If the way seems uninviting because of the certain struggle, and a mortal elects on that account to traverse the broad road of materiality rather than to wage warfare against false selfhood, he will eventually find, just the same, that material selfhood, being unreal, is bound to disappear; and he will find that its disappearance through temporary indulgence, resultant suffering, and final self-destruction, is a bitterness incomparably greater than the earlier struggle to conquer materiality through the voluntary and intelligently persistent endeavor to obey divine Principle. In his submission to materiality, a man has no remedy for his difficulties, but greater potions of materiality. The man who is struggling to obey divine Principle knows that he cannot conquer false selfhood without divine aid, and so, in his effort to overcome it, he throws himself more unreservedly upon Principle, gains a better understanding of it, and therefore approaches, even in his struggle, nearer to his true individuality as a son of God.

In the recognition and demonstration of spiritual individuality as a reflection of God, the law of perfection is brought to bear upon every conceivable human affair and situation. Evil in one's self or in another is to be denied reality, because it manifests an unreal carnal mind. It must be viewed in this way for the reason that, in his practice of the Science of Mind, which establishes the perfection of spiritual man, a man cannot consistently in any way attribute power or identity to evil; for by so doing he holds within his own consciousness something contrary and obstructive to his own spiritual individuality. In proportion as thought is held to this perfect rule, evil will lose its seeming power and identification, and the essence of brotherhood, which is simply the unity of spiritual individuality, will be demonstrated. In Miscellany (p. 160) Mrs. Eddy writes, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

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[Samuel J. Macdonald in *Passaic* (N. J.) *News*]

In a recent issue there appears an article by a clergyman under the caption, "The Facts of Life." After pointing out the turmoil and restlessness of the world to-day, our friend naturally and justly draws the conclusion that the price for this condition must be paid, and proceeds to say, "The growth of Christian Science is eloquent testimony to the price being paid."

It is not entirely clear that our friend intended this as a tribute to the efficacy of Christian Science as a remedy for the ills he describes, but the tribute if unintended, is all the more forceful. As a matter of fact, and in very truth, Christian Science is proving itself to constantly increasing thousands to be the refuge from their disquiet and the remedy for their unrest. It is daily and hourly revealing to those who have eyes to see and ears to hear, a practical, effective method of escape from "the heartache and the thousand natural shocks that flesh is heir to." The Master said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and the world has been longing for centuries to accept his loving invitation, but has not known how. It must be admitted that the condition of the Christian world to-day is evidence that the churches have not been making plain and clear the way to accept the Savior's invitation. It has therefore remained for Christian Science to open the way, "make straight in the desert a highway for our God," and "lift up a standard for the people."

On pages 217 and 218 of the textbook of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "The scientific and permanent remedy for fatigue is to learn the power of mind over the body or any illusion of physical weariness, and so destroy this illusion, for matter cannot be weary and heavy-laden. . . . The consciousness of Truth rests us more than hours of repose in unconsciousness." Let any who are world weary seek sincerely for rest and peace, and Christian Science will assuredly satisfy their craving and disquiet. An ever growing army of happy men and women throughout the world are daily testifying to the truthfulness of this promise.

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[Robert G. Steel in *Lansing* (Mich.) *Journal*]

Christian Scientists are pleased to note that the clergyman who criticized their religious beliefs in a sermon as reported in a recent issue, commended the logic by which Christian Science reaches the conclusion that disease and death are errors of mortal mind. The statement of our clerical critic, however, that the premise on which this conclusion is based, namely, that there is no sin, is a fallacy, places him in the unfortunate position of denying the plain teachings of the Bible.

In John's gospel we read that all things were made by God, "and without him was not any thing made that was made." In Genesis we are told that "God saw every thing that he had made, and, behold, it was very good." Therefore sin, if it exists, must have been made by God, and must be good. Now, no one believes that sin is good. Even the sinner knows there is no goodness in sin. It is evident, then, that God could not have made sin, and since God is omnipotent and omnipresent, in reality sin does not exist.

Christian Science does not deny that sin seems to exist. Like all phases of evil, it is a product of a belief in a power separate and apart from and opposed to God. Paul called this supposed power the carnal mind, which he said was "enmity against God," divine Mind. It is this carnal, material, fleshly mind—the supposititious opposite of God—that is called in Christian Science mortal mind. In explaining its origin Jesus said it was "a liar, and the father of it." From it emanates all sin, sickness, discord, and death.

The devil's masterpiece was inducing mankind to believe that these evils originated in God and that they are a necessary part of human existence. According to his own declaration, Christ Jesus came to destroy these works of the devil. This he accomplished through his knowledge of the truth about God, which destroyed the lie of evil. He told his followers that they had but to continue in his word and they would "know the truth," and the truth would make them "free." It is this truth taught and practiced by Jesus in the first century which Christian Science is exemplifying

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to-day in healing sickness, casting out evil, and destroying sin, in strict obedience to the Master's commands.

The sure results of the right understanding of God's allness are summed up by Mrs. Eddy, the Discoverer and Founder of Christian Science, on page 340 of the Christian Science textbook, "Science and Health with Key to the Scriptures," in the following words: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

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[W. Stuart Booth in *Loveland* (Colo.) *Reporter*]

The newspaper announcement of a sermon on "Christian Science and the Bible upon the Doctrine of Sin" was so misleading that in justice to your readers a word of explanation is offered. The basis of Christian Science teaching and practice is Scriptural; namely, that God, good, infinite Spirit, divine Mind, made man in His image and likeness; hence the man of God's creating, the true, eternal man, is good, is spiritual, or divinely mental, for, as the Bible states, "God saw every thing that he had made, and, behold, it was very good." The acceptance of this premise leads to the conclusion that sinning, sick, mortal man is nothing other than a false sense of man, which must be laid off for the spiritual and true, even as Paul indicates in his epistle to the Romans, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The clerical critic of Christian Science would undoubtedly object strenuously if a critic of the Bible were to quote incomplete and detached portions thereof as a basis of criticism; yet this is exactly the method he has adopted in his attack upon Christian Science. On page 475 of "Science and Health with Key to the Scriptures" will be found Mrs. Eddy's words quoted in part by this preacher. The full paragraph is: "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea."

Christian Scientists do not attack the religious beliefs of others; for they are humbly and prayerfully endeavoring to obey Christ Jesus' dual, yet single and inseparable, command to preach the gospel and heal the sick. He gave one unerring test of discipleship when he said, "By their fruits ye shall know them." Christian Science bids its adherents accept this gauge, and enables them to bring forth, to a measurable and encouraging degree, the fruits of healing, which Christ Jesus promised should follow them that believed on or understood him.

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[Edwin C. Buck in *Newport* (N. H.) *Republican Champion*]

In as much as the dictionary states that heresy is "an opinion, or doctrine, subversive of settled beliefs or accepted principles," we will agree with our reverend critic in the statement that Christian Science is heresy. The true state of affairs is stated in the first tenet of our church in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 497), "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Such words as are found in Mark, "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover," are met with no sophistry, but interpreted to mean exactly what is there stated. Is there any reason to be found anywhere within the covers of the Good Book why the words, "And the prayer of faith shall save the sick, and the Lord shall raise him up," should have become a dead issue, while the statement, "And if he have committed sins, they shall be forgiven him," is an ever active text?

This making again "lively stones" of those passages of the Bible which have fallen into disuse, but were practiced by the early church, until about 300 A. D., has aroused a furor in the religious world. Christian people had considered it necessary to explain those passages of the Bible relating to physical healing by explaining them away, owing to the lack of enough spiritual understanding on the part of the followers of the churches to do the works which Jesus expressly stated Christians should do. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

The firm stand taken by Christian Scientists for the omnipotence and omnipresence of God, and the signs which must inevitably follow this stand,—the healing of the sick, the sensual, and the sinner,—account for its rapid growth. Within the lapse of a single generation it has encircled the globe. When one sees between four and five thousand people gathered for worship at every service in The Mother Church in Boston, twenty-two churches filled in Greater New York, sixteen in Chicago, and many others in smaller towns, the invariable question is, "Why?"

Herein is found the answer to the theme of our critic's sermon. These people have found the priceless treasure, which he laments as lost, the ever present, living, healing Christ as exposited by the early Christian church; they have found it to be the same to-day as then, as available and efficacious in every need, and as omnipotent and omnipresent to those who "believe on his name."

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Funds of The Mother Church

"Inclosed please find our check for twenty-five dollars, to be used for the Real Estate fund and for The Christian Science Benevolent Association fund. This is sent in loving gratitude for good received in Christian Science."

"Inclosed find a draft for fifty dollars my wife and I are sending as a small token of love and appreciation for what Christian Science has done for us and is doing for the world. You may divide this equally between the Real Estate fund and The Christian Science Benevolent Association fund."

"I am inclosing herewith check for eleven dollars. One dollar is for my per capita tax for the year; the other ten dollars I wish to have placed in The Christian Science Benevolent Association fund, in grateful appreciation of the many blessings we have received through the understanding and demonstration of Christian Science. While in France with the American Expeditionary Forces, the Bible, Science and Health, and the *Quarterly* were my constant companions, and the peace and comfort they afforded at all times are beyond expression. Since I was discharged my wife and I have been wonderfully blessed in every way. The way was opened up for us to engage in a business that is helpful to a great many people, and is enjoyable work too. All that we are and all that we have we owe to Christian Science."

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William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

God's Teaching Gives Wisdom

There used to be finishing schools which professed to bring to completion the entire education of their pupils. If the school taught accomplishments, then the graduates went out into life completely accomplished. Having acquired the information possessed by their teachers, they were supposed to know all that was necessary for an educated person to know; and the expense of schooling was justified since there would be nothing more to learn. With regard to all the schools may it not be said, however, that they have failed to give to scholars the vital truth whereby through the understanding of life itself men become wise? Healing is the evidence of that understanding; but it is only part of the result, for regeneration and sanctification are progressively manifested. Our Leader says in "Miscellaneous Writings" (p. 19): "The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives. He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."

The inhabitants of the world are in peculiar need of the wisdom given by divine teaching to-day, because the voices of false and misleading teachers were never before so noisy or so noisome. The invention of printing, whereby the Bible could be brought to the home of the humble, has been yoked to the service of humanity's belief in both good and evil. Cowper very well stated the case when he said,

> Did Charity prevail, the press would prove
> A vehicle of virtue, truth, and love.

We long for the time when this will be so. To-day by means of printing, Science and Health reaches the world with its healing message; but by the same process of printing, the roaring, raging conflict of embittered human minds, full of hatred, fury, and murder finds utterance. At this hour human beings are being commanded by innumerable voices to learn malice and detestation of others, to learn stealing, and killing, and destroying; while one clear voice invites all men to learn to heal. Mrs. Eddy says (Miscellany, p. 109), "If nineteen hundred years ago Christ taught his followers to heal the sick, he is to-day teaching them the same heavenly lesson. Christ is 'the same yesterday, and to-day, and forever.'"

Paul clearly foresaw the tumults of the "perilous times" that were to come, and he warned Timothy regarding the states of mind which would be manifested. He said that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors," and so on. These self-important persons who are trying to guide others, he said, would be just as hostile to Truth as Jannes and Jambres were hostile to Moses, because depraved in mind and without correct judgment in regard to the faith; and he said that as it had been with these magicians, so it would be with these other men of like minds. They would be detected, and their folly made "manifest unto all men."

Already many self-proclaimed leaders designated by stage names which they had chosen for their sound, as actors do, have strutted in public view and boasted of power to destroy opponents, and then have been swept off their stage like puppets and thrown into the box of oblivion. Indeed, mortal mind has worked out all possible stage effects to convince the world that evil is power. With sulphurous fumes and flames of hatred, with subtle and cruel poisons for mind and body, with rending explosions and insatiable slaughter, it has asserted dominion over mankind; but a wonder has appeared, for men have been turning to God, and finding peace, even saying with the psalmist: "If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Take the simple case of a Scottish singer, known and loved wherever the English language is spoken, whose son was sacrificed. In deathlike darkness of sorrow he turned to God for teaching, and became aware of that truth, that scientific truth which Mrs. Eddy so simply states in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 70), "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." And so comfort and strength came from his knowing both himself and his son from the standpoint of that real life which is God. Tens of thousands have found comfort directly or indirectly through Christian Science, whereby the bitterness of death has been turned away and the fact of spiritual and indestructible life understood. Every one who is taught of God learns the blessed things of Spirit, for God is Spirit. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

One thing we all shall learn eventually,—that Mind is the only teacher. It is often in times of trial, when human aid is futile, that we feel the heavenly aid coming to us gently as the dawn. We are enlightened as to our duty, and the shadows of uncertainty, fear, self-reproach, despair flee away. The writers of the Psalms testify to just such experiences, and every Christian recognizes to some extent the universal truth of what is said in the one hundred and nineteenth Psalm: "Thou through thy commandments hast made me wiser than mine enemies. . . . I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

William P. McKenzie.

Freedom

While men have always desired freedom, few have had the realization of what true liberty implies or of the nature of the bondage from which they long to be delivered. Jesus said, with great simplicity, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," and Paul stated as succinctly, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." In spite of this clear teach-

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ing, which has been proclaimed through more than nineteen centuries, mankind has been very slow to accept the fact that yielding to sin brings the only slavery, and obedience to Truth results in the only freedom.

When the revelation of Christian Science was given to the world, with its fundamental declaration, "God is Mind, and God is infinite; hence all is Mind" (Science and Health, p. 492), the door was opened for our complete entrance into the "liberty of the children of God." The Christian Scientist, having accepted this positive truth as the basis for all his thinking, has entered upon the path to perfect freedom. Henceforth he is without excuse if he does not separate between right and wrong, between good and evil, and thus win the freedom which follows divine thinking. Since God is not only divine Mind but is also infinite good, there is always the necessary consequence that the simple way of deliverance from evil is to think the thoughts of Mind. Because this Mind includes all right thoughts, constitutes all law, expresses itself in all spiritual substance, it may be readily seen that if no consent were given to any other thinking than that based upon and in and of divine Mind, no evil could ever claim to operate.

Mortals only express the error to which they consent. In "Miscellaneous Writings" (p. 83), Mrs. Eddy writes, "No person can accept another's belief, except it be with the consent of his own belief. If the error which knocks at the door of your own thought originated in another's mind, you are a free moral agent to reject or to accept this error; hence, you are the arbiter of your own fate, and sin is the author of sin." Accepting beliefs in evil, mortals consent to their suppositional manifestation in forms of sickness and sin. While this places the responsibility for the acceptance of error where it belongs, it at the same time indicates that the intelligent refusal to consent to such unnecessary slavery is the way of freedom from all that is false and wrong. This shows conclusively that Christian Science is the only safety in this age when error is uncovered in all its most reprehensible forms. With error's efforts to claim for itself all the power of Mind, with its many claims to an intelligence apart from God, indulging itself in all sorts of mesmeric arguments and calling them power, it would walk in secrecy, entering every open mental door.

It must therefore be an absolute necessity that each one shall have the ability to discern whether the thought which knocks at his door originates in God or devil,—whether it belongs to divine Mind or whether it is of the illusive, deceptive nature of dreams and so belongs only to the lie of a mind apart from God, which is carnality—no mind. It makes no difference whether the false thinking is a lie of so-called universal thinking, a temperamental belief, or an intentional effort of mesmerism,—wherever it may claim to have originated,—it is all equally futile and powerless if the individual at whose door it seeks entrance is panoplied about with the armor of spiritual understanding, which knows that if the thought does not come from God it is without entity, power, activity, presence, or law. In Science and Health (p. 234), Mrs. Eddy tells us: "Evil thoughts and aims reach no farther and do no more harm than one's belief permits. Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence."

One may say: It is all very well to tell me that I am perfectly safe if I think only God's thoughts, but how am I always to know when the thoughts which present themselves are from God and when they are not? This involves the acceptance of and obedience to the teachings of Christian Science. It means that one must study so earnestly, pray so continually, cling so steadfastly to and put in practice so completely all of good he discerns to-day that more of good will unfold to-morrow,—and so on, until the perfect understanding of the one Mind shall have been won and entire freedom from all sin shall have been demonstrated. On the way to this final triumph, there is the glorious fact that divine Mind is so potent that the one, dwelling with even the least thought of this Mind, will always find himself protected and directed, guarded and guided, so that it may indeed be said of him: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

To consent, then, to any other thinking than that which comes from God, good, is to submit to all that is limiting, tormenting, torturing; to all that is sinful and finally destructive; yes, to the only slavery there can ever claim to be. While on the other hand, as the Christian Scientist keeps his thinking continually active, in and of and for good, he is necessarily buttressed about with an impregnable armor which the shafts of error, although they may assail, can never penetrate. Then, always to know and obey God, divine Mind, *is* perfect freedom.

ELLA W. HOAG.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

NEW YORK, N. Y.—On Thanksgiving Day [Nov. 27] Eighth Church of Christ, Scientist, held its first service on its own property, at 103 East Seventy-seventh Street. The auditorium was filled. The Sunday school now occupies the building at No. 105, next door to the church. December 1 the reading room, too, will be located at this address. The lot at 107 East Seventy-seventh Street also has been recently acquired by this church, making a total frontage of seventy-five feet.

On Thanksgiving Day Tenth Church of Christ, Scientist, removed to a new location at 217 West Fifty-seventh Street, where it will hold its services.—*New York American.*

SPRING VALLEY, N. Y.—The Christian Science Society has purchased a building site at the corner of Main Street and Central Avenue.

PORTLAND, ORE.—Completion of an edifice to house Fifth Church of Christ, Scientist, is promised at an early date. Foundations of the church were built in 1916 at the corner of Forty-second Avenue and Sixty-second Street,

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southeast, Mount Scott district, and a temporary roof placed over the basement afforded shelter for the Sunday school. The building will be 70 by 100 feet in dimensions. Plans call for an auditorium with a seating capacity of five hundred. The Sunday school rooms will be on the ground floor.

Portland Journal.

RACINE, WIS.—Two important buildings will be erected in Racine this year. One is the new Christian Science church. The estimated cost of this building, to be located at College Avenue and Ninth Street, is above seventy-five thousand dollars.—*Racine Journal.*

LAKEWOOD, OHIO.—The members of this church, looking to the completion of the superstructure of their building at an early date, have arranged for a building committee.

Lakewood Press.

WAUPUN, WIS.—Christian Science services were held in the Prison Chapel, Sunday morning [Dec. 21].

Waupun Democrat.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

NORTH VANCOUVER, BRITISH COLUMBIA, CANADA (Society).—Ezra W. Palmer, lecturer; introduced by D. R. Tait, who said in part:—

Jesus once said, "They that be whole need not a physician, but they that are sick." For ages the world has been seeking for, and at the present time shows alarming symptoms of the need of the Great Physician, who can not only heal our physical ills but adjust all problems of our daily lives, whether they be those of our own household, of commercial, industrial, or religious contention, or of national, international, or universal strife.

Those who have been privileged to experience something of the beneficial effects of a knowledge of Christian Science know that it is a practical and demonstrable religion, applicable to every need of the human race, and fulfilling in a large degree the command of the Master to go into all the world and preach the gospel, and heal the sick.

The North Shore Press.

MARSHALLTOWN, IOWA (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by E. P. Gale, who said in part:—

Both the Old Testament and the New Testament are replete with promises which are unquestionably so worded as to apply to all mankind in all ages. Millions of Christians have, however, dismissed them as applicable only to a time now past. The Christian Scientist feels that he has in a very substantial and practical way begun to prove these promises, not in any mysterious or erudite way, but by a simple, sincere, whole-hearted acceptance of the Bible teachings.

MARYVILLE, MO. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Ralph W. Eversole, who said in part:—

There is always cherished in the heart of man a hope for better things. To know more of God and of man's relation to Him is the great need of to-day, and man is realizing this to a greater degree than ever before and striving to give it expression in his daily life. Paul tells us that spiritual things must be spiritually discerned, and speaks of the "law of the Spirit of life in Christ Jesus" which makes man "free from the law of sin and death." His concept of Deity was a spiritual one. Christian Science presents this spiritual concept of Deity, and Christian Scientists have found in the demonstration of their religion that this law spiritually understood and rightly applied destroys sin and heals the sick.

LOUISVILLE, KY. (First Church).—John C. Lathrop, lecturer; introduced by Levi N. Savage, who said in part:—

The world is undergoing a great awakening. People are beginning to think more of the deeper things of life. They are asking questions. They are demanding answers that are consistent and convincing. Human beliefs, theories, and doctrines are being called upon to test their strength and are found wanting; indeed, they are found trembling in the balance. Never has humanity been in greater need of an understanding of God than to-day.

Christian Science offers a solution of the vital problems of life, based on a spiritual understanding of the Bible. It is a restatement of the truth taught by Jesus more than nineteen hundred years ago. Christian Scientists are not afraid, because they understand something of the divine Principle which Jesus demonstrated for all mankind, and which is adequate in every hour for every need. This Principle, expounded to our age as the demonstrable truth about God and man, is given to the world in all its completeness, beauty, and simplicity in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, Discoverer and Founder of Christian Science.

NEWARK, N. J. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Mrs. Helen R. MacIntosh, who said in part:—

Christian Science has come at this time because the world is prepared to receive it. Its works prove that it is fulfilling the Scriptural injunction, "Come unto me, all ye that labour and are heavy laden, and I will give you rest,"—rest from believing that fear, sin, sickness, and death are unavoidable. It teaches us how to rest in the activity of right thinking about God and man, which brings healing, mentally and physically.

ELLENSBURG, WASH. (Society).—Frank H. Leonard, lecturer; introduced by A. F. Marsh, who said in part:—

The Bible is the one book that can be relied upon to give the solution to every human problem, but it has been a closed volume to many because of the seeming inability to make practical use of its teachings. Jesus the Christ taught and demonstrated scientific Christianity, and his followers for three centuries did likewise; but finally the ability to

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heal was seemingly lost, and not until that beautiful character, Mary Baker Eddy, gave to the world Christian Science was it rediscovered. We are again turning to the Bible as our textbook of life.—*The Evening Record.*

BOSTON, U. S. A. (Society, Simmons College).—George Shaw Cook, lecturer; introduced by Miss Margaret Nellis, who said in part:—

Many of you, perhaps, may wonder what application Christian Science has to human life and, because we are most concerned with that which directly affects us, particularly to college life. As college students we are seekers of truth. Those of us who have learned something of its teachings, have come to consider Christian Science the most vital truth affecting our lives, and it has proved a potent factor in enabling us to solve the problems which confront us daily in our studies, our friendships, our activities, and in our relations to others. It is our earnest desire to share its message.

GRAND RAPIDS, MICH. (First Church).—Virgil O. Strickler, lecturer; introduced by Frank Vandeven, who said in part:—

Christian Science brings to this age the good tidings that every promise of God is provable here and now, if we are willing to comply with the conditions which He demands. Jesus said, "Seek, and ye shall find;" therefore if we hope to find we must seek. Jesus also said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The Bible records many healings through faith, but Jesus always rebuked a doubter. Did it ever occur to you that to doubt God's promises is to distrust God? On page 495 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "God will heal the sick through man, whenever man is governed by God."

SCHENECTADY, N. Y. (First Church).—Willis F. Gross, lecturer; introduced by George F. Boldt, who said in part:—

Jesus, in meeting the blind antagonism of the people, endeavored to bring home to them that he came with a message, not of condemnation, but of life—more abundant life; and then he proceeded to show forth the freedom and power possessed by one who had this right idea of Life. In so doing he healed many of disease, walked on the water, raised the dead, and proved himself superior to all material law. In like manner Christian Science comes with a message of life,—life unfettered by disease, free from limitation, unoppressed by the fear of death,—and equips its students with power to overcome adverse material conditions.

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Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Miami: 8 p.m., March 19.
Tucson: Scottish Rite Cathedral, 8 p.m., March 22.

CALIFORNIA—Anaheim: Freemont School, West Center Street, 8 p.m., March 14.
Lodi: Eagles Hall, Sacramento and Locust Streets, 8 p.m., March 9.
Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., March 16 and 18.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 3 p.m., March 14.
Los Angeles (Ninth Church): Clunes Auditorium, Fifth and Olive Streets, 12:10 p.m. (noonday lecture), March 17.

COLORADO—Loveland: Church Edifice, 301 West Fourth Street, 8 p.m., March 7.

ENGLAND—Blackpool, Lancashire: Grand Theater, Church Street, 3 p.m., March 14.
Halifax, Yorkshire: Victoria Hall, 3 p.m., April 4.
Leeds, Yorkshire (Second Church): Town Hall, 7:45 p.m., April 8.
Leytonstone, Essex: The Town Hall, Leyton, 8 p.m., April 1.
London: Cannon Street Hotel, 1:15 p.m., March 22.
London (Seventh Church): Victoria Hall, Ealing, 8 p.m., March 26.
Liverpool: St. George's Hall, 7:30 p.m., March 25.
Manchester (First Church): Town Hall, Stockport, 7:30 p.m., March 19.

ILLINOIS—Chicago (joint lecture): Cohan's Grand, 119 North Clark Street, 12:10 to 12:50 p.m. (noonday lecture), March 12.
Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., March 15 and 16.
Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., March 12.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 3:30 p.m., March 14.
Granite City: Masonic Temple, Twentieth and C Streets, 3 p.m., March 14.
Urbana (Society, University of Illinois): University Auditorium, 2:30 p.m., March 14.

IOWA—Des Moines (First Church): Auditorium, 8 p.m., March 15.
Perry: Grand Opera House, Second Street, 3:30 p.m., March 14.

KANSAS—Coffeyville: Elks Home, 702 Maple Street, 8 p.m., March 8.
Independence: Beldorf Theater, 3 p.m., March 14.
Wichita: Church Edifice, 828 North Lawrence Avenue, 8:15 p.m., March 9.

LOUISIANA—Lake Charles: Court House, 8 p.m., March 18.
Shreveport: City Hall, 8 p.m., March 11.

MARYLAND—Baltimore (Second Church): Academy of Music, North Howard Street, near Centre Street, 3:30 p.m., March 14.

MASSACHUSETTS—Winchester: Town Hall, 8 p.m., March 16.

MICHIGAN—Detroit (joint lecture): Arcadia Hall, 4 p.m., March 14.
Jackson: Masonic Temple, 8 p.m., March 15.
Muskegon: Regent Theater, 8 p.m., March 11.
Owosso: Strand Theater Building, 7:30 p.m., March 16.

MINNESOTA—Minneapolis (Sixth Church): Auditorium, Nicollet Avenue and Eleventh Street, 8 p.m., March 16, and Church Edifice, Hennepin and Summit Avenues, 8 p.m., March 18.

MISSOURI—Carthage: High School Auditorium, 8:15 p.m., March 12.
Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., March 15.
Marshall: Auditorium, 3:15 p.m., March 14.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., March 18.

MONTANA—Bozeman: Municipal Opera House, 8:30 p.m., March 18.
Butte: High School Auditorium, 8 p.m., March 19.
Deer Lodge: High School Auditorium, 8 p.m., March 18.
Grants Pass: Grants Pass Opera House, 8 p.m., March 11.

NEW YORK—New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., March 11.

OHIO—Cincinnati (joint lecture): Music Hall, 8:15 p.m., March 15.

OKLAHOMA—Enid: Tabernacle, 3 p.m., March 14.
Frederick: Public Library, 8 p.m., March 12.
Lawton: High School Auditorium, 3:30 p.m., March 14.
Picher (auspices Galena, Kans., Joplin, Mo., and Miami, Okla.): Rogers Hall, 3 p.m., March 7.
Ponca City: City Auditorium, 8 p.m., March 9.

PENNSYLVANIA—Monongahela: Anton Theater, 3 p.m., March 14.

SOUTH DAKOTA—Mitchell: City Hall, Second and Rowley Streets, 8 p.m., March 12.

TENNESSEE—McKenzie: 7:30 p.m., March 16.

TEXAS—Amarillo: Central Presbyterian Church, 8 p.m., March 15.
Austin: Majestic Theater, 3 p.m., March 14.

WASHINGTON—Mt. Vernon: Star Theater, 8 p.m., March 15.
Olympia: Ray Theater, 3 p.m., March 14.

WEST VIRGINIA—Clarksburg: Masonic Temple, 8 p.m., March 22.

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Testimonies of Healing

It is four years since I took up the study of Christian Science, and I have been healed physically, mentally, and morally. Physically, with the loving help of a practitioner, I have been healed of an internal trouble, glasses have been laid aside after having been worn for about eight years, also many minor ailments have been overcome. I should like to mention one healing in particular. When first I took up this study I was suffering from what my doctor pronounced a blood poisoned system, which he said I would be subject to all my life. During the first testimony meeting which I attended, I was instantaneously healed of this complaint. This was a very great help to me at the time in proving the omnipotence of Truth to the receptive thought.

While grateful for the physical healing, I am more than ever grateful for the mental and moral uplift. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you;" and it is for this right apprehension of peace that I am especially grateful, for the peace "which passeth all understanding." Words are inadequate to express my gratitude to God and also to Mrs. Eddy for the revelation of this truth to the world.

(Miss) Lillian Smith, Bolton, Lancashire, England.

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I am indeed thankful for what Christian Science has done for me. I had been ailing for many years with stomach trouble and another internal disorder. Some of the best physicians could give me no relief and finally advised an operation. After that I got no better and could not rest day or night. Then a friend asked me to try Christian Science and lent me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read it and soon my ailments began to lessen and I began to feel so good that I just wanted to keep on reading. I could not overcome all the difficulties myself, so had help from a practitioner and was healed. I have also been healed of an abscess which had caused me much trouble, and what seemed to be smallpox was overcome in a short time. I am a well woman now, doing all my own work.

I am very thankful for the healing of our little boy, who was taken suddenly ill with cramps in the stomach. A practitioner gave him absent treatments and in a short time he was relieved. One evening when on my way to a neighbor's house I turned my ankle. The pain was very bad and when I tried to walk I found that I could not. However I held to the truth the best I could, knowing that with God all is right, and got up and walked home, some little distance. There has been no trouble with the ankle since. We are also grateful for the healing of influenza.

(Mrs.) August Hallier, Bertrand, Neb.

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When taking up the study of Christian Science I had access to the *Sentinel* through the loyal work of the local literature distribution committee, and used to turn first of all to the testimonies, which were so beautiful and wonderful to me that they seemed like a continual song of praise to God for His goodness. After reading a Christian Science lecture, my desire to know more about God led me to obtain the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. For many days all my spare moments were given to the reading of this book. During this time a great love for all mankind filled my thought and my one desire was to do something to help others. As a result of this study I found myself free from the necessity of wearing glasses and from the fear of tubercular trouble, which I had been told was hereditary in my family. A number of warts which had appeared on my hands some months before also disappeared. Later came healing from stomach trouble, chronic bowel disorder, colds, and other minor ailments. A dislike for animals, because of my fear of them, has been overcome, and this has made me very happy.

Words cannot express my gratitude for the sense of protection that comes to us through knowing the omnipresence of God, good. In the Bible and all through Mrs. Eddy's writings, as well as in our Hymnal, again and again are we reminded of His love and presence. My heart is filled with gratitude to our revered Leader for her wisdom in establishing the different activities of the Christian Science movement, that through these the love of God may be revealed to all mankind everywhere.

(Mrs.) Jessica S. Wilkinson, Blackstone, Va.

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I have long delayed in sending my testimony for publication in the periodicals, but now feel impelled to express my deepest thanks in writing. Christian Science has made me a happy, active, and thinking woman and helps me to express the perfect man created by God. The struggle is often a hard one, but with the right goal before me I am advancing step by step. Many physical troubles have been overcome through the understanding of Christian Science, and for the past nineteen years I have been able to perform my daily duties without hindrance through sickness. For all my experiences in the overcoming of error I am very grateful, but much more for the fact that through Christian Science I have found a God who is good and who knows no evil; that I am able to base all my thinking and dealings on Principle, good; and that I am able to resist seeming evil fearlessly, knowing that it will cause its own destruction.

The Christian Science periodicals are a constant and great help to me; they have taught me to think in an impersonal way and have broadened my outlook. I am grateful for the uncovering of error and know that nothing can remain hidden, either good or bad, and that the latter must vanish into its native nothingness.—(Mrs.) Louise Hergenhahn, Berlin-Wilmersdorf, Germany.

✧

I have long been reading the many fine and helpful testimonies in the *Journal* and the *Sentinel* and in every instance have been helped in some way; so it is my wish that this account of my healings in Christian Science may be of some benefit to others.

The fact that I am strong, healthy, and enjoy perfect sight, I attribute solely to Christian Science. Five years ago I was in a very deplorable condition, mentally and physically. An eye specialist had informed me that the optic nerve was partially paralyzed, that no hope could be offered for the recovery of sight, and in time I must be deprived of the use of my eyes altogether. This news was most distressing and the fear within me was terrible. I was under contract to go to Alaska for the summer and it was absolutely necessary for me to go. Finally after much persuasion I decided to try Christian Science and did so with the feeling that I could not be any worse off. I knew nothing of what I was about to undertake and, like many others, was very bitter in my criticisms of and dislike for this religion.

It was just eight days before my sailing time when I visited a practitioner and for the first time in months went home without a blinding headache. The next day I returned for my second treatment, and during this one removed my glasses, which had been worn for eight years and a half, and

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without which I had been able to see absolutely nothing. That night I attended the theater, something I had been unable to do for months owing to severe pains in my head from watching moving objects. When I sailed for Alaska, I had no glasses on and was healed, in fact had been since the second treatment. I had a most successful summer, not only did my own work, but at the busiest part of the season, the work of another, and at no time did I have the slightest trouble with my eyes. Of course I had a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this I read continually.

The following year I returned to college after an absence of several years. Things progressed satisfactorily until about six weeks before the final examinations, when stomach disorder seemed to manifest itself so that I fell behind in my work. I was in Texas at this time, but wrote to a practitioner in Los Angeles for help. Not only did I pass the examinations, but the very studies I had expected to fail in were passed with the highest marks and I received honorable mention from the faculty for my work.

I have been healed of the tobacco habit, a demonstration I appreciate most of all as it seemed my most difficult one to make. It was over a year before I received this healing, but now when I see the many who do not know what it is to be free from such a habit, I want to tell them all about it and how wonderful it is to be free and to have such a feeling of peace and happiness.

Christian Science has brought untold joy and comfort into our home life. It is a constant source of satisfaction, and my wife and I look forward most eagerly to going to church on Wednesdays and Sundays. Selfishness, limitation, and petty annoyances are disappearing; and we know that all our problems are solved for us when we realize the truth about God and man. We are indeed deeply grateful for our many rich blessings; to our revered Leader for showing us how to go, and to the many friends who have helped us to understand and know something of Christian Science.

Philip B. Taylor, Pasadena, Calif.

✧

Several years ago an earnest student of Christian Science awoke my interest in the subject, and this was held for about a year, then seemed to turn into resistance. In the years that followed I was never well, though never sufficiently ill to be caused serious inconvenience. The church in which I had been an active worker had long before ceased to interest me. At this period I turned to the psychic, to the theosophical, to the occult,—to anything hitherto untouched,—but found no satisfaction.

At last an alarming illness attacked me. I crawled back to strength, afraid to eat and afraid not to. After a few months of such fear and lack of physical harmony, I found my thoughts again turning to Christian Science. I unpacked Science and Health, which I had hidden from all eyes,—my own included,—and with the help of an old *Quarterly*, commenced the study of the Bible from a new standpoint. I remember my happiness in discovering that the Bible glowed with vitality. My first joy in Science and Health came from the comprehension that its teachings must be lived if there is to be understanding. After a year's study I subscribed for the literature. I now have it all and all of Mrs. Eddy's writings and count them with the Bible, which is like a new book to me, as my true library. Through my daily study and constant endeavor to be true to the teachings I so love, I am finding that Christian Science is the most potent physician, the truest friend, and the one reliable guide through perplexities. I am strong and well, for Christian Science prevents as well as heals sickness. A state of physical well-being is indeed a pleasure, but I am happiest over my growing understanding of spiritual reality and the surety that God, Love, governs all.

I cannot enumerate all my joys and blessings in Christian Science, but class instruction cannot go unnamed. I requested membership in The Mother Church and was accepted, and active work as a member of a Christian Science Society soon followed. I deeply appreciate both these memberships. I am grateful to Mrs. Eddy, who allowed neither self-aggrandizement nor self-depreciation to interfere with her work of glorifying God.

(Miss) Harvella Widney, Tecumseh, Mich.

✧

Christian Science was brought to my notice about eleven years ago by one of my servants, who had been healed after a serious operation and after a physician had given her only one year to live. She gave me the address of a practitioner, to whom I took my daughter, with the result that she was healed of a serious affliction in one treatment. I also had treatment for two weeks, but had no faith that my condition could be healed through prayer, so at the end of that time discontinued it. However, I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with a *Quarterly*, and began to study the Lesson-Sermons. I did not expect to be physically healed, but desired to be a better Christian, mother, and wife, and to help my daughter to know the truth about God and man.

About a year before, I had had an abnormal growth removed and was still suffering from a painful after effect of the operation. I visited the prominent New York specialist who had operated on me, and was informed that nothing could relieve me but another surgical operation. I told him that I would go on suffering rather than endure that, but through continued study of the Lesson-Sermons, and reading the Christian Science periodicals, I found myself perfectly healed of this condition at the end of three months. That was the first case of mental surgery that I knew of, and it was very marvelous to me.

A year and a half ago a trolley car struck my automobile, throwing me from the seat, and injuring my right knee and shoulder. I had Christian Science treatment and was able to be about my duties each day, and to be at the desk as Second Reader in church every Sunday. The shoulder was healed quickly, but my family and friends had much fear about the knee, as an X-ray picture showed a splinter of the bone in the flesh and a great deal of inflammation. The sense of fear and discouragement was soon overcome, and with the help of a practitioner I was entirely healed three weeks after the photograph was taken. I have also been healed of acute lung trouble, severe colds, nervousness, bowel disorder of years' standing, and of many sins and discordant mental conditions. For all of these healings I am most thankful to God and grateful to our beloved Leader. I am also grateful for the privilege of class instruction, which has proved a wonderful help to me.

(Mrs.) Lucy M. Berg, Orange, N. J.

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To me Christian Science has been a very practical religion. About ten years ago I was suffering with a serious spinal trouble and from enlargement and hardening of the liver. At this time I was living in northern Indiana, and my son, who lived in Denver, Colorado, advised me to go out there to see if a change of climate would help me, but it

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did no good. Materia medica proved to be inadequate, for I gradually grew worse, and much of the time was unable to be out of bed. When able to be up I could not bend over. Then some friends who were Christian Scientists suggested that I try Christian Science. I began reading "Science and Health with Key to the Scriptures" and having treatments from a practitioner, and gradually came to understand the power of Truth over erroneous conditions of mortal mind and body. For several years I have been enjoying good health, having been healed of the serious troubles as well as minor ailments.

I truly believe that the Christian Science literature, especially Science and Health, is a beacon light showing the way to a correct understanding of the truth and the power of divine Love as set forth in the Word. It is daily joy and spiritual food. Every day it seems more clear that "with God all things are possible." I am truly thankful to Him for the blessings I have received, and grateful indeed to our revered Leader, Mrs. Eddy, for the spiritual understanding that has come to many people through her consecrated and loving Christian work.

(Mrs.) Rachel Brenneman, Fort Myers, Fla.

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With a heart full of gratitude I desire to testify of the many blessings that I have received through Christian Science. When our little boy was one year old he became afflicted with a skin disease which the doctor said would last for two years, and then there would still be traces of it on the joints, which would heal later. Although the child received the best of care and the doctor's prescriptions were conscientiously followed, there was no improvement and he was in great suffering. On account of this terrible disease his growth was retarded. Then a lady brought Christian Science to our notice, and after thinking it over, my husband and I decided to turn to this teaching, so asked a practitioner for help. We soon noticed an improvement, and in a short time the child was completely healed and there was not a trace of the disease left. He developed physically so that to-day he is as strong a child as any of his age. Later my little daughter and I were healed of influenza through Christian Science.

I am grateful to God that through Mrs. Eddy He has brought the truth to light.—(Mrs.) Julie Eisenhut-Keller, St. Gallen, Switzerland.

✧

Science and Health was in my home for eight or nine months without being read. Then one evening, having nothing else to read, I picked it up, and after reading the book for two evenings, I laid aside glasses which had been worn for astigmatism for over twenty years. When I began reading the book I had no idea of being healed of anything. Since then many discordant conditions have been overcome. I am most grateful for the understanding I have of Christian Science, and have found that when rightly applied the truth never fails. It replaces wrong thinking with right thinking and brings the peace of understanding.

(Mrs.) Viola H. Garland, New York, N. Y.

✧

Reading the testimonies in the current issue of the *Sentinel* has brought the realization that to delay in giving my own is to withhold a service which may prove helpful to others, so it is with a thankful heart that I write this, hoping it will meet the eyes of those who still doubt.

In May, 1918, I contracted tubercular disease and was in a hospital in a very serious condition. Since I was not strong enough to take a train journey, the doctor suggested my going by ambulance to a sanitarium. He said that with the best of care and attention in sanitariums for two years I might recover. As I was a young man and had always enjoyed fairly good health, this verdict brought such a feeling of hopelessness and helplessness to me that I did not care whether I lived or died.

Just when everything seemed to be slipping from me, a relative who had been healed in Christian Science visited me at the hospital, and said just the kind of comforting words I was most in need of. She also left with me two *Sentinels* and a *Journal,* asking me to look them over. I had not perused them very long before reaching the conclusion that God, who is good, never intended me to be sick for two years, and that it was entirely up to me to prove it. After reading further I decided on no account to go to any sanitarium, or believe such a course necessary. After a great deal of difficulty I was permitted to leave the hospital, but the doctor said that I was simply going to my grave. However, the Christian Science literature had filled me with a new hope and a better understanding, and after attending a testimony meeting for the first time, I asked a practitioner to treat me. He did so, and, following the third treatment, just one week from the time I left the hospital, I was back at work and have enjoyed good health ever since. One ceases to wonder at the heartfelt gratitude so often expressed by Christian Scientists, when one contemplates the wonderful blessings which come after we are led to this beautiful truth.

I am truly grateful to the friends who brought me those first rays of hope, to the practitioner who helped me probably more than he knew, and am also grateful that Mrs. Eddy's devotion enabled her to give such a blessing to all who will accept it.

T. H. Pritchard, Toronto, Ontario, Canada.

✧

It is with gratitude to God for what Christian Science has done for me that I send this testimony. Christian Science was brought to my notice by the healing of a relative. I took up the study of it and since then have had numerous healings. Hemorrhage, pelagra, influenza, burns, and colds have been overcome. Words cannot express what Christian Science has meant to me. Through the study of the Bible and Science and Health I have had many proofs of the omnipotence and omnipresence of God. I want to express my love and thankfulness to Mrs. Eddy, and to all who have helped and encouraged me. I am also grateful for the *Journal* and *Sentinel;* they have been a great help to me in my everyday life. I want to live so as to be worthy the name of Christian Scientist.—Mrs. A. T. Tewmey, Galena, Mo.

✧

It is with a heart full of gratitude that I tell of my first coming to Christian Science, as I had been much against it. Eleven years ago my daughter wrote telling me of the healings in her family. After investigating, I finally bought the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but would hide it and my other Christian Science literature from my friends, and it was three years before I grasped the great truth that God is Love. Now, thanks to that noble, self-sacrificing woman who gave to us again the religion that Jesus gave us long ago, I have been healed of rheumatism, kidney trouble, hemorrhoids, catarrh, and grippe. Though well along in years, by going to God for strength I can do a young woman's work, and this is a wonder to my neighbors.

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One demonstration I would like especially to mention. I was cleaning my stove and had my hand covered with a cloth dipped in coal oil. It came in contact with the fire box and burst into flames. I could only say, "God is good," and keep realizing this till I could throw the blazing cloth in the coal scuttle. I carried it out of doors still blazing, but my hand was not burned at all, nor did it pain me.

Both my husband and I are now members of The Mother Church and take great comfort in all the periodicals. We feel that life would be nothing without Christian Science.

MRS. W. W. SMITH, Wapato, Wash.

✧

I wish to express my gratitude for the blessing that Christian Science has been to me. With the help of a practitioner I have been healed of bowel trouble and have laid aside glasses. I am very grateful for the authorized literature, which was especially helpful to me during the years when I lived in a place where I did not have the benefit of church services.—(Mrs.) NELLIE M. ROBERTS, Newton, Mass.

✧

My heart is overflowing with gratitude for Christian Science and for all the authorized literature, and for the clear understanding of God as Love and the only power, which Science and Health teaches. I want to express gratitude also for the healing of my baby. I let some boiling water fall on him, scalding the left side of his head, face, and body. Help from a Christian Science practitioner was asked for and in half an hour all pain was gone; in a short time the baby was healed and there were no signs of any scar. We have had many proofs of God's loving care; many problems have been solved just by reading the Bible together with "Science and Health with Key to the Scriptures" by Mrs. Eddy. Divine Principle is the one sure friend of man because it is always present, always the same, and available for every need.

I have become a member of the local Christian Science church, also of The Mother Church, for which I am extremely grateful. I am very thankful to God for our many blessings, and grateful to Mrs. Eddy for Science and Health.

(Mrs.) PEARL M. GULLION, Kokomo, Ind.

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It is with a feeling of deep gratitude that I send this testimony of the healing power of Christian Science. I had searched in vain for God through the medium of a denominational church, through Oriental philosophy, and through the pages of the world's master thinkers; yet He still seemed far away, and I needed Him so badly. Finally, through going to a practitioner, I found the source of all good in ever present Love, God, whom Christian Science wonderfully reveals. Immediately such remarkable healings took place. I had been under the care of specialists for several years, and had been twice in the hospital, but nothing could be done for me. I was suffering from a nervous trouble, which kept me away from public places and in a state of apprehension; also from skin trouble, neuralgia of the heart, and chronic laryngitis. These have all disappeared as naturally as the morning light replaces the darkness of night.

Before our little girl was born I was in a motor accident, was thrown some distance onto asphalt and rendered unconscious. Upon coming to, I heard people in the crowd that had gathered declaring that my arm was broken; but louder than their voices rang in my heart the voice of Truth proclaiming, "God is my Life." Immediately I got up, saying that I was not hurt, and helped to carry an injured friend half a block to a motor. What might have been a serious accident became for me but another proof of Immanuel, "God with us."

Our little daughter is growing up in the sunlight of God's loving care. As we have realized that her Father-Mother is God, and that she is His child, not ours, she has never had a sick day, and is teaching us that we enter the kingdom of heaven only as we become as little children.

I am very grateful for the Christian Science literature, for the healing and inspiring church services, and for the love and self-sacrifice of practitioners.—(Mrs.) DORIS HUESTIS MILLS, Toronto, Ontario, Canada.

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Before crossing the threshold of Christian Science I knew nothing whatever about it. A strong yearning from the heart to love and serve my fellow man led me to this truth. I was stationed with my ambulance at Bedford two months before starting for France, and while walking round the town, noticed a large signboard over a doorway, with these words thereon: "Christian Science Reading Room for Soldiers." It would take too much space to relate all that passed there, but from that time I commenced a new life. My prayer was answered, and an opportunity for real, loving service opened up for me. I have been healed of toothache, blood poisoning, and a scald on the hand; this last healing was accomplished through my own understanding of the truth, and in quick time. What I am most grateful for is the divine guidance I am receiving in all my affairs, and the regeneration and purification of thought; for the true idea of happiness, and the growing ability to realize my heart's desire to love my neighbor as myself.—ROBERT PICKARD, Baildon, near Bradford, Yorkshire, England.

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I have long felt a desire to express gratitude for my healing, also for the many other blessings which have come to me through Christian Science. Three years ago I was healed in Science of a very serious bowel trouble, after materia medica had exhausted every means of relief. I am also grateful for many other healings. My heart overflows with love for God, who has given us this beautiful, demonstrable religion. I am also grateful to Mrs. Eddy and to all who have so lovingly helped me along the way.

(Mrs.) MINNIE M. REED, Lexington, Miss.

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[Written for the *Sentinel*]

Truth's Lesson

HELEN M. WHITE

EACH day I'm learning how to be
Just a little more like thee,
O Lord, so tender, strong, and pure;
O thou who didst the cross endure,
That we the way might know.

Each day I'm learning how to speak
The word that gives strength to the weak,
That heals the sick and saves from sin,
That brings all tired hearts within
The radiance of God's light.

Each day I'm learning how true prayer
Can prove God's presence everywhere.
I'm learning how to be more kind;
To prove that God, alone, is Mind,
And man, God's perfect child.

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Signs of the Times

[*The Times* (London), Educational Supplement]

In a recent article we were reminded that, according to "Dejerine," treatment by suggestion deals with symptoms alone. To put it shortly, what is to be desired is that we should be immune to suggestion, and that result is not to be produced by using suggestion, even as a cure. . . .

Suggestion, by its very name, means, not an appeal to reason, but a working by some means upon the unconscious, so that we shall come to believe or do or feel something without knowing how we have been wrought upon or what is the reason of the change in our thoughts, feelings, and actions. Undoubtedly suggestion is one of the chief molders of human nature to-day, but it is also one of the chief dangers to our civilization; and those who use it habitually, and even with a good aim, especially upon children, are on the side of darkness and against light. For by the use of suggestion, no matter for what purpose, they make their pupils less subject to reason, more at the mercy of any emotion; and the chief danger to our civilization, in these days of large publicity, is a public of all classes which would rather get its opinions and its feelings by the easy method of suggestion than by the hard way of knowledge.

The whole German people was the prey of suggestion; it was not educated but hypnotized into the state of mind in which it consented to the war, and in which it continued the war until it ended in national ruin. What we want is a world in which people know why and how they have come to believe what they do believe. We are all by necessity politicians now and must be trained to be a democracy, not a mob, from the very first.

Once induce people to believe anything by some process unperceived by them, and you are tampering with the whole process of rational belief. What you induce them to believe may be true, but you are making them credulous so that any untrue belief will creep in by the back door of the mind which you have opened. . . . Its success means a regression of the whole mind upon which it succeeds. You may produce a miracle of obedience by means of it, but you cannot insure who will be obeyed; and what we want in mankind is not obedience but the full consciousness that knows when to obey and when not to obey.

What we want is not rules but ideals, and no man can attain to an ideal by suggestion. The man of healthy mind is one who knows clearly when he is trusting in others and when in himself. But to be the prey of suggestion is not to know this, not to know the reason why you do anything, why you have acquired those beliefs which you most firmly hold, why you perform those actions which seem to you most deliberate. It is in fact to go through life doped; and a doped nation, as we know now, may run amuck.

[*Monte Vista* (Colo.) *Journal*]

This editor is not a Christian Scientist, but we know of a great many people professing that faith who are, we believe, of fairly broad intellectual attainment, and all of whom seem to live their form of Christian religion according to their best concept of all that the word Christian implies. It seems to us that for any other Christian sect to attack the Christian Science belief is scarcely tolerant and "not very good business." A good automobile salesman does not knock the cars of his competitors—he admits the others are good cars, but points out where he thinks his own make is superior. A free country carries with it the privilege of choice in religious belief—so long as it does not interfere with the rights of others.

[*The Atchison* (Kan.) *Globe*]

It is becoming more the case year after year: A lecturer coming from the Board of Lectureship of The First Church of Christ, Scientist, in Boston, attracts a large audience of the best citizens in Atchison, with a preponderance of men. That happened again last night [Nov. 18]. When a member of the Board of Lectureship of The Mother Church in Boston delivered his lecture on Christian Science, he found the church filled. Outside of the church, almost as far as the eye could see, were automobiles belonging to those inside. The lecturer, being a stranger here, might not have known that Atchison's ablest men were in the audience, but such was the case.

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Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

AN amusing incident occurred the other day illustrating the value and merit of THE CHRISTIAN SCIENCE MONITOR. A friend, discovering the quiet, uneventful life I apparently lead, made the remark, "This life would be unendurable to me; I must be in touch with the world and all that is going on." A few weeks later the same friend exclaimed with emphasis, "I wonder that one dare speak to you on any subject—on art, music, literature, you have the last word!" I thank the MONITOR for being the source of my information on all interesting topics. In our home it holds the place of a much respected member of the family and is valued for its kindly disposition, unfailing honesty, and intellectual treasures. In fact we love it.

WE subscribe to no daily newspaper but The Christian Science Monitor, but do have a local Sunday paper delivered each week. A solicitor from this paper called to ask us for a full subscription. In answer to his inquiries we told him that we subscribe to the MONITOR. He had nothing more to say except, "Well, madam, you then have the very best newspaper published."

I surely appreciate all the good, and my paper (THE CHRISTIAN SCIENCE MONITOR) is passed along where nine are reading it. I had a soldier in my home the other day, who said it was a common thing to see the MONITOR lying on the battlefield and that the boys would go after it at the risk of their lives, knowing the truth it contained meant life to them.

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"What I say unto you I say unto all-WATCH." Jesus



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Boston, March 13, 1920

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MARCH 13, 1920 NUMBER 28

"Is there any word from the Lord"

MARGARET TROILI CAMPBELL

IN the thirty-seventh chapter of Jeremiah the story is told that Zedekiah, king of Judah, sent unto the prophet Jeremiah with the instructions, "Pray now unto the Lord our God for us;" and we read, "But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah."

Zedekiah was in a difficult situation, for the Chaldeans were besieging the city. Jeremiah had been put into prison through the influence of evil counselors. Then the king sent for him and the record states, "The king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon." In the next chapter the story is continued and we read that the king again sent for the prophet, who said, "If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house;" but Zedekiah had a weak excuse. He pleaded fear of "the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me." Jeremiah assured him, "They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee." Zedekiah could only say, "Let no man know of these words, and thou shalt not die."

In the meantime, the prophet had suffered most ignominious imprisonment, for the princes had prevailed on the king to allow them to put him to death, and they had sunk Jeremiah into the mire of the dungeon in the prison. One of the eunuchs of the king's household interceded for him and was allowed by the king to draw Jeremiah out of the mire. The prophet was then allowed to stay in the courtyard of the prison, but at no time did the king fully release him. And what was the fate of Zedekiah? The king of Babylon came and besieged the city, put Zedekiah in chains, put out his eyes, and carried him to Babylon.

We may glean valuable spiritual lessons from this story of the disobedient Jewish king. First we see how his self-will opposed itself to the word of the Lord, although he was in terrible straits, with his city besieged and the Chaldeans ever filling his thoughts with fear, until he finally sought the prophet. So mortal man, besieged by sin, sickness, error of every sort, struggling with finite sense, with self and pride and doubt, finally seeks the prophet, the word of God. And where was the prophet, that spokesman of God, that better, higher self? In the prison; for false belief has claimed to consign the real idea of God that we are, to the prison house. It would put the truth out of sight, in the mire, then admit it slowly,—let the prophet into the jail, then into the court of the prison, until at last it allows him to come and go freely.

We ask, "Is there any word from the Lord?" It is the plea of the ages; it is the plea of each mortal: Is there any word concerning this problem or that problem? Mortal sense has said, There is not now, although there may have been at one time; or there is not for this problem; it is too hard, too intricate for Truth to be trusted with it. False prophets are they who answer thus. The true prophet says there is a solution to every human problem, a divine response to every human query. Christian Science itself is the "word from the Lord" to this age and all future ages. Every one who seeks to work out his life by the rule of Christian Science is seeking to know what is the "word from the Lord" regarding that particular problem. Such a one has ceased to work out his problems by his own rule. He is always listening for the divine voice. Zedekiah sent secretly for Jeremiah. How many secret prayers go forth, from thousands, in praise, in trial, in joy, in questioning! The king sent in fear of the princes. So do we sometimes appeal secretly to Christian Science. Our excuse is that our friends will mock us, we shall meet with opposition, we shall lose our positions, we cannot leave our old church, and so on. Zedekiah pleaded fear of certain Jews, but he must have forgotten "the fear of the Lord." Jeremiah reassured him. So Truth says to-day: You shall not fail nor fall; only believe.

"Obey, I beseech thee." There was the crux of the whole matter—obedience. Why did Zedekiah not obey and give himself up to the king of Babylon? Hesitation, fear, self-will, stood in his way. When we obey, it is well with us. No doubt it seemed a hard experience to Zedekiah. So we are often called to take up the cross where perchance we thought to lay it down, and to meet a situation we would fain avoid. The only escape is right through the furnace, through the lions' den, through some Red Sea. Mrs. Eddy says in "Miscellaneous Writings" (p. 19), "The rod of God, and the obedience demanded of His servants in carrying out what He teaches them,—these are never unmerciful, never unwise."

Zedekiah said, "Let no man know." Shall we be ashamed that we have dared to turn to a more spiritual sense of life? He sent the prophet away, without having given his promise that he would obey the word he had brought. Very often the inspiration comes that would lift us to the performance of the thing required of us, and yet we let it fade without using it. If we permit ourselves to enjoy this inspired sense which comes as a foretaste of joy to be earned through obedience, and do not use it in carrying out the message of love, we are neither true nor honest.

And the king of Babylon came, and "he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon;" error bound Zedekiah; his understanding was darkened, and he was carried to Babylon,—into a more material sense of life. The truer self had sent for the prophet, released him; had listened; the mortal sense had failed to obey, observed secrecy, did not give the prophet full liberty, and allowed evil counselors to stand in the way of his salvation. The consequence was that the city was burned, the walls broken down, and the people carried away—spiritual

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sense was apparently obscured and the good thoughts were refused.

But what of the prophet, he who speaks and obeys the word of the Lord? At first Jeremiah had gone in and out among the people freely. That is the natural and normal way of the followers of Truth. There is freedom in spiritual sense. Jeremiah was about to depart from Jerusalem, "to separate himself thence in the midst of the people," when he was taken captive and put into prison. Evidently his work in Jerusalem was not finished. It had to be done though he suffered. God requires our work of us, and He will not forsake us while we are doing it. Out of the dungeons and the cabins Jeremiah was sent for by the king, and he spoke fearlessly, for he was "weary with forbearing." Though sunk in the very mire, he did not retract the words of the message he held from God. In his very bonds he enjoyed freedom, for he knew God. Finally when Jerusalem was captured and all seemed lost, the king of Babylon "gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." So it was ill with Zedekiah, and well with Jeremiah. Has it not been said that, when the trial and hard time is over, we shall come out into "a large place"? "Behold, all the land is before thee," were the words of the captain of the guard to Jeremiah.

Welcoming God's Messages

HELEN J. ALLEN

THERE is, perhaps, no way in which Christian Science has been more helpful to mankind in everyday problems than in teaching them to distinguish between thoughts and illusions. Real thoughts—and there are no others—belong to divine Mind; while illusions are false claims, suggestions of error, utterly lacking in the intelligence which is of God. One secret of right thinking and living is being able to analyze thought, to detect and shut out the illusions of evil claiming to have power, and to recognize and welcome real thoughts, the messages or angels which come from Principle, the loving Father.

The first need, then, is to learn to analyze thought. Sometimes we recognize the letters from our friends by their handwriting and sometimes by the stationery used; but if a friend whom we really know, one with whom we have lived and whose manner of thinking we understand, should send us a typewritten letter, on a different style of stationery than he had ever used before, even though he should fail to sign his name, we would recognize the letter as coming from this close friend, by the events that he describes and by his style of thought and expression. There would be no doubt as to the author. If other unidentified letters should come from those with whom we were not acquainted, although we might be unable to name the author, we would, at least, know that they were not from this intimate friend.

In the same way, if we earnestly seek to know God and His qualities and nature, we shall soon be able to recognize His messages, real thoughts. So we can detect all the host of illusions claiming a place, because we know they are not from God. God's thoughts are those uttered by the still, small voice of Truth; they speak of health, harmony, and purity, honesty, unselfishness, and courage. They tell us to look away from matter to Spirit and to know that our supply is always at hand.

Illusions suggest weakness, discouragement, and sin; they point to the physical body as the real man, and to physical strength as power. They tell us that so-called laws of contagion and heredity are as powerful as God's laws,—in fact, would have us believe that they are His laws. It is very necessary that we should be constantly on the alert to shut out illusions; but this is not difficult. We cannot long make a mistake if we are seeking to be guided aright.

With the understanding of Christian Science, every Bible story and every personal experience is given an added interest. When the writer used to think of Moses as going up into a mountain to receive the Commandments from God, she supposed that God appeared in a physical form to Moses. Now we see that Moses, in solitude, must have communed with God, Spirit, when these laws came to him as thoughts from God. From this viewpoint they are none the less sacred, but all the more beautiful, and reasonable. As Moses came down from the mountain he was, however, less on guard. Discouragement and impatience presented themselves to him when he saw the children of Israel worshiping the golden calf. Because he failed to recognize this evil he let it in and acted upon it,—and he broke the tables of stone. No reality, however, can be destroyed, and because of this he was able, by turning again to God, to reproduce the laws on the tables of stone, and pass them on to future ages.

It was because David was thinking right thoughts that he could shut out the illusions of fear and self-pity and fight the giant Goliath, notwithstanding the lack of sympathy from his brothers, the fear of the Israelites, and the appearance of the enemy. He knew God was not speaking to him of fear or power in matter, but of accuracy and victory. When Jesus was persecuted by the enemies of Truth, it was because he was awake and listening to the message, "I and my Father are one," that he could perform the wonderful works God gave him to do.

There are times when illusions seem to knock loudly at the door of our thought, but we must ever remember, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 392), to "stand porter at the door of thought." Thus we learn to glory in knowing that the world of spiritual thoughts is the only real world; and as illusions continue to be seen as such and excluded from consciousness, this truth will be proved by all mankind.

Rebuking Sin

CHARLES C. SANDELIN

IN Article VIII, Section 1, of the Church Manual, appears the statement: "A Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." Usually, the sinner has been condemned rather than the sin rebuked, and the wandering one driven farther away into the wilderness of error instead of being encouraged and guided back into the path of holiness and peace. As the dog which is at bay snarls when threatened, so resentment toward the sinner has been answered with resentment by the sinner, until sin has been declared to be a condition extremely difficult to heal, and often the chronic sinner is labeled "beyond hope," even by many earnest Christian people.

Æsop, in one of his fables, tells of an imaginary contention between the wind and the sun, each declaring itself the stronger. A human being was selected for the test of strength, the object being to compel him to remove his cloak. With this purpose in view, the wind raged furiously, but failed, for the man only drew his cloak more closely about him; then the sun beamed warmly and he was glad to remove it. The moral implies the better results of kindness,

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typified by the warmth of the sun, as against the brute force of human will, symbolized by the raging of the wind. The condemnatory method of dealing with the sinner may be compared to the action of the wind in the fable referred to. Censure, instead of loosening the claim of sin, tends to make sin more real to the erring consciousness and causes the sinner to cling to it more closely, either through belief in his inability to give it up, or through a sense that it is his own business and he is free to do as he may see fit.

In "Science and Health with Key to the Scriptures" (p. 39) Mrs. Eddy says: "Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it." Is not an educational rather than a condemnatory process involved? The healing of sin in the human consciousness, through Christian Science, is gentle and persuasive. Sin is rebuked for the falsity it is, but the sinner is treated with compassion. To his misguided thought is presented the vision of spiritual man, pure and holy, the image and likeness of God spoken of in the first chapter of Genesis, who never was and never could be a sinner, but is always "very good,"—until the erring one is glad to cast off the unclean mental garment, the false beliefs of sin, and to know himself as God's pure and upright child.

When the woman taken in adultery was brought before Jesus, her accusers intimated that she deserved to be stoned. Jesus did not rebuke the woman, but with the words, "He that is without sin among you, let him first cast a stone at her," unveiled in the consciousness of those who would stone her the fact that sin is a mental condition, a condition then present in their own mentality. That which should be destroyed was not the woman who had erred in allowing herself to be a channel for sin, but the claim of sin, and, because of their belief in the reality and power of sin, this was a task for which they were unfitted.

Christian Science is making peace in hearts enslaved to sin as well as to sickness, and neither department of healing can be neglected. Mrs. Eddy tells us in "Rudimental Divine Science" (p. 2): "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick."

Service

CORALIE ELLISTON

IN "Science and Health with Key to the Scriptures" (p. 40) our Leader has said, "It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds." How true this is; for have not many of us labored under this delusion? Have we not gone to church Sunday after Sunday quite satisfied that in attending public worship we were doing our full duty, though we may not even have given a thought to what we had been doing in the meantime, as to how we had performed our tasks or served mankind? Duties may have been done half-heartedly, grudgingly, or left undone, we little thinking that in so doing them we had failed in divine service. We may not have intended to do wrong, and it may have been mainly because we did not know the right way, or, knowing it, were unwilling to follow it.

The Scriptures give very clear instruction on this point, and in turning to them for guidance we shall find these words: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men," not "with eyeservice, as menpleasers; but in singleness of heart, fearing God." This singleness of heart—is it not doing things just because they are right; that is, through the love of righteousness, regardless of whether we shall be seen of men or have praise or blame? Through Christian Science we learn that it is the spiritual idea, or Christ, in us which enables us to perform right service. Speaking of our Savior, Mrs. Eddy says in "Miscellaneous Writings" (p. 166): "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified." Jesus must have fully recognized the absolute necessity that he exemplify perfection in everything that he did; and we are bidden to do likewise.

No doubt the greatest desire of all students of Christian Science is to serve mankind by becoming successful practitioners, but few of us can straightway enter unreservedly upon this beautiful line of work. We must first demonstrate our understanding right where we are, taking up our duties, doing well whatever lies at hand, and in a new light—that of spiritual understanding—striving to overcome self in the daily round. Then, if faithful over a few things we shall be made ruler over many. Right action is always health giving, because right action proceeds from God. In Science and Health (p. 376) we read, "There is more life and immortality in one good motive and act than in all the blood, which ever flowed through mortal veins and simulated a corporeal sense of life." In opposition to this, who has not felt the debilitating effects of work grudgingly done; the hands hang heavy, the feet seem to drag, and, in keeping with this, heart and mind seem oppressed and we are thoroughly depressed. The remedy lies in gaining the right or divine idea of service so that we shall perform our duties in love, and to the glory of God.

Some time ago the writer had an experience which has meant a great deal to her, and it may prove helpful to others. Soon after the war broke out she was asked to go into a home where she would have to take up temporarily household duties, including cooking. She had always greatly disliked this kind of work and felt that she would not and could not do it; but feeling it was her duty to go, she accepted. Inwardly there was much rebellion, and she kept looking this way and that to see if there were not some way out of it; she even prayed that this service might not be required of her. For weeks there was a great mental struggle and her heart was heavy. Surely, she thought, this could not be the divine purpose for her,—for one who was capable of so many other things. Nevertheless, deep in her heart was a prayer for grace and a desire to be shown the way. At last the hour came when it seemed she laid down all, and the only thing she cared about was that she might know the will of God and do it. Then the light came, and with it the perfect certainty that this was her work. In absolute surrender she said, "I will obey." With a heart at rest with God, and a radiant sense of joy, she began anew her tasks, and found delight in seeing how well she could do everything. As the need arose, strength and wisdom were supplied her, and the beautiful lesson was learned that love makes service light. How thankful she was to God for having unfolded to her the way. Really there is nothing too trivial for us to do, for it is the spirit in which it is done that makes it small or great.

Again in the Bible we read, "Whatsoever thy hand findeth to do, do it with thy might." We must earnestly strive to do this, and even if we seem to have no present reward,

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let us not be weary in well-doing, for if found faithful we know that we shall receive according to our deserving. After all, have we not already received? For what can compare with the sweet peace of mind which comes from the consciousness of duties well done? Almost unconsciously we shall find ourselves singing songs of thanksgiving, and in deed and in truth making our lives one great, divine service. As Longfellow expresses it:—

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

Then when the day comes round for public worship, we shall rejoicingly say, "I was glad when they said unto me, Let us go into the house of the Lord," and, "Enter into his gates with thanksgiving, and into his courts with praise." Who shall measure the influence for good of such a congregation, whose hearts are "sprinkled from an evil conscience," and whose daily deeds have become divine service, because they "worship the Lord in the beauty of holiness"?

How Seest Thou

ESTHER HIGGS

IF one were looking at a beautiful landscape through a pane of red glass, all the trees, the sky, the grass, and other objects would appear red; and if one had always looked at the landscape through red glass it would be difficult indeed to convince him that the trees and grass are green and the sky blue. He would point to them through his red glass and declare them to be red, and nothing could convince him to the contrary until he discovered that it was the medium through which he was looking that was red, and not the objects themselves.

Is it not ever thus with corporeal sense testimony? We look at life through the medium of material thinking, and see the universe as material; our thoughts are educated to believe in evil, and we perceive the sordid, the sinful, the miserable, and the imperfect, where we should behold the spiritually beautiful, perfect, and good. How true it is in daily experience that we see that for which we look. I well remember a visit to the country being spoiled for me by a wrong perspective. My companion upon that occasion was a friend who had allowed the habit of criticism so to grow upon her that she had become almost an expert in the art of detecting weak points in the character or the work of those with whom she came in touch. Thus it was inevitable that our hostess should come under the searchlight of criticism and be found wanting. This lady I much admired for her many excellent qualities and had previously spent a very happy time at her home, but now the sinister suggestions to which I unguardedly allowed myself to listen, stole away the joy of the visit; and upon searching for the reason, I found that I had been looking through the wrong medium. When the disciples were filled with fear because of the storm, Jesus' thought was so filled with peace that in the exercise of spiritual dominion he calmed the storm, in the memorable and reassuring words, "Peace, be still;" and we read that "the wind ceased, and there was a great calm." Thus our outlook upon life generally and the corresponding usefulness and success or dismalness and failure that accompany it, are largely determined by the medium through which we look. Is our viewpoint spiritual? Then all must be well. Or are we so clouded by material thinking that everything appears material and deformed, imperfect and discordant?

In our church life also, how often we look through the wrong medium, the medium of human opinion or personal bias. We wax eloquent and sometimes grow indignant with those who differ from us, ignorant of the fact that in our self-righteousness we are forgetting to let that Mind be in us "which was also in Christ Jesus." With true humility and the daily effort to purify our thinking of all error, we shall gradually become a clearer reflection of the divine and, as the psalmist said, "In thy light shall we see light." There is sufficient light to solve all our problems if we only strive to see all things as God sees them. It is helpful to remember that Jesus saw the perfect man, God's child, where the crowd saw only a leper. Thus we should seek to identify ourselves with the real man instead of its poor counterfeit, the material misconception; and as we listen in our churches each Sunday to John's triumphant proclamation, "Beloved, now are we the sons of God," let us determine resolutely to hold in thought to that high ideal both for ourselves and for our neighbors.

We do not trouble about an ugly mask when we know that a child's face is underneath it; so when the mask of physical or moral ugliness is seen, we need to detach it from God's child and know that it is no part of him. The mask of headache or of measles, of selfishness or of impatience, of despotism or of disappointment and unsatisfied longings, is no part of man in God's image and likeness. Our work is to unsee error and know that the grass is green and the skies are blue, that God's beautiful universe is spiritual and perfect, and that joy abounds in the realm of the real. In "Science and Health with Key to the Scriptures" (p. 489) by Mrs. Eddy, we read: "The corporeal senses are the only source of evil or error. Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind. Outside the material sense of things, all is harmony."

Reconstruction

LULU C. BALZ

ON all sides one hears that the great problem in the world to-day is reconstruction. The question for us as Christian Scientists is deeply interesting from a metaphysical standpoint. The word reconstruct implies that something has been destroyed, and therefore requires rebuilding or re-establishment; and it is the privilege of every one who has even an inkling of the truth to assist in this great work. One may wonder how he can do his part in a world work when he is just a humble citizen who seemingly has no other part in affairs of state than to obey; but are we not constantly engaged in replacing false beliefs with right ideas? We can be very actively engaged, therefore, in this process of reconstruction. From the very moment one begins to study Christian Science, he is reconstructing not only for himself but for the whole world. That is the beautiful unselfishness of this new-old religion.

What becomes of the false beliefs of limitation when confronted by the truth of God's infinity? Can two opposites dwell together? Can light and darkness occupy the same space at the same time? Can the infinite know aught of limitation? And what is responsible for false beliefs but a mistaken outlook, a material instead of a spiritual viewpoint? On page 545 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human doctrines and conclusions, and do not accord infinity to Deity."

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All down the ages the great religious leaders were striving to turn thought away from a material to the spiritual worship of God. Abraham emphasized the spiritual, and the prophets worked toward the same end. The great burden of the message of Amos was to show the worthlessness of materiality and the great necessity for spirituality, "For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live." Not until the great Teacher came, however, was it clearly stated or recognized that "it is the spirit that quickeneth; the flesh profiteth nothing." From the lips of this greatest religious Teacher, Jesus of Nazareth, we have the words, "The kingdom of God is within you." He taught that the breaking of the commandments was already done when the wrong desire was entertained. What a debt of gratitude the world owes Mrs. Eddy for restoring to it the inspiration of the works of the great Teacher; for it is she who checked the world in its mad career toward materiality and in this age taught us the truth about God and man.

In our work of reconstruction, therefore, we face each false belief of limitation with the opposite truth, and the belief of error is destroyed. We cannot believe that life is lost when we know that God is Life. We cannot believe in separation when we know the nothingness of the material claim of space. According to the Scriptures God made man in His image and likeness, and God is infinite Spirit. When this truth is persistently affirmed and we refuse to accept the false claim of life and intelligence in matter, we are freed from the belief of sickness and sin. "Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals lay off a false sense of life, substance, and intelligence" (Science and Health, p. 311); and the good is not for us alone, for none can know or measure the good done by a right thought.

Thoughtful men have always been at work along lines of reconstruction. A glance at the character of Abraham may help us to know the qualities necessary for activity in reconstructing the ideals of a people. Abraham was generous, hospitable, obedient, steadfast, and faithful. We, too, can be generous,—generous in our thought of all mankind. In our mental work we can work generously for the whole world and its seeming problems, not forgetting to do as we promise when we accept the tenets of Christian Science; namely, that "we acknowledge . . . man in God's image and likeness" (Science and Health, p. 497). Toward what shall we be hospitable but right thoughts,—thoughts which are obedient, steadfast, and faithful to divine Principle? Thus Christian Scientists by their unceasing activity of right thinking, which is prayer, are taking a very vital part in the work of reconstruction.

[Written for the *Sentinel*]

Supply

MARIA VALDE

ONCE in time of dearth Elijah came
To a widow at Zarephath's gate;
And he, the man of God, asked her to make
A little cake for him, before she ate.

She had so little oil, so little meal,—
Yet quickly she obeyed
The voice of Truth that whispered, Give me first!
And from that moment she was duly fed.

For Love supplies all good to them that share
The blessings they receive.
Think not that you are poor. Love is enough!
As freely you receive, so freely give!

Selected Articles

["Heaven"—*The Christian Science Monitor*, Boston, U. S. A., Dec. 6, 1919]

There is, perhaps, no one thing which the student of Christian Science remembers with greater gratitude to Mrs. Eddy than that she has taught the whole world, if it has ears to hear, that Jesus really meant what he said, when he declared, "The kingdom of God is at hand," "The kingdom of God is within you." For, as Mrs. Eddy writes on page 291 of Science and Health, "heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says."

Here, then, the intensely practical nature of the teaching of Jesus the Christ is brought home to men, and brought home to them at the expense of all their sensuousness. The old idea of heaven as a place to which the soul of a man was to be carried after death, to abide in a condition of semi-material bliss, is in hourly danger of complete rejection. Instead, men are learning that heaven is a present opportunity, but that the only way in which a man can enter it is by denying, now and utterly, his own materiality, and taking up the cross of Jesus, in the effort to walk in the footsteps of the Christ. At the same time, the cross is not borne in completing a man's at-one-ment with Spirit, but in the hesitations, the resistance, the double-mindedness, which seem to cause the struggle. Surrendering the flesh is not an easy thing when the attempt is made to accomplish it. That is why the human mind fought so strenuously and so bitterly for the ideal of hell and eternal punishment. It realized that if matter were to be sanctified, it must also be castigated; and that it was illogical to retain a sensuous heaven and deny a sensuous hell.

In winning the kingdom of heaven, then, a man stands alone before Principle. His plea, "The woman tempted me," no matter in what form it is made,—and it can be made in half a million forms or more,—is certain of instant and complete rejection. The entire gospels provide a substantiation of Jesus' warning that as a man judges so shall he be judged, and that as he metes out so shall it be meted to him again. It will prove no excuse that the individual acted on the advice of some one he felt knew better than he did. Personal responsibility can never be shifted in divine Science, and least of all can mental apathy or sensuous idleness be made an excuse for shifting it. "Christian Scientists," writes Mrs. Eddy, with tremendous import, on page 442 of Science and Health, "be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." What is this mental malpractice but the wrongful suggestion of the human mind coming to the individual consciousness? It is quite impossible to say afterwards, I thought this or I thought that, some one told me, or I did not understand,—in other words, the woman tempted me. Principle has no ears for such specious argument and excuse. Before the individual, the road is forever forking; the narrow way leads upward to heaven, and is very straight, the broad way winds gently down to hell.

Fortunately, mercifully, no one need take the broad way; and eventually every one will have to take the narrow. Still it is better to take it at once, to begin to fight off the flesh, and to find one's self in the vestibule of the kingdom of heaven, which Mrs. Eddy has defined, on page 590 of Science and Health, as "The reign of harmony in divine

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Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme." Of old the Pharisees, in their materiality, made the very mistake which Mrs. Eddy here guards against, of divorcing heaven from the experience of this plane of existence. But when they asked Christ Jesus when the kingdom of God should come, he replied to them, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," or, as the margin of the Revised Version permits, "in the midst of you" or "among you," thus making it perfectly clear that the kingdom of God is everywhere, and that this will become apparent to every individual in proportion as that individual determinedly sets his back to evil and to matter, and strides forward, in the footsteps of the Christ, along the narrow way to harmony, which is heaven.

It is as a man does this that he begins to discover how completely heaven is precisely what Mrs. Eddy has explained it to be. This is a present possibility, realizable just as quickly as a man can forget his own materiality. Now there are, of course, just innumerable ways in which a beginning can be made. These ways present themselves daily and hourly, and the wise man is he who seizes every one as it presents itself, and, whether he succeeds in holding to it or not, at least makes the attempt. Gradually, as the days go by, a greater uniformity of success will begin to attend his efforts, and with the broadening of his success will come a sense of calm and harmony which is nothing more nor less than that "peace of God, which passeth all understanding." It is impossible that the human mind should understand it, for there is no particle of good outside of the divine Mind to which Principle can appeal. It is, indeed, only as this human mind is put off, and as the real man, made in the image and likeness of God, appears, that heaven appears also.

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[A. O. Freel in *Corvallis* (Ore.) *Gazette-Times*]

In an otherwise excellent editorial entitled "Christmas" in the *Gazette-Times*, it is unfortunate that its author should go so far out of his way as to insert a reference to Christian Science, which is not calculated to inform but rather to misinform. The critic asserts, in effect, that Mrs. Eddy denies that Christ Jesus ever existed in a bodily form. It would be difficult indeed to concoct a statement which would be more misleading, or which would show a more complete lack of a reasonable comprehension of Mrs. Eddy's clear and concise teaching on this point.

The critic appears to have overlooked entirely the fact that the terms Christ and Jesus are not properly synonymous, though they are often so used. In "Science and Health with Key to the Scriptures" (p. 333) by Mrs. Eddy, we read: "Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature;" while the term Christ Jesus, or according to the Hebrew, Jesus the Christ, more fully expresses his dual personality. It was the spiritual idea, or Christ, to which the Master alluded when he addressed himself to Philip as follows: "Have I been so long time with you, and yet hast thou not known me?" On another occasion he pointed out the eternal nature of the Christ, and declared to the questioning Jews, "Before Abraham was, I am," and again he said to his disciples, "Lo, I am with you alway, even unto the end of the world." In making these statements, Jesus was not referring to his corporeal human self. Mrs. Eddy throws further light on this subject on page 29 of Science and Health where she writes as follows, "The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus," and on page 334 of the same book she adds, "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence."

The Bible, together with "Science and Health with Key to the Scriptures" by Mary Baker Eddy, constitute the two textbooks of Christian Science. They are the statute books of life. From them the student learns the truth which is religion, Science, and medicine. Through her spiritual interpretation of the Scriptures, Mrs. Eddy has revealed the primal facts of being as taught by the great Way-shower, who overthrew the claims of sin, disease, and death with the understanding of spiritual law. Merely to believe in the bodily existence of Christ Jesus gets one no nearer heaven than to believe in the personal existence of Daniel or David. It is the understanding of what he taught and the living up to his injunctions that heal and save. Christian Science is not alone engaged in giving to mankind the correct interpretation of the Master's teaching; it is also enabling its followers to practice his commands, to preach the gospel, to heal the sick, and to cast out demons, and it is doing this with "signs following."

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[Peter B. Biggins in *Red Deer* (Alberta) *Advocate*]

The correspondent, "J. B.," in referring to the teaching of Christian Science in regard to prayer, makes some kindly remarks which are worthy of commendation. He is to be congratulated also for his recognition of the fact that efforts to denounce Mrs. Eddy are of no avail.

While Christian Science points out the importance of the physical healing wrought by Christ Jesus, it does not thereby "dethrone Christ from his high estate of Savior of mankind," as the critic asserts. It is evident that Christ Jesus himself regarded the healing of physical, mental, and moral ills as of great importance. The large portion of the gospel records devoted to his healing works during his three years' public ministry, is ample proof of this. One fact, however, which needs to be understood more clearly is that Christ Jesus healed disease by destroying sin, and it is thus that Christian Science heals. The physical healing in Jesus' time was one of the outward, visible signs of the fact that Christ is the Savior of mankind. The proof that the eternal and ever present Christ is still operating as the Savior of men to-day, is seen in the healing of physical, mental, and moral ills through Christ in Christian Science. In answer to the question: "Is healing the sick the whole of Science?" Mrs. Eddy writes in "Rudimental Divine Science" (p. 2): "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin."

The critic writes, "Another inducement to become a convert is the easy, care free kind of existence one can have and yet be classed as a Christian." The teaching of Christian Science certainly brings much comfort to those who live in accordance with its demands. The rule stated by Christ Jesus is the rule Christian Scientists strive to follow: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Christian Science is teaching its followers how to do this rejoicingly, as Christ Jesus taught it should be done.

The critic asks: "Why did not she (Mrs. Eddy) and her

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practitioners use that power wholesale," and why have these practitioners "not banished disease from off the earth?" This latter question might also be asked regarding the work of Christ Jesus and his immediate followers. It is plainly evident from the Master's words and works that it was those who were ready for the blessings he could bestow, who received them. In regard to certain localities which he visited we read, "He did not many mighty works there because of their unbelief." The extension of the cause of Christian Science is ample proof of the fact that this healing power is being widely and successfully used. All mankind will profit fully by it just as quickly as they become ready to receive and enjoy it.

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[Aaron E. Brandt in *Simpson's Leader*, Kittanning, Pa.]

Ignoring the example of the Master, a pastor, according to a recent issue of the *Leader*, preached a sermon consisting mostly of misrepresentations regarding the religion known as Christian Science. He referred to it as a fraud and a counterfeit.

Permit me to say in reply that Christian Science organizations now number more than eighteen hundred; that among their memberships and adherents are some of the most intelligent people of the world, including editors, judges, lawyers, physicians, and clergymen. Instead of a fraud and a counterfeit they find it to be an interpretation of the Scriptures which is free from theological dogmas and altogether spiritual and logical. This pastor cannot hope to stay the progress of Christian Science by maligning it or its revered Discoverer and Founder, Mrs. Eddy. She was respected and honored during her lifetime as few women have been honored, and that honor and respect increases as the manner of her life and the importance of her teaching become better known.

The reverend critic, it is found, has based his attack largely on what may be termed half truths. Now Tennyson defined the nature of half truths in "The Grandmother," and it is quite certain that they do not improve in character or become more worthy of respect when coming from the mouth or pen of one wearing the garment of a minister of the gospel of Truth.

One of the critic's half truths is that "Christian Science does not believe there is such a thing as sin, hell, or death." What a hideous impression such a statement must give of Christian Science to those uninformed of its scientific and true teaching, conveying as it does the thought that it is quite proper to indulge in all kinds of evil. Christian Science insists that sin and all evil must be overcome, as the Bible teaches, in order to escape the wages of sin resulting in hell and death. Mrs. Eddy was one of those "who feel great truths, and tell them;" and she found that "the truth of truths is love." Therefore with a true and saving love for humanity she wrote in Science and Health (p. 203), "Sin kills the sinner and will continue to kill him so long as he sins."

Christian Science does not stop at merely pointing out the necessity for overcoming. It teaches how material thought, resulting in all sin, sickness, disease, ignorance, poverty, corruption, and death can, and ultimately will, be overcome by an understanding of spiritual reality. The Bible, when understood, plainly teaches from beginning to end that there is only one God, who has created all; that what He created is spiritual and therefore wholly and eternally good. Christian Science logically concludes that all materiality and evil, not being a creation of God, has only such an apparent existence as is comprised in human belief, or what Paul calls the carnal mind; and that all matter, sin, disease, hell, death, and suffering, are erroneous mental states. The greatest thinkers of the world have caught glimpses of this truth, from the remote times when Chinese sages declared that there is nothing external to consciousness, down to the present when Professor Fiske, a lecturer at Harvard University, states that "all the qualities of matter are what the mind makes them, and have no existence as such apart from the mind. . . . Apart from consciousness there is no such thing as color, form, position, or hardness, and there is no such thing as matter."

It remained, however, for Mrs. Eddy to discover the great truth that all material phenomena and evil are humanly mental, while all reality is spiritually mental. Beyond question Christ Jesus defined evil as mental when he said that it proceeds out of the heart of human beings. Christian Science thus strikes successfully at the very source of evil; namely, the belief of its reality. Without such belief sin and evil could no longer continue.

From the above it ought to be plain, and it is plain to every one who understands the subject, that Christian Science is not pantheistic, as alleged. It is the very opposite of that doctrine. "Pantheism presupposes that God sleeps in the mineral, dreams in the animal, and wakes in a wicked man" (Miscellaneous Writings, p. 257). And just as plain is it to anyone who is familiar with Doctor Quimby's method of healing, that his physical manipulations of the patient, and mesmeric passes, in no way even resemble Christian Science teaching and practice. Before the discovery of Christian Science, which occurred after Doctor Quimby's decease, Mrs. Eddy supposed that his manner of healing had a mental science back of it, and said so, although he himself made no such claim. When she discovered her mistake she corrected it, and the critic should be equally just. *The Christian Science Journal* of 1887 contains an account of this mind-healing history which proves that the truths of Christian Science were by no means gained from Doctor Quimby.

All the teaching and practice of Jesus confirm the truth contained in the following statement of Mrs. Eddy in Science and Health (p. 469): "The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown."

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[Written for the *Sentinel*]

The Words of My Mouth

MARGARET MORRISON

LET not mine own unguarded word
In thoughtless haste go forth
To judge another's word or deed,
Its vanity or worth;
But rather let me silent be
In patient, calm duress,
And set a seal upon my lips
Until my thought can bless.

If Truth demand, and I may not
Withhold rebuke of sin,
Let no self-righteousness nor pride,
No trembling enter in.
Imbue me then with courage meek
And wisdom from above:
Let Thine own word go forth and heal,
As thought reflects Thy Love.

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Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Editorial

A Well-Ordered World

Speak to the ordinary man about a well-ordered world and he is quite apt to deny the reign of law altogether, declaring that never in the earth has there been so much disorder and overturning of old things. He points to rulers who have exceeded their authority and been deposed, to vast areas in revolution, and pictures the suppressed hatred of class against class exploding into violence here and there. One need not close his eyes to all these appearances, but these things should not mesmerize him so as to make him become blind to actual facts, such as the competence of good workers who are resisting disorder, and the basic kindliness of men and women who by doing right are quietly resisting the hatred engendered in disordered minds. An apostle speaks about the necessity for being "subject unto the higher powers." Understanding this spiritually, it would mean that every man should be himself governed by the best that is in him, subjecting the animal to the human, and the human to the heavenly. Mrs. Eddy makes clear how this is done when she says (Science and Health, p. 405), "Christian Science commands man to master the propensities,—to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty."

In revolutionary circles, the terms master and servant are objected to because in the face of former servants who now have been mastered by plausible arguments, is dangled by their deceivers the specious hope that they all will be masters. To mill workers the promise is: Get rid of the owners, and you will have the mills, and not need to work any more,—as if a mill would produce revenue without mind. In the true sense, the master is one who has mastered a trade or art, a series of connected problems, so as to be able to serve many by directing their efforts wisely. Notice how Paul discusses the way in which the master should be related to those whose work he directs, and the harmonious relationship of the servant in the house to the one whose the house is. He says: "Servants, be obedient to them that are your masters according to the flesh . . . as the servants of Christ, doing the will of God from the heart. . . . And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven." Here is the recognition of the higher power of God governing both, and relating them together as servants of God.

One has little idea of the cruelty of slavery in such a city as Rome at the time when Christ Jesus began to exercise in the world his benign influence, through his healing and saving work. Imperious masters owned captives brought from many lands. A slave might have known higher rank and better culture in his own land than his owner, who classed him with his cattle. Let the gentle house servant arouse displeasure, and he could be put to actual death or sent to the living death of the ergastulum. When the light of Christianity dawned upon the slave it subdued the inner bitterness which he had cherished. His love for God made him become a good servant, and the master, touched by divine Love, began to recognize his servant as a brother. Human pride was humbled in the contemplation of the sacrifice of Christ Jesus, and when the high and mighty and the humble and enslaved sat together to celebrate the Lord's Supper, there was a benediction of fellowship.

It is quite possible for men to feel the warmth, tenderness, and inward happiness of true Christianity to-day; and one cannot but wonder why there is such resistance to that repentance which must precede the coming of the kingdom of heaven to man. Nevertheless the rule of this kingdom is being manifested. The unenlightened mind cannot see the great multitude of servants of God who are at work in the world,—the honest, the kind, the true, the tender-hearted, the brave, the enduring, the righteous; but those who are actively at work in the kingdom recognize one another and rejoice. Mrs. Eddy says (Science and Health, p. 15), "Christians rejoice in secret beauty and bounty, hidden from the world, but known to God."

Now the need of Christendom is the same as the need of the whole world; it is a need for Christian Science. In the face of the world-wide claim of mesmerism, before which even good men are appalled, the righteous man is tempted by discouragement, the tender-hearted by weariness, and the sensitive by sickness. Christian Science comes to inform the world as to the true action of Mind, and to uncover the falsity of its counterfeit. While many are saying that hate rules the world, Christian Science comes to declare calmly, and to prove the fact, that God rules; hence Love and its reflection is the only power.

Through her discovery of Christian Science Mrs. Eddy becomes the benefactor of the centuries to come. A genuine Christian Scientist obedient to Principle is a self-governing unit in a universal plan. He does the work that is his to do with perfect patience, because he is the representative of Soul, even as the ray of sunlight is the son of the day-star, reflecting its glory. What he knows of Christian Science he has learned from the Discoverer and Founder of Christian Science, whose discovery ministers to life more intimately than all the discoveries and inventions affecting mundane conditions. They are well in their way, but valuable only when subordinated to the right spirit in man. A single example of the cultural requirement imposed upon Christian Scientists may be given by quoting from the rules for conduct and life given by Mrs. Eddy and published as the Manual of The Mother Church (Article VIII, Section 1): "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously."

It is a fact beyond controversy that a great multitude of men and women, and a host of children too, are making the honest endeavor to obey this rule, with the result that they all with character refined, temper sweetened, health and heartiness improved, are by their world-wide influence and unity with Principle declaring that the kingdom of heaven is come, is here. This is fulfillment of the promise given by the prophet, "A new heart also will I give you, and a new spirit will I put within you: . . . and ye shall keep my judgments, and do them."

William P. McKenzie.

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The Two Angels

IN the Bible we read, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven;" and in Science and Health (p. 566) Mrs. Eddy writes: "The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths."

Now God's angels and warfare have not ordinarily been associated in the thought of mortals. Nevertheless, spiritual warfare is a subject of vital interest to all men. There is no mortal but must at some time enter upon it and fight it to the finish. The teaching of scholasticism has touched upon it, but because of a limited perception of what such warfare involves, scholasticism has never approached it with the earnestness it demands; or even if its necessity was temporarily proclaimed, a proper understanding of it was still lacking. With the usual concepts of a present earthly existence, to be finally terminated in a future heaven or hell, where all further effort would either be entirely over or utterly hopeless, it is not strange that the world has largely slept on, with little desire to do more than make itself comfortable; or if it did endeavor to better itself, it was generally but to struggle for a larger hold upon materiality and its deceptive offers of satisfaction.

When warfare has been contemplated it has most frequently been from the standpoint of going out personally against a great and formidable foe, and many a trepidation and many a heart questioning has preceded the encounter. A great diversity of opinion has produced a faltering sense in regard to where the right was situated, and so there has always been more or less doubt as to where victory would rest. Even with the Christian there has been much uncertainty, for although he may have sung many times, "There is a battle to be fought, a victory to be won," he has nevertheless had very little faith in being triumphant, because he has so little understood what was before him. What he was to fight for, what he was to fight against, and what were to be his weapons, were all subjects of greater or less speculation. And who had ever dreamed he would be accompanied through it all by angels, "God's divine messages"?

What a transforming thought is this! And it immediately equips the Christian Scientist with an entirely new viewpoint. In the first place, it shows him perfectly what the warfare is. In Science and Health (p. 288) Mrs. Eddy explains it further, when she says, "The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love." We see, therefore, first, that this warfare is suppositional; second, it is a mental conflict; third, it is waged between the real and the unreal; fourth, it is to be settled through the all-power of divine Love. Then from the outset the victory is assured. With Michael and Gabriel always at hand, the conquest of all error is a foregone conclusion. Truth is always triumphant and divine Mind is always successful. They never have and never can know failure.

To the sons of men, however, this blessed assurance,—while it comforts and sustains, encourages and strengthens,—must still be proved. This warfare must be undertaken by them with all diligence, must be pursued with all vigor, and must never be relinquished until the last suppositional enemy has been routed and the final victory won. It needs steadfast effort, unfaltering zeal, and so strong a love of good that nothing shall ever be allowed to hinder or prevent the wrestling necessary to triumph in each individual case. Truth must be clung to and applied and applied, over and over again, until every possible argument which error may present shall have been absolutely silenced. "He that endureth to the end shall be saved." Each encounter must be worked out to a perfect end; a battle must never be given over until a perfect victory has been achieved. To win complete victory, to see Truth triumph perfectly, even in the least circumstance or condition, increases faith and helps one forward to yet greater endeavor and accomplishment.

The activities of spiritual truth and love are needed in every mental conflict, and there is no other. He who clings to Michael unfalteringly and without cessation, until so much of truth has been poured out upon each situation that no least claim of evil is left to flaunt its foolish pretensions, will have the bliss of companioning with Gabriel. This angel will claim the field for God, establishing in quietude and peace the great fact of being, that divine Love alone is real, since Love always has been and always will be ALL!

ELLA W. HOAG.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by John C. Lathrop, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Friday evening, March 19, 1920, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

HOLLAND.—Attacks on Christian Science in the press have been less numerous again this year than last; in general the articles to which replies were written, aside from some misunderstandings of this teaching, showed a growing recognition of the good it is bringing to humanity. Corrections were sent to seven papers or periodicals, and even where some of them were not published, proof was more than once furnished that they at least had a good effect on the editors or the writers of the attacks. In the weekly paper *Eenheid* translations from the Christian Science periodicals have again been regularly published this year.

After a lapse of some years in which, owing to the situation created by the world war, it was not possible to have a lecture, this autumn we had the privilege of having a member of The Christian Science Board of Lectureship with us. A translation of the entire text of his lecture was published in *Eenheid,* while the principal papers in The Hague and Amsterdam printed longer or shorter reports. At the end of the lecture in both towns extra copies of this weekly, containing no other matter than the translation, were handed to and greatly appreciated by the numerous visitors.

The directors of the International School of Philosophy at Amersfoort informed me of their intention to arrange in the summer of 1920 a congress on "The Oneness of Humanity." They asked me to become a member of the committee for preparation, in order to help them to devise a way

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to have Christian Science also represented at the congress. I corresponded about this matter with the Board of Directors in Boston, who in the end left the decision about participation to the Christian Science church and societies in Holland, all of which expressed their desire to have Christian Science represented at the congress. At a meeting of the committee for preparation, held at Amersfoort, this matter was amply considered. It is hoped and trusted that participation will result in a rich blessing to all.

Committee on Publication.

LARAMIE, WYO.—One of the milestones in the history of the Christian Science movement in Laramie was passed when the opening services were held yesterday [Oct. 26] before an audience of attentive listeners which filled the auditorium of the new church home, located at 408 University Avenue. Less than a year ago the little band of faithful Christian Scientists was meeting in one of the office rooms of the Elks' Building. This room becoming inadequate to accommodate the increasing attendance, the lower floor of the Odd Fellows' Building was rented; but only a few months elapsed before this hall was leased for mercantile purposes.

On August 27, at a special meeting, a committee was elected to rent or buy a suitable place for services. The following Saturday what is known as the old Downey property was purchased by the trustees of the society. It is a significant fact that this particular property, which has stood as one of the old landmarks of the city, should mark the site for the first home of the Christian Science Society of Laramie. The building has been remodeled and redecorated, and the mottoes customarily used in Christian Science churches adorn the walls. The location is very desirable, owing to its proximity to the business center of the town and its nearness to other prominent buildings and churches.

Laramie Boomerang.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

BOSTON, MASS. (The Mother Church).—Rev. Andrew J. Graham, lecturer; introduced by Bicknell Young, who said in part:—

In the seal which our beloved Leader, Mrs. Eddy, designed for the cover of her books, are inscribed these words from the gospel: "Heal the sick, raise the dead, cleanse the lepers, cast out demons." Christian Scientists accept these words as a sacred admonition. They recognize that as an admonition they indicate the true way of preaching the gospel, for as the apostle well says, "Faith without works is dead." Any person who reads the four gospels without religious prejudice cannot fail to observe that Jesus made his preaching effectual by healing the sick and raising the dead, as well as by saving sinners. Many earnest Christian men and women in the old churches are coming to see that the most practical preaching is that of Christian Science, which enables one to avail himself of the sacred word in healing the sick. The gentleman who is to speak to us this evening spent many years in the pulpit, where he was loved and honored. His former creed did not, however, include the practical application of the Biblical admonition already mentioned, and when illness overtook him he turned to Christian Science and was healed. With the deep earnestness that had always characterized him, he sought to know the Principle and rule by which he had experienced such a blessing, and in due time, like many others who have had similar experiences, he became a minister of the church of Christ in the true sense, for he learned to heal the sick by the same Science which had restored his own health.

In the Manual of The Mother Church (p. 17), under the caption, "Historical Sketch," it is recorded that "at a meeting of the Christian Scientist Association, April 19, 1879, on motion of Mrs. Eddy, it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."

Our lecturer is, as all Christian Science practitioners are, a minister of the gospel in this larger, nobler sense, and as such he comes to speak upon the immeasurably great subject of Christian Science.—*The Christian Science Monitor.*

AUSTIN, TEXAS (joint lecture).—George Shaw Cook, lecturer; introduced by Miss Constance Palm, who said in part:—

Thoughtful men and women everywhere are seeking for a practical, provable religion, and Christian Science is bringing, to-day as in Jesus' time, to uncounted numbers of suffering humanity the first bright rays of a new day. If we hear this voice and open wide the door of our consciousness, Christ, Truth, will come in and will feed the hungry and heal the heart.

MEDICINE HAT, ALBERTA, CANADA (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Beulah M. Bayne, who said in part:—

The Master said to his followers, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." It is this Christ, Truth, which Christian Science is revealing, and which is meeting the individual need and answering the cry of a stricken world for true peace and freedom. If you would inquire of any member of a Christian Science church "a reason of the hope that is in" him, he would likely tell you about his own or some other healing from sickness or sin which had been the means of interesting him in Christian Science. This healing is only the sign of true Christly understanding; it was the hall mark of our Master's work, and it is still the same, as again revealed through Mrs. Eddy's great discovery.

KIRKWOOD, MO. (First Church).—Dr. John M. Tutt, lecturer; introduced by Gerry H. Barnes, who said in part:—

On page 126 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes: "One thing is eternally here; it reigns supreme to-day, to-morrow, forever. We need it in our homes, at our firesides, on our altars, for with

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it we win the race of the centuries. We have it only as we live it. This is that needful one thing—divine Science, whereby thought is *spiritualized*, reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics."

Through her own experience Mrs. Eddy discovered, and in her own experience she proved, that this needful one thing, this divinely given knowledge of God, is the Christ, available to-day and available to all.

DENVER, COLO. (Second Church).—Willis F. Gross, lecturer; introduced by Oscar Sorensen, who said in part:—

Christian Science is a practical, demonstrable religion. It teaches right thinking, right doing, and right living, and the serving of one God and Him only. By this teaching thousands of people have been healed of all manner of sin and disease, and untold blessings of peace and harmony have come to suffering humanity. It is indeed a "pearl of great price" when understood.

FORT SMITH, ARK. (First Church).—Ezra W. Palmer, lecturer; introduced by Allan Kennedy, who said in part:—

About fifty years ago Mary Baker Eddy announced the discovery of a new rule in the Christian religion, new to us and to her, but in her belief only long lost and now again found. Her book, "Science and Health with Key to the Scriptures," sets forth this rule in simple and beautiful English, and in such complete detail that it is easily understood by a candid reader honestly desiring to understand. Having read this book many times, I believe I can say that it makes of the religion of Christ Jesus a demonstrable religion, proving faith by works, without which faith is said to be dead. Christ Jesus said if one had faith, one could remove mountains. That was an extreme statement and went far beyond what any of us may be called upon to do, but the Master gave it as an example to prove the ease with which lesser demonstrations of faith could be made. In this connection, I do not think any here to-day would say that Jesus the Christ was given to exaggeration. Mrs. Eddy and Christian Science workers have all demonstrated their faith by wonderful works.—*The Fort Smith Times Record.*

MELBOURNE, AUSTRALIA (First Church).—Dr. Walton Hubbard, lecturer; introduced by Capt. J. R. George, who said in part:—

As business people we have assembled here to-day to hear an address on Christian Science. In her work, "Rudimental Divine Science" (p. 2), Mrs. Eddy has defined Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony;" and she discovered and has made clear through her writings that as the understanding of this spiritual law of good is gained and put into practice, we shall bring into our experience the health, peace, and joy which humanity is so much in need of to-day.



Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Mobile: The Battle House Auditorium, 8 p.m., March 18.

ARIZONA—Miami: Y. M. C. A., 8 p.m., March 19.
Willcox: Morgan Hall, 8 p.m., March 23.

CALIFORNIA—Long Beach: Auditorium, on the Pier, 8 p.m., March 23.
Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., March 26.
Los Angeles (Fourth Church): Highland Park Ebell Club House, 131 East Avenue Fifty-seven, 8 p.m., March 23.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., March 20.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., March 19.
Los Angeles (Tenth Church): Church Edifice, 936 West Forty-ninth Street, 8 p.m., March 22.
Los Angeles (Society, Van Nuys): Woman's Club House, Sylvan Street, near Kester Avenue, 3:30 p.m., March 21.
San Diego (Second Church): First Church Edifice, Second and Laurel Streets, 3 and 8 p.m., March 19.

CANADA—Montreal, Province of Quebec: Windsor Hall, Windsor Hotel, 8:15 p.m., March 22.

COLORADO—Denver (First Church): Tabor Opera House, 12:10 to 1 p.m. (noonday lectures), March 23, 24, and 25.
Golden: Armory, 8 p.m., March 23.

CONNECTICUT—New London: Union Lodge Room, Masonic Building, Union Street, 3 p.m., March 21.

ENGLAND—Ilkley, Yorkshire: Lecture Hall, The Grove, 8 p.m., April 6.
London (First Church): Battersea Town Hall, 8 p.m., April 9.
London (Eighth Church): Pavilion Picture House, Brixton, 3:30 p.m., April 11.

ILLINOIS—Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., March 18 and 19.
Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., March 22.

INDIANA—Columbia City: New City Hall, 3:30 p.m., March 21.
Hobart: Gem Theater, 8 p.m., March 23.
Indianapolis (joint lecture): Murat Theater, 3 p.m., March 21.
Muncie: High School Auditorium, 8 p.m., March 19.

IOWA—Davenport (First Church): Davenport Coliseum, 8:15 p.m., March 22.

MAINE—Auburn and Lewiston: City Hall, Lewiston, 3 p.m., March 21.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., March 19.
Clinton: Globe Theater, 8 p.m., March 21.
Concord: Church Edifice, Monument Square, 8 p.m., March 22.
Leominster: Municipal Building, 3 p.m., March 21.
New Bedford: The New Bedford Theater, 3 p.m., March 14.
Worcester (First Church): Strand Theater, 3 p.m., March 21.

MINNESOTA—Minneapolis (Society, University of Minnesota): Little Theater, University Campus, 3:30 p.m., March 18.

MISSOURI—Moberly: Fourth Street Theater, 3 p.m., March 21.

MONTANA—Anaconda: Margaret Theater, 8 p.m., March 22.
Kalispell: McIntosh Opera House, 3 p.m., March 21.

NEBRASKA—Exeter: Auditorium, 8 p.m., March 26.

NEW YORK—Comstock (auspices Glens Falls): Chapel, Great Meadow Prison, 8 p.m., March 18.
Dunkirk: Masonic Building, 8:15 p.m., March 19.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., March 19.
Silver Creek: Crandalls Hall, 8 p.m., March 18.

NORTH DAKOTA—Bismarck: Auditorium, 8 p.m., March 20.

OHIO—Cleveland (Fourth Church): Gray's Armory, 1234 Bolivar Road, 3 p.m., March 21.

OKLAHOMA—Frederick: Woodman Hall (note change), 8 p.m., March 12.

PENNSYLVANIA—Philadelphia (Second Church): Orpheum Theater, Chelten Avenue, 3:30 p.m., March 21.

SWITZERLAND—Thun, Berne: Freienhofsaal, 8 p.m., April 13.

TEXAS—Galveston: Church Edifice, 2627 Avenue O, 8 p.m., March 19.
San Antonio: Beethoven Hall, 3:30 p.m., March 21.

WASHINGTON—Pasco: Liberty Theater, 8 p.m., March 25.
Snohomish: Eagles Hall, 8 p.m., March 26.
Tacoma (Second Church): Realart Theater, 5415 South Union Avenue, 8 p.m., March 16.

WISCONSIN—Rhinelander: Cozy Theater, 8 p.m., March 18.

WYOMING—Cheyenne: Parish House, 8 p.m., March 25.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

During the past seven years I have been able to testify many times to the comforting proofs of God's care as demonstrated in Christian Science, but within the past six months we have had an experience in our immediate family which is of so convincing a nature that it can neither be explained away nor dismissed with the oft-repeated, "Oh, that might have happened anyway."

Last June my young married daughter, while standing before a gas grate, caught the back of her clothing afire and most seriously burned her back from her shoulders to her knees, as well as the fingers of her right hand, with which she endeavored to unbutton her apron and which were very badly roasted. She was obliged to run down the long hall of her apartment to her bedroom where she seized a large comforter and dashed into the dining room, handing it to the Jap boy who was using the vacuum cleaner, and who had not heard her cries for help. He finally extinguished the flames, but not until her burns had become very deep in places and covered more than one third of her body. She and her little sister who was present turned instantly to God for help, the little one telephoning for a Christian Science practitioner and both of them declaring the truth audibly. Within the hour she was entirely free from pain, and ate a bowl of bread and milk soon afterwards, and that first night she awakened but once asking for a drink of water.

I arrived the next morning, and could scarcely believe it much of an accident when I saw their cheerful faces and heard their funny version of the affair, but when my daughter arose and I saw her back I was terror stricken. That she was alive was beyond belief, and when I realized that she was not in pain, I knew then that a power was at work of which I had had only a glimpse.

During the healing which followed, every organ of the body functioned normally, her appetite was good, and she suffered only occasional discomfort. She was in the fourth month of her pregnancy and received no nerve shock whatever and developed normally, although she lay in one position seven weeks because of the great extent of the affected surface, which as I have said, involved one third of her body. She was healed without any scarification, her hand, which was burned shut, being as well in a short time as her other one.

I left her after ten weeks and returned the early part of November to San Francisco to be present at the birth of her baby. She had engaged the services of a very efficient specialist of that city, conforming to the law of the state of California, and after I had been there a week we had reason to believe the birth was near at hand. When the doctor arrived his verdict was most adverse and entirely discouraging. He said that because of the great extent of burned surface, as well as the strain on the kidneys, that those organs had failed in their purpose and that she had not one chance for her life, also that the baby would not be born for another month, thereby greatly augmenting the danger. Four days went by without much change in her condition, and then in spite of every law, material and medical, after a painless delivery, a baby girl was born absolutely without blemish and under conditions so normal that the doctor was astounded. He expressed his surprise most frankly and generously to the practitioner by saying, "What I have seen done here to-day can't be done; you have accomplished the impossible."

In the setting aside of every material law at the time of her burn, in the absence of any nerve shock or any scarification, and in the face of every medical law which pronounced a safe delivery of the baby hopeless, Christian Science has been proved available and ample to meet every need, and has given a convincing proof of the truth of the statement made by Mrs. Eddy on the bottom of page 380 in "Science and Health with Key to the Scriptures," where she says: "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God." I greatly rejoice in this opportunity to express my gratitude for Christian Science.

(Mrs.) Elizabeth G. Myers, Omaha, Neb.

I wish to confirm my mother's testimony concerning the wonderful experience I have passed through in Christian Science. It is a convincing proof that good is truly expressed, regardless of material evidence, for my whole family and many strangers have found reassurance and encouragement from this demonstration. I am very glad to have gained through this occurrence an indestructible faith in Christian Science, and I have been able since to use it in every way.—(Mrs.) Dorothy Vennebaker Brando.

✧

I should like to give some idea of the help Christian Science has been to me during the war. One night on the way to England I woke up with all the symptoms of influenza. I was familiar with the indications of this disease, having previously spent some time in the Army Medical Corps. As we were in the submarine zone it was impossible to obtain any light in order to read the Christian Science literature; but I got out of bed and went away by myself to a comparatively quiet part of the deck and for about an hour thought over all the statements of Christian Science I knew or could remember. At the end of that time I felt much better and happier and so went to sleep again. Next morning I awoke without a trace of the disease. I felt very grateful, not only on account of the physical healing but also for the conviction that Christian Science is really a practical help in time of need.

Previous to this helpful experience I had been feeling dejected, having, as it seemed, left behind me home and friends and everything that made life worth living and having to look forward to unknown dangers and hardships. After this, however, I began to feel much happier with regard to the experiences I might have to go through. I would also like to take this opportunity of expressing my thanks to the members of the churches in England who have always extended such a loving welcome to strangers.

I can never say adequately how thankful I am for the teachings of Christian Science. It has changed the whole course of my life, and in this small testimony to the efficacy of its teachings I feel that the half has not been told.

C. A. Melhuish, Melbourne, Australia.

✧

In the fall of 1917 I contracted a severe cold. At first I did not heed the disturbance, not being inclined to allow myself to be overcome by sickness so easily, but when a high fever became manifest I thought it best to go to bed. The ailment took a serious turn and in a few days I had become very weak. My rooms being on the ground floor of my house, the tenants on the first floor paid very little attention to my condition at first, but when they saw how alarming it was they earnestly advised me to consult a physician. I did not agree to this, however, as I had read *Der Herold der Christian Science* and the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for several years;

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but to write to a practitioner was impossible, as I did not possess the strength or energy. The right sort of help soon came, however, for wholly unexpectedly a nephew visited me, and he notified my brother in Hannover. Through this brother's assistance the help of a Christian Science practitioner was obtained, and relief was at once noticeable. In addition to this trouble a very painful case of shingles had developed, which completely robbed me of physical strength. With God's help my condition improved day by day and I was soon well again. During the whole time I clung steadfastly to the truth. My neighbors wondered at my rapid recovery from such a serious illness, but I could only say, "With God all things are possible."

For this proof of the healing power of divine Love I give heartfelt thanks to God and gratitude to all who have helped me gain an understanding of this truth which makes free.

(Miss) MARIE SÖHL, Cuxhaven, Hamburg, Germany.

✧

From a condition of darkest despair, suffering, and sorrow, I have been lifted to a state of peace, happiness, health, and sunshine. Christian Science not only healed me of many physical ills, among which were heart trouble, rheumatism, and extreme nervousness, but gave me a practical religion, for which I had hungered all my life. Very often when a child I would steal away by myself and read the Bible. I liked best to read of how Christ healed the sick and suffering, and how I did wish he were here with us now, never dreaming that some day, not far distant, I would be led to know that the same healing Christ, Truth, is ever present to save and heal all mankind. This wonderful truth came to me through Christian Science as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, God's messenger of Truth to this age. Our two children, aged fourteen and eleven years, never have taken a drop of medicine. We have depended entirely upon the help of Christian Science and divine Love has supplied our every need. My husband was healed of the tobacco habit after two weeks' treatment. He had tried several times to break himself of the habit but without success. It is now about six years since his healing took place, and he has never had the least desire to smoke during this time.

It is no wonder, therefore, that we have only the deepest reverence and love for our dear Leader, Mrs. Eddy, who was good and pure enough to reveal Christian Science to the world. My most sincere desire is that I may be able so to live this truth that I shall be a help to others.

(Mrs.) BELLE EUER, Latrobe, Calif.

I want to vouch for the statements of my wife in regard to my healing of the tobacco habit. I have also been healed of chills and fever and colds, at different times.

WILLIAM EUER.

✧

I am grateful for what Christian Science has done for me. It has healed me of many physical ills and also of the morphine habit. I had been taking this drug for over twenty-five years, sometimes as much as twenty grains and more a day, and was a wreck. Words cannot express my thankfulness for the kindness and love shown me by Christian Science practitioners and friends. It is with love and gratitude that I give this testimony.

(Mrs.) MARY E. TAYLOR, Tallman, N. Y.

✧

It is with gratitude to God that I give this testimony. Christian Science was presented to me by a friend who was engaged with me in Sunday school work, and who called to my attention the healing done by Christ Jesus. She gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy to read, and I prepared myself with paper and pencil to refute that with which I did not agree. Soon, however, paper and pencil were laid aside and it was in humility and love that the reading was continued. I was completely healed of nervous prostration, neuralgia, severe headaches, throat trouble, stomach disorder, and other physical ills simply through the inspiration of Truth gained by reading the textbook. At that time I knew no student of Christian Science and had no knowledge that there were any practitioners.

Since then my daughter has never tasted medicine, and has been in good health with the exception of small difficulties that have been quickly overcome in Christian Science. A son was healed when he was, to sense, breathing his last. I am more thankful than I can tell for the grand discovery that the teachings of Jesus are applicable to all conditions, at all times, and to all people through Christian Science. I have unbounded gratitude for the assistance derived from the periodicals and various activities of the movement.

(Mrs.) MARGARET S. CHAPMAN, Topeka, Kan.

✧

I am so very grateful to God that I must give thanks. Fifteen years ago I was very ill with rheumatism, but at that time God's help seemed very far away, as in my youth I had learned that He lives in heaven and only looks down upon the earth, here and there. I had to be in the hospital and take medicines and pay a great deal of money, but did not get any help. I thought God wanted to punish me. People advised me to go to Colorado for the climate, which I did, and thought it did me good, but one day unexpectedly I could not get out of bed. The rheumatism was worse than ever. I tried hot baths, also electrical massage, but the pain grew until I lay helpless. My wife, who had tried Christian Science long ago, asked me then why I did not ask God to help me, but I doubted; however, when the pain was at its worst God's help was nearest. She got a practitioner, and to my astonishment in a short time I was rid of the evil. I began to go to church and my eyes were opened. I learned to know God, not a material God who punishes but a God who is Spirit, who only gives good things and helps us get rid of evil.

I also want to tell how my little boy was healed of a terrible burn, which he got when a tub of boiling water was spilled over his body and one leg. He lay helpless, but we at once called a practitioner and knew God's all-power. Nothing is impossible with God, and His help was shown again. The boy was healed in three months. He is now very well and goes to a Christian Science Sunday school, where he has already learned much.

I am extremely grateful that I have found God. It is a wonderful work that Mrs. Eddy did, to bring Christ Jesus' teachings to mankind again.—JOHN W. PRESS, Denver, Colo.

✧

On August 3, 1913, I had my first treatment in Christian Science. I was confined to my bed all one winter with inflammatory rheumatism, and had stomach trouble for years so that nothing seemed to agree with me. Now I can eat anything I want. Owing to a severe condition of hernia I had to undergo an operation, but it was a failure and I was obliged to wear a truss. The Christian Science practitioner told me not to use any material means, so I removed the support on retiring that night, and left it off next morning, although the doctor had told me never to go without it. That was over six years ago and I have never used it since.

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In 1914 I sprained one of my ankles, but a practitioner treated me and in a few days it was all right. In 1917 one of my ankles was fractured and blood poisoning developed. I was treated in Christian Science, but had a good deal of fear and it was some time before I was healed. Pneumonia and neuralgia have also been overcome through the application of Christian Science.

I feel so thankful to God, and grateful to our Leader for giving us a better understanding of spiritual things, also am grateful for the literature and the testimonies. I have attended Christian Science service and lectures only a few times, but enjoy reading the Lesson-Sermons and the literature. I am grateful to Mrs. Eddy above all women, for the help she has given us in leading us to Christ, Truth.

Mrs. W. C. Graham, Myrtle, Miss.

✧

I cannot be grateful enough for the teachings of Christian Science. No one can appreciate the blessings better than those who have experienced them; therefore I wish to advise all those who are ill or in trouble and misery to give Christian Science a trial. I do not know what would have become of me, if I had not known of it. Physically and morally I have become another man. I have been healed of various ills, but the best healing is the mental one. And now I shall relate a special experience. One night I woke up with a queer feeling of pain in my head, and began to have chills just as when one has fever. In the morning the feeling was the same, but I did my work as usual, knowing that nothing could harm me, and was busy all day. For a couple of days my eyes were badly swollen, first one and then the other, but I stuck steadfastly to the truth and continued without fear, knowing that the error would leave me, and it did.

I could tell of many other healing experiences of my own, and of people who were ill many, many years and could not be helped by a doctor or by any material remedy, but were healed through Christian Science and now are well and happy. One thing is necessary to know and this is, that there is one Mind, God, and he who knows this can heal. On page 158 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "What we need is the truth which heals both mind and body." Christian Science shows clearly that it is only Truth that heals and makes free. I hope that this testimony will lead many into this teaching, and think that everybody who has been healed through Christian Science is grateful with all his heart to the Founder, Mrs. Eddy, and thankful to God.

Benedikt Dick, Ersigen Kt. Bern, Switzerland.

✧

Two years and a half ago I became interested in Christian Science. At that time I was very unhappy, so unhappy that life did not seem worth living. A Christian Scientist kindly directed me to a practitioner, to whom I went not knowing what to expect, and found comfort and peace.

Since then I have gone through deep waters but have reached a place now where I know that "my redeemer liveth." Lately we had an opportunity to prove the nothingness of a so-called contagious disease. One morning my fourteen-year-old daughter's face was covered with a rash. I called up a practitioner and asked for help, and every manifestation of the disease disappeared that morning. The next evening the youngest boy complained of a sore throat. In the morning he was better, although he thought he would not eat any breakfast. I did my mental work, however, and when the rest of us were ready for breakfast he was too, and I heard no more about a sore throat. In the case of the older boy the healing of sore throat was practically instantaneous. Through the persistent study of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am becoming more conscious each day that happiness, well-being, and peace are man's birthright.

I would be thankless indeed if I did not express my gratitude for all the blessings we have received. I am thankful for every activity of the Christian Science church—thankful to God, the Father, divine Principle; to Jesus the Christ, our Way-shower; and grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science.

(Mrs.) Cora C. Reed, Hollywood, Calif.

✧

Christian Science was brought to me more than fourteen years ago, and though at the time I understood nothing of its teachings, I relied sufficiently on it to give up medical treatment, and with the help of a practitioner I was healed of appendicitis with only absent treatment. Since then I have had many healings, among them being the instantaneous healing of a sprained foot. Though I always turned to Christian Science in times of physical need, I read and studied little, so my progress was slow. I am grateful to know, however, that many times even a small understanding of the power of God, good, has been sufficient to prove the nothingness of all that is unlike good. I am learning to be grateful for the uncovering of error of every sort, and though it may mean a long struggle to overcome, one is cheered by knowing that error cannot win.

(Mrs.) A. M. Fraser, Southsea, England.

✧

Christian Science was first brought to my notice in January, 1916. I saw at once that it was far in advance of anything I had previously learned and commenced the study of it. About a year later I experienced what to me seemed a most remarkable healing. For several days I had been feeling ill; next I realized that my hearing had gone, also my eyes were failing me. I seemed to be losing ground very rapidly, so telephoned to a Christian Science practitioner. About ten minutes later relief came, although it was six weeks before I regained my hearing. To me this was a remarkable healing. I was able to continue my work as usual. Heart disease and several other physical inharmonies have yielded to the truth and I am grateful for these healings, but realize that they are nothing compared to that larger understanding of our relation to God revealed through our textbook, "Science and Health with Key to the Scriptures," by Mrs. Eddy. The Bible is indeed like a new book to me.

I am thankful to God and to Christ Jesus, the Way-shower, and grateful to our Leader, Mrs. Eddy; also for all the blessings that accompany this teaching, for our monthly, weekly, and daily literature, our church services and reading rooms, and the loving help of practitioners, I am grateful.

(Miss) Annie Busby, Victoria, B. C., Canada.

✧

Christian Science came to me when I was in need of help, mentally, morally, and physically. As a young man I used to spend time foolishly and in dissipation. I did not get very far in this kind of life but far enough to upset me mentally and to make me a nervous wreck, so that I felt sure I was going to die. A great sense of fear which I had had since childhood seemed to increase until I would not even go out on the street. I did not know anything about Christian Science, nor anything about God.

Then one day two years ago while I was waiting in a

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physician's office (having already tried three others who did me no good), a man recommended Christian Science to me, saying that his wife had been wonderfully healed. I told him I would try it if this doctor could not help me. The following week, therefore, having taken all the tonic the doctor gave me without getting better, I visited a Christian Science reading room. Upon entering I felt a sense of peace. The attendant was very kind, and gave me some literature which I read over and over again. A few days later I attended the Wednesday evening meeting and received help from the testimonies given. One of the members of the church lent me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the most perfect assurance that I could be helped by reading it, and I was. In Revelation we read, "And I saw a new heaven and a new earth." I surely was uplifted mentally into this new heaven and new earth. Science and Health is a book to be studied, I have learned, and not to be left alone on some shelf.

I am thankful to God and grateful to Mrs. Eddy and to the practitioners who helped me. I am also grateful for the reading room, for our church services, for membership in a branch church, and for *The Christian Science Monitor*.

EDWIN LEIDBERG, Chicago, Ill.

✧

About nine years ago Christian Science found me seriously ill and without hope. The doctors had operated and then given me up to die. It was at this time that a Christian Science practitioner was called to my bedside. I received help at once, and was so grateful that I immediately took up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy and was healed. As I studied the Scriptures in this way I came to love my neighbors more. I have been sustained through the greatest sorrow, because of the loss of my husband, which I could not have overcome if I had not had the truth, which gave me courage and fortitude and added strength to meet obligations that I never could have met otherwise. It helps me daily to overcome the sense of separation and limitation. Christian Science becomes clearer to me each day, and I have more love and gratitude in my heart for our revered Leader, Mrs. Eddy, and for the blessings that have come to me through this study and that are coming to others.

(Mrs.) CORINNE BARTON, San Antonio, Texas.

✧

In gratitude for the many healings and benefits received through Christian Science and the study of its literature, this testimony is given with the hope that it may be of benefit to some sufferer. Several years ago, I experienced a number of severe hemorrhages of the lungs. An examination showed tubercular infection, and I was sent to the arid regions of Texas, New Mexico, and Arizona. For ten years healing was sought through climate, diet, and materia medica, but at the end of that period, about thirteen years ago, while I was a resident of Missouri, the trouble once more became alarming, and change of climate was again recommended. Through friends, however, I became interested in Christian Science and shortly thereafter sought a practitioner. The healing of chronic bowel disorder followed the first treatment and this brought assurance and confidence. Other discordant conditions disappeared within a comparatively short time, and there has been no return of any of the symptoms. The healing of the tubercular trouble was complete, and there has been an increase in my weight. Since this experience I have been accepted for life insurance and have also passed the army physical examination. With this healing came an understanding of the fatherhood and motherhood of God and the overcoming of the belief in the laws of heredity. The tobacco habit of long standing, which had been carried to excess, left without specific treatment.

Many of the members of my family have been benefited by Christian Science, their interest having been awakened through witnessing my healing. I owe my very existence and many years of happiness, prosperity, and a measure of usefulness to the truths discovered by Mrs. Eddy, as taught in her authorized writings, and am deeply grateful for all of the channels through which this good has come to me.—A. B. RITCHIE, Sewickley, Pa.

✧

With heartfelt gratitude and joy for the blessings received through Christian Science I give this testimony. As I had always been greatly interested in the occult sciences I spent considerable time studying occultism, theosophy, and spiritualism, hoping finally to find the truth. Again and again I found, however, that it is impossible to solve world problems with the human mind. The study of so many different books had caused me to become confused, as I read many contradictory statements. This confused sense expressed itself on the body in restlessness, nervousness, and lack of self-control. I had lost my moral footing and felt as though I were a ball hovering between heaven and earth. I am unspeakably glad that I have been released from these false teachings through the study of Christian Science, and wish to warn every one not to have anything to do with such teachings.

Christian Science has also been of great help to me with musical work, and I am able to render greater assistance to my scholars in advancing their progress in this direction. The spiritual uplift I have experienced grows more wonderful each day. For the loving help received I am very grateful. I am thankful to God that I was enabled to find Christian Science, and I am also deeply grateful to our beloved Leader, Mrs. Eddy.

(Miss) EMMA HAUTHAL, Altona, Germany.

✧

It is ten years since I first took up the study of Christian Science. I had spent two months in the hospital, coming home scarcely able to sit up and my physician saying that I would doubtless have to return in the course of a year and have another operation. At that time a friend who was being healed in Christian Science handed me a copy of Science and Health by Mrs. Eddy, and asked me to read it. I read it through carefully, but could not seem to understand it and handed it back, saying that it did not look reasonable to me.

I lingered along several months more, being able to sit up but very little and becoming so despondent that I spent a good share of my time crying. At last, not knowing which way to turn, I consented to give Christian Science a trial. I have never regretted it. I would not go back to the old thought, for the world. My healing was slow, although one quite serious trouble was overcome with the first treatment, which proved to me that Christian Science is the truth which Christ Jesus said should make us free. During these ten years I have taken no medicine and have been healed of many troubles, among them being a goiter of many years' standing; for all of which I am very grateful.

(Mrs.) F. E. RANKIN, Black River, N. Y.

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Signs of the Times

[*Rocky Mountain News*, Denver, Colo.]

If you are an American your birthright is freedom,—mental, moral, and physical. Under the Constitution you are guaranteed freedom of thought, freedom of speech, and freedom of religious belief. It seems obvious that physical freedom is intended, though it is not specifically mentioned. As a result of this omission your mind is free, but your body is not. Under present conditions you are physically under the control of the medical authorities.

No one will deny that sanitary regulations and inspection of foods and drugs are of the greatest importance and benefit to the community. The health authorities should be supported in rigidly enforcing such regulations. But when a board of health, composed almost entirely of members of one school of medicine, attempts to compel the public to submit to a form of treatment advocated only by that school, it is encroaching upon the constitutional rights, implied though not expressed, of the people. It has been argued that compulsory vaccination is just as right and proper as prohibition. The cases are not parallel, however, but opposite. Prohibition prevents a person from taking a poison into his system, whereas compulsory vaccination compels a person to permit a poison to be injected into his system. Moreover, all scientists and schools of medicine agree that alcohol is a poison, whereas only one school of medicine advocates vaccination, and there are abundant statistics to show that it is frequently harmful and doubtfully effective.

At a mass meeting recently held in Toronto, fifteen hundred persons by a standing vote resolved to send a petition to the Government requesting the abolishment of compulsory vaccination and the substitution of sanitary engineers in place of doctors for health officers. They struck at the root of the matter. For naturally as long as boards of health are controlled by a single school of medicine, the people will be forced to submit to practices based on the theories and beliefs of that particular school. This condition can be remedied by a law specifying that a majority of the members of any board of health shall not belong to one school of medicine, or, as suggested by the citizens of Toronto, by substituting sanitary engineers for doctors to look after public health matters.

[Governor Coolidge in *The Boston* (Mass.) *Herald*]

The times require of men charged with public responsibility, a singleness of purpose. The curse of the present is the almost universal grasping for power in high places and in low, to the exclusion of the discharge of obligations. It is always well for men to walk humbly.

[*Soo Times*, Sault Ste. Marie, Mich.]

What America needs to-day—what the world needs—is more religion. It needs a spiritual revival, and it will have to have it before there is once more a proper respect for orderly government. It is a good time now to dig up the Ten Commandments and obey them and then go out and seek the spirit of the Christ, and having found it, express it. Real religion is a practical thing. It is truth expressed in terms of life. It is time to cease drifting and find our anchorage.

[*The Biblical World*]

This message needs to be constantly repeated. The church is an asset or a liability in proportion to its willingness to herald its message of God and His presence. If it preaches the failure of God as a spiritual power in history and the necessity of His destroying forever the lives He could not transform, then the church is a social liability—one of the burdens to be carried by those who really believe in the saving power of God in history.

If, however, the church can make plain to the world how God is always in His world, how inevitably injustice brings sorrow, how personality is the only supreme test of economic development, how righteousness exalts a nation, and how it is better to give justice than to fight for rights, the church is a supreme social asset. As it persuades men to believe in the spiritual progress assured by loyalty to its message, it is laying the foundation for that better social order for which we all yearn but of which we too often despair.



Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WISH to express my appreciation of THE CHRISTIAN SCIENCE MONITOR. It is wonderful and takes the place in our home of half a dozen other papers and magazines formerly taken. We receive more reliable current news, scientific information, and cultured instruction than we did from all the others and at a far lower price. The Home Forum Page is always a treasure to me. It enables me to read daily sketches from favorite authors and poets which if they did not come in this form I could not take the time to look up. Anyone who has traveled on a hot, dry, and sandy desert knows what it means to stop at a homestead and receive a cup of clear, cold water from the well. To me the editorials are a cup of clear, cold water. I could state many instances where the MONITOR has brought the needed healing and am thankful that it is teaching me to look upon all people more kindly.

I WANT to express my appreciation of your newspaper. Long before I became a Christian Scientist I always read THE CHRISTIAN SCIENCE MONITOR on the intuitive knowledge that there was something unique about this paper. There are some things which a man knows to be attractive, good, but somehow is not able to explain them. In the exporting business which has engaged my attention for the last five years I have found the MONITOR a valuable Nestor, as it has been my duty to be acquainted with international events affecting the business which has come within my sphere. International politics, exchange, production, justice, and injustice all have come to me through the MONITOR in a remarkable way, so much so that it has caused me a little mystification until I became a Christian Scientist,—and now the mystery is turned into understanding, and the worth of the paper, which I ascribed to it quite unconsciously, is understood as a legitimate and inseparable feature of the spirit of Christian Science. Let me add that now I know why THE CHRISTIAN SCIENCE MONITOR is so valuable as a corollary to a man doing the kind of work I do, but this intuition I possessed long before I knew the reason for it.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Boston, March 20, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

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Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

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Personal Contagion, also What Our Leader Says—By Mary Baker Eddy. Special pamphlet, 10 cents.

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Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

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Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MARCH 20, 1920 NUMBER 29

Reading

LAURA DUNBAR HAGARTY

PRAYER and meditation are sources of mental food for the student of Christian Science. Another productive source of mental nourishment is the reading of Christian Science literature, which, of course, includes the Bible. The reading process itself varies so greatly in individuals that it is not surprising to find a wide range of results from the study of the printed page. Doctor Brumbaugh's definition exactly describes the adequate process. He says, "Reading is thinking the line of thought established by the author." To brush aside prejudice, disparagement, and antagonism before opening the book is to accomplish something; but the real attainment is to rouse the thought to active assimilation of what is read, by correcting subtler barriers, such as wandering attention, lethargic grasp of the meaning, or feeble application of that meaning to the reader's life.

Earnestly to "think the line of thought established by the author" when reading the writings of Mary Baker Eddy, and to continue such work daily is to promote a liberal spiritual education. Such work involves training of inestimable value, for the process is twofold; first, the language in its usual significance must be grasped; second, the mist of materialism must be pierced and one must consciously enter the realm of Spirit. It is the second aspect that gives to reading in Christian Science its supreme importance in cultivating spirituality. This accomplishment accounts for the fact that Christian Scientists can read their textbook daily for half a century and still find no monotony, no dull repetition, no flagging interest; for the "line of thought established by the author" is cast in the realm of infinite Mind, and every excursion into that realm reveals new fields of endeavor and new joys. To the sincere seeker the interval since the last excursion has furnished experiences that give additional import to the author's words. It is safe to say that such living response will continue for all time to invest Mrs. Eddy's words with freshness and increasing power of appeal.

Far removed from the perfunctory scansion of the page is the reading that progress in Christian Science demands. To restrict the operation to the mental pronunciation of the words is to gain nothing whatever. The operation, to be productive, must give ascendancy to spiritual sense, which alone interprets the language of Spirit to the human mind. Without consecrated fidelity to the text, misinterpretations creep into thought, afterwards to vaunt themselves in disagreements and dissensions among those who really desire unity of understanding and action. A fact which gives to earnest study a most significant bearing is that each endeavor approximates more closely the goal of complete understanding. On page 349 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Mortal thought does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension."

A glance at the experience of those whose "spiritual apprehension" illumined the Scriptures with divine light, inspires the student to greater faithfulness in his work. With what fullness of comprehension Jesus read the Scriptures, even in his early boyhood! When only twelve he expounded the prophecies relating to himself with entire grasp of their import, an achievement that astounded the "doctors of the law" who for years had absorbed Isaiah's words, dwelling upon the form, but losing the precious content. With what understanding of God's allness the Master gleaned from the Old Testament the unreality of all that is mortal and the substantiality of all that is spiritual, an understanding that enabled him to say of the eternal Christ, Truth, "Before Abraham was, I am." With what clarifying vision the same great reader repeatedly quoted the Bible records, correcting the prevailing misapplication of God's word.

A similar lively grappling with spiritual ideas as set forth in the Bible, characterized Mrs. Eddy's method of reading; for it was the inspired perusal of the passage in Matthew 9:2 that raised her from a hopeless physical condition to normal health. Her continued devotion to the sacred writings, and her vital comprehension of their real message enabled her to classify, to systematize what she had gained and to present that product in so consistent a form that it is rightly called Science, the Science of Life, the greatest Science the world knows to-day. With what entire freedom from the shackles of indifference, traditional obscurity, and ineffective attack Mrs. Eddy approached the storehouse from which she brought treasures for all mankind. Her exegeses are all the more remarkable because she extracted them from a civilization and a literature not her own. When Mrs. Eddy interpreted the Bible to this age she did so in the language of to-day, language that can be understood by anyone who will sufficiently exert himself to "think the line of thought established by the author," rather than to depend continually upon the vicarious thinking of another for his understanding of her writings. No one need form the habit of consulting another for light on our Leader's works, because persistent study will convince any reader that those works are their own interpreter; that what was obscure yesterday is apparent to-day, for progress has quickened the perception of good. Parts of the Bible, on the contrary, need instructive commentaries, because of the remoteness of the time, customs, and method of expression. Even the King James Version requires explanation in sections, for the English language has moved forward, leaving many of the King James' phrasings in a forgotten past.

To the one who says, "I can get the letter, but I cannot get the spiritual significance of what I read," it should be said: First, Stop reiterating that statement; second, Before opening the book, remember that it contains the truth about God and man; third, Give the first gleam of Truth scope that it may enlighten the darkened chambers of inertia, pride of intellect, resistance, ignorance, doubt, and fear. Let the sterile reader reflect upon the fruitful method of Leonardo da Vinci in perusing the account of the Master's last meeting with the disciples before the crucifixion. The great poet, painter, and sculptor seized with zest the narrative that so

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fired his thought that he breathed into "The Last Supper" inspiration for all people, regardless of creed or nationality. What a living reality the Bible stories were to Handel when he poured forth the sublime strains of the "Messiah"! To read with the transcendent spiritual reality vivifying thought and leading the human up to the divine, is the desideratum in studying Christian Science literature.

Reading aloud is another question. Ineffective vocalization is largely due to poverty of thought, for the voice follows consciousness. Failure to lay hold of the sacred meaning with spiritual alertness and authority accounts for the vapid oral renderings heard from many pulpits. When Mrs. Eddy preached in the Baptist Tabernacle in Boston, in 1878, her sermons healed cases pronounced incurable, because her thought was surcharged with the regenerating truth she uttered. The effective reading of the Christian Science textbooks in public may well be classed with the fine arts, as such reading ministers directly to the art of living, obviously the most essential of all the arts. The most exalted scientific understanding and artistic vocalization is in keeping with so high a mission. Much of Mrs. Eddy's prose is rhythmic, comparable in its melodic flow to the Davidic psalms. In the oral delivery of this literature the spiritual harmony is enhanced when the concord of thought and word is recognized and expressed.

The test, however, of oral reading in Christian Science services, can never be the degree of artistic satisfaction produced, but rather the affirmative answer to the question, Does the reading eventuate in the advancement of reader and auditor—does it heal? For the aim of reading in Christian Science is to gain spiritual understanding as well as healing and to learn how to heal. The vast number of people who have been healed by silently reading Mrs. Eddy's writings confirm the fact that those writings are of divine origin. Unquestionably, "He sent his word, and healed them."

Progressive Deliverance

LOUISE E. TEWKSBURY

"FINAL deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort" (Science and Health, p. 22). In pondering this sentence in a recent Lesson-Sermon the writer recalled some experiences in Christian Science. Like many students of Christian Science she had been remarkably helped by a practitioner in an experience which seemed to lift her above unhappiness and discord into an atmosphere of peace and happiness which she supposed would be for all time. She recalls her surprise later when she was called upon to meet certain problems for herself. The thought kept coming, "Why do I have to meet this? Why should I be faced with this problem?" It was some time before she learned that no practitioner can work out all of another's life problems. She learned further that while we are justly grateful to our practitioners for performing for us very helpful services because of their having a clearer understanding of God's laws, we are all confronted with the demand to work out our own salvation, which no one can finally evade. She found that going into the valley and overcoming for herself one problem after another was no unusual experience but a necessity for every student.

Another thing that greatly surprised the student was the slowness of the overcoming of some mental difficulties. She had experienced some instantaneous healings and had even helped others out of difficulties very quickly, and at first she could not understand why some other conditions did not disappear in such a "presto, change" manner. It was because she did not realize the vastness of the subject nor the length of the road from matter to Spirit. All faults are not overcome in a moment; hence complete satisfaction, harmony, and peace cannot be won in a moment. In "Miscellaneous Writings" (p. 15) Mrs. Eddy says: "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love." Also in Science and Health (p. 254) she says, "Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much." So now with an increasing sense of humility the student is grateful for the great good that has come to her and is also thankful for the steps already taken, however few, on the road to perfection, which we must all sometime attain.

The Bible

GERRY H. BARNES

ONE fact which has greatly impressed the interested observer of the Christian Science movement is the impetus which it has given to the systematic study of the Bible. As a result of the redemptive work of Christian Science, experienced in the healing of moral and physical ills, thousands of people who before knew little or nothing of the Bible are now its constant and faithful students—visible evidence and testimony of the truth of the first tenet of Christian Science (Science and Health, p. 497), which declares that, "as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

No one who is familiar with Mrs. Eddy's life and writings can be in any doubt as to the place which the Bible occupied in the thought and affections of the Discoverer and Founder of Christian Science. It is well to remember that after her discovery, three whole years were given by her to the almost exclusive study of the Bible, in which she found the answer to the question as to how she was healed. She saw, as had not been seen since the days of the apostles, the significance and the science of the struggle, victory, and vision there recorded, and we can dimly picture the unfolding beauty and wonder of that study as we measure our debt to the textbook after feeling the divine touch of Christian Science in our own experience.

The Bible and "Science and Health with Key to the Scriptures" are the permanent preachers in all Christian Science churches, and the Lesson-Sermons with their Bible references extending from Genesis to Revelation are now studied daily all over the world. This study is indispensable and its value and importance cannot be overestimated, but there may be some whose reading is largely confined to the passages there given and who are not fully awake to a privilege and opportunity just at hand in supplementing this work with a more extended and detailed study of the various books of the Old and New Testaments, as well as of Mrs. Eddy's writings other than Science and Health. Such study will make available priceless treasures of Christian experience and may unfold revelations of Truth and open vistas of spiritual visions which were before unknown.

Mrs. Eddy says on page 320 of Science and Health, "The one important interpretation of Scripture is the spiritual," and reading the Scriptural narratives in the light which Science and Health throws upon them, the student will dis-

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cern that permanent spiritual element which preserved the Bible through the centuries of superstitious darkness and rendered it invulnerable to the attacks of intellectual materialism in a recent time. He will see the spiritual significance of such stories as that of Balak and Balaam in Numbers, in which is pictured the alarm and antagonism of the carnal mind at the appearance of the spiritual idea, and its relentless but futile attempts to check by evil mental argument the progress of this idea and the final collapse of evil into its own nothingness. He will glimpse the glory of the recognition of man's relationship to God and its accompanying self-surrender, as revealed in the experience of Ruth the Moabitess when she gave up her belief in material relationship, abandoned false gods, and took her stand with Principle and its representative. He will read of the queen of Sheba, journeying from the captivity of the senses, in search of the knowledge of the one God, and finding that the joy of that wisdom exceeded the fame of which she had heard.

In the book of Nehemiah he finds what might well be a record of his own struggles with the elements of the carnal mind as he endeavors to build in his own consciousness the walls of the New Jerusalem. He begins to see more clearly the deep metaphysical significance of the Psalms, the Proverbs, and the books of the prophets, while in the gospels and epistles of the New Testament, with less of symbol and metaphor, he finds numberless passages different in form but synonymous in meaning with familiar and well loved passages in the Christian Science textbook. There are exact definitions of scientific terms, and he is sure to get new light when comparing such a definition as that of the Christ given by Paul in the first chapter of I Corinthians with the definition on page 583 of Science and Health. Finally there is the Revelation of John, reviewing the symbolism of the Old Testament, uncovering by its own imagery the operations and methods of animal magnetism, and containing, as Mrs. Eddy has pointed out, the deep divinity of the Bible. To unlock these treasures of the Bible is the great mission of the Christian Science textbook.

"The high goal"

ANNIE HICKS

OUR Leader says in Science and Health (p. 426): "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one." While visiting in California during a recent summer, I was on a fruit ranch in a rich valley of the Sierras. The highest peak in sight was so grand and majestic and so near the house, that I expressed a desire to walk over to the foot of it. My son laughed, knowing the distance to be deceiving to sight. A few days later, however, he proposed an automobile ride. After riding for an hour, we found ourselves at the base of the mountain and decided to make the trip to the summit. The ascent was gradual but rather difficult at times.

The road wound in and out around the mountain and canyons and sometimes had a gradual descent before ascending, but eventually always gaining in height. The thought came to me that this trip was a good illustration of the way of the Christian Scientist in working out his salvation from sin, sickness, and all the discords that seemingly beset him along the way. Having the high goal ever before us, I used as a symbol the long pole at the summit of the mountain, which was planted in a stone base and had a large brass ball at its top. Occasionally the traveler would lose sight of this beacon, but remembered that others had traveled the road before him, had overcome all the obstacles, and had reached the goal. Thus Christ Jesus, our Way-shower, has gone before us. He has said, "I am the way, the truth, and the life." This way is safe and sure for all who will follow, and no one need be discouraged along the way, even though temporarily descending, or losing sight of the goal for a time. The guide is at hand: "Lo, I am with you alway." As we lift thought higher and press on, discouragement, with all its attendant errors, disappears and the high goal is reached, even as the traveler reached the summit, keeping the guide in view, which dispelled fear and discouragement when the mountain road seemed difficult. The magnificent views for seventy miles or more in every direction, of mountains and canyons, rivers and lakes, enhanced by the beauty of the setting sun far beyond expectation, more than repaid the traveler for efforts put forth to reach the goal,—an illustration of the Scripture, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"Faithful in that which is least"

EVELYN G. BROWNING

CHRISTIAN SCIENCE in its presentation of Truth is helping mankind to use every least revelation of God's word and is teaching us to understand what Paul meant when he said, "For in him we live, and move, and have our being."

At one time I found myself suffering acute pain, and an angel came to me in the form of these words from our beloved textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 374), "Hatred and its effects on the body are removed by Love," and I cared not in the least about the pain; what I longed for was a further understanding of divine Love. Then another angel came, this time through the words of a hymn (Hymnal, p. 120), "Oh, for their sake,—press thou on!" and I was healed. In another experience, hatred and envy and jealousy seemed rampant because of a stand taken for Principle. As I thought this problem out, carefully endeavoring all the time to follow the Master's advice, "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye," I recalled the account in John's gospel of Jesus' restoration of sight to the man that was born blind,—and are we not all as this man until Christian Science reveals to us what Jesus' words to Nicodemus meant, "Ye must be born again"? I looked the chapter through, and noted that after the healing of the blind man had taken place, the gospel narrative says, "They cast him out." Jesus heard of this, and when he had found him the Master imparted to him the most careful and scientific instruction. This brought to me our Leader's wondrous words (Poems, p. 4):—

> Wait, and love more for every hate, and fear
> No ill,—since God is good, and loss is gain.

In all these and in many other daily experiences the Christian Science student is proving that Christian Science as revealed to this age by Mary Baker Eddy, does indeed lead to the spiritual understanding of the Scriptures, and it is not possible to overestimate the value of church organization. This organization which our Leader formed under divine direction, while ceaselessly unfolding good, also, through the activity of spiritual law, searches the very depths of mortal thought and demands humility and obedience every step of the way.

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The Christian Scientist in his journey out of materiality at times finds he has made a mistake, but be the mistake small or great, self-abnegation will put all right again. Did not Paul well understand this when he wrote, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more"? Our Master, in his parable of the unjust steward, declared, "He that is faithful in that which is least is faithful also in much;" and the verse ends with a solemn warning, "And he that is unjust in the least is unjust also in much," showing the importance he attached to the necessity of bringing every thought into obedience to Christ. Throughout our Leader's writings runs the same insistence, emphasizing the need of ceaseless effort and unutterable willingness to attain perfection, as she so beautifully puts it in "The First Church of Christ, Scientist, and Miscellany" (p. 150), "A heart touched and hallowed by one chord of Christian Science, can accomplish the full scale; but this heart must be honest and in earnest and never weary of struggling to be perfect—to reflect the divine Life, Truth, and Love."

A Lesson from Life

AUREL M. HARE

OUR revered Leader writes in "Unity of Good" (p. 56), "Holding a quickened sense of false environment, and suffering from mentality in opposition to Truth, are significant of that state of mind which the actual understanding of Christian Science first eliminates and then destroys." To all of us not infrequently comes the suggestion that we could accomplish so much more, do so much more good in the world, and even be better ourselves if we but had a different environment or were in different circumstances than those in which we seem to have been placed without our knowledge or consent. Perhaps our friends seem unlovable at times because of peculiar characteristics of so-called temperament; or members of our family have occasionally an unpleasant way with them; or it may be that bits of gossip or unkind things said to or about ourselves have been allowed to annoy us. All these things we are apt to call unjust criticism and even extreme selfishness on the part of our daily associates,—for from how many a pleasant hour and situation have these seemed to exclude us?

In the light of the beautiful understanding of Christian Science we learn that these are really but subtle suggestions which present themselves to make us unhappy, discontented, and wholly inharmonious. If we are not on guard these suggestions are accepted and tend to impede our progress. Not long ago, an illustration was given the writer which was very helpful in clearing away a mist of false belief which was troubling her.

A young man, utterly discouraged by lack of pleasant home relations, by unsuccessful business affairs, and various unhappy experiences, was passing a dilapidated building, the doorway of which was shaded by a dirty, tattered awning. The young man thought to himself: "What an ugly structure is this; what a dirty awning! Why does not the city have all this removed?" And then clear and sweet came a song to his ear,—a song so exquisite that he stopped to listen. Looking up he saw a beautiful bird perched in a corner of the soiled awning. The bird was singing until it truly seemed as if its tiny throat would burst with the very joyousness of the song.

The bird and the song served as a gentle rebuke to the young man's previous thoughts,—for his next thought was: "What an unpleasant environment has this little bird, yet the songster remains perfect in form, color, and outline, and the song is no less charming." Thereupon, the young man looked at his own experience from a different viewpoint and returned to his home and business to work and wait more patiently and more lovingly than ever before. Since hearing of his experience the writer has frequently observed that the birds sing no less sweetly when perched on the broken fence of some of the city's tenements than when nested securely in the fragrant honeysuckle of the woodsy bit of garden back of her home where they pour forth their joyous, early morning song.

Our duty, therefore, is to realize what our true home or abiding place is; what constitutes our true parentage; who the true members of our family are; and what true friendship means. Our true home is in the eternal consciousness of good; our only Father-Mother is God; our brothers and sisters are those who, in the words of our Master, "do the will of my Father;" our friends and associates are all ideas of God; these exist in infinite Mind, and the only expression they can offer is one of perfection. In the words of the apostle, "In him [God] we live, and move, and have our being." As we realize this we shall ourselves reflect more and more of right thinking and living. Then whatever the seeming outward circumstances, we shall know that we dwell where nothing can possibly annul, destroy, or in any way impede our true progress.

Magnify the Lord

ANNIE MARIE BLISS

A STORM gathered over the Sea of Galilee. The angry winds and waves joined forces in an attack to sink a ship which carried precious freight,—a little party of students and their teacher. Louder and louder shrieked the winds, higher and higher rose the waves, until they covered the ship, and the frightened men in despair of their lives, wakened Jesus from his peaceful sleep with a rebuke for his apparent indifference to their impending doom. Their teacher's words spoken on the sunny slope of the hillside were but faintly recalled in the struggle with the storm, and they could not comprehend his undisturbed sleep. It was as the great Physician that they had seen Jesus prove the accuracy of his teaching in healing the sick and sinful by his word of authority. Their faith had not yet reached the point of applying the teaching to quiet a tempestuous sea. The frightened cry for help was promptly answered by Jesus, whose command to the angry waves, "Peace, be still," was followed by the tender reproof to the students, "Why are ye so fearful? how is it that ye have no faith?"—and we read that "the wind ceased, and there was a great calm." Three short words spoken by Jesus the Christ, with the authority of spiritual understanding, stilled the troubled waters of Galilee and brought quietness and confidence to fear-filled hearts.

Another hurricane of fear and storm of pain fell upon a sleeping student of Christian Science, who was awakened one morning by a call from her own troubled thought crying out for help. While struggling with loneliness and difficulty in gathering her wandering thoughts sufficiently to declare the truth, only three words came, "Magnify the Lord." She did not at first catch their import and paid but little heed to them, continuing to struggle in the effort to frame a "treatment." Over and over again these three words rang like a bell buoy's warning on a foggy sea: "Magnify the Lord." So insistently did they repeat themselves that she listened while the message unfolded to her like a sweet con-

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versation from friendly lips. "What does it mean," she asked, "and how shall I do it?" "Magnify means to enlarge," came the answer. "Enlarge God? No one can make God larger. Can Omnipotence be enlarged?" "No, God is All-in-all; it is the human sense or small understanding of God that must be enlarged." "But how can I do it?" "In just the same way that anything is enlarged to human vision, —by the use of a magnifying glass. The glass does not change the size of the type under it; the type only seems larger to the eye which looks through the glass." "And where is my magnifying glass? What is it like?" "It is the lens of Spirit through which human consciousness must see God."

The light began to break through the clouds, and as its first faint rays fell upon the problem of pain before her, she remembered, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 298), that "Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition." Then swift-winged messages, bringing spiritual truths she had learned in her study of Christian Science, added their song of praise to the rapidly accumulating evidence of man as a spiritual idea continually unfolding good to astonished humanity, and as never the manikin of matter with its garment of pain. Through this lens of Spirit she saw God so much larger than ever before, enfolding His children, of whom she was one. How comforting it was to know that God had always been the same before as after her view was enlarged. A song of praise replaced the moan of matter; the pain and troubling ceased; the calm of courage remained upon which to begin a working day that was rounded out with happy accomplishment.

At evening time, as she turned to her books in loving thankfulness to the dear Leader who had helped her Godward, she read again from Science and Health (p. 568) the message of the morning hours: "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."

[Written for the *Sentinel*]

A Prayer

KATHRINE SCOBEY PUTNAM

I ROSE and missed the glowing light
That yestermorn had made earth bright,
And glancing westward thrilled to see
The flaming red sent back to me
From windows in an old barn loft,
Which glowed like jewels rich and soft.

I turned, and through the house still gray,
Ran east to greet the dawning day.
The sun! The source! How calm it seemed!
Untroubled through the mists it gleamed!

May I so live, reflecting light,
That others, though engulfed in night,
May catch the gleam, and feel the urge
That drives them on, though billows surge,
To find the light, the source, the sun,
The living God, the perfect One!

Selected Articles

["'Unfoldment, not accretion'"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 25, 1919]

If the insistence of Christian Science upon the allness of God and the consequent nothingness of matter seems startling or troublesome to mortal mind, this does not warrant a contemptuous dismissal of the proposition without investigation. If it be true, indeed, that God is All, this is the most necessary knowledge in the world for a man to attain; and because this teaching is in advance of what the world conceives, it does not thereby ignore the world's present need, but rather meets that need by providing a remedy for human ills which has not been found in material ways and means. In presenting the allness of God, Christian Science is not introducing an innovation, for the infinity of good is an eternal fact which has been discovered. An eternal fact cannot be successfully denied. Men may blind themselves to the fact and suffer the illusive consequences of their own delusion, but the fact remains unmoved. So it is that in its presentation of the perfection of God and of spiritual man in the likeness of God, "Christian Science is the unfolding of true metaphysics," as Mrs. Eddy writes on page 69 of "Miscellaneous Writings;" "that is, of Mind, or God, and His attributes. Science rests on Principle and demonstration. The Principle of Christian Science is divine. Its rule is, that man shall utilize the divine power."

The very fact that the perfection of being seems incomprehensible to material sense, shows that the human being is obliged by the limits of finite conception to grow to an appreciation of what is perfectly simple truth in divine metaphysics. Out of his own illuminating experiences, Peter very appropriately spoke of the necessity of growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Spiritual growth is the result of perception and understanding; and divine ideas, hidden and remote to material sense, unfold with every advancing step, and these ideas, properly conceived, are subject to demonstration. The Science of being reveals the truth that spiritual man, the only man that really exists, is made in God's likeness. The human being cannot grasp the vastness of this fact of being or demonstrate it in its entirety; but he can immediately begin his emergence out of the material sense of existence into the verities of being by correcting and destroying the more palpable errors of the human mind. The perception of spiritual man in God's likeness is a spiritual awakening. This purely conceived spiritual idea is necessarily at first nourished by the simple truths of divine Love that the human being is able early to perceive. Thus, to quote Peter again, every one may, by "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word," that he may grow thereby.

Because Science unfolds infinite demonstrable Principle, it is obviously impossible for one to grow into the understanding of God and man through another's demonstration. It is true that one may assist another in the overcoming of some specific manifestation of error, just as Jesus healed the multitudes and helped his disciples over the rough places. But demonstration is knowledge utilized, and demonstration is therefore the only means of spiritual growth. Each one has the task of gaining for himself the knowledge of God, or Principle, and until this knowledge becomes his own, he cannot demonstrate it or grow thereby. The disciples were lifted up to heights of spiritual serenity and joy in the companionship of their great Master, but when

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his spirituality was advancing beyond what they could perceive, they returned to their nets; they were exactly what they were by their own knowledge of God, and it was not until after their individual Pentecostal illumination that they were able to go forth in their own understanding of God and utilize the divine power in anything like the extensive overcoming of sin, disease, and death that Jesus the Christ had shown them how to do over and over again.

It is impossible for a man genuinely to advance in the understanding of Christian Science through felicitous association with those who are demonstrating their knowledge of God in destroying disease and overcoming material obstacles; nor does he rise to the knowledge of God through any prestige of position or by external advantages. He grows by the good that is unfolded in his own consciousness and by his ability to demonstrate that good in destroying the beliefs of material existence. This is surely what Mrs. Eddy reveals divine Science and its operation to be, when she writes on page 68 of "Science and Health with Key to the Scriptures," "Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe."

Jesus' scientific demonstrations of the divine power unfolded the reality and supremacy of good, and by his proof he showed conclusively, not for his day only, but for all time, that evil, matter, is unreal. It is sufficiently clear that it was his realization of the Mind of the Christ, the Mind which utterly repudiates the existence of any carnal mind, that enabled Jesus to do his mighty works. This makes it amply clear that the understanding of divine power which overcomes all error is unfolded only as a man departs from the carnal or material belief of existence and lets that Mind be in him which was also in Christ Jesus. This unfolding of spiritual power through individual perception and demonstration constitutes the necessary growth out of human concepts toward the spiritual perfection which Jesus the Christ revealed as the true status of being. On page 103 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes, "Infinite perfection is unfolded as man attains the stature of man in Christ Jesus by means of the Science which Jesus taught and practised."

A man becomes like that which he most contemplates. Material thinking is necessarily evidenced in material living and in want of spiritual power. Holding thought unswervingly to the spiritual truth of perfect God and perfect man produces the inevitable effect of growth toward harmony. The material sense of existence diminishes and spiritual consciousness in the likeness of God is unfolded; for, with thought uplifted and conforming to Principle, "we all," as Paul declared, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

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[W. Stuart Booth in *The Ramah* (Colo.) *Record*]

Your New Year greetings and advice have the right ring, are lofty in sentiment, and are to be commended, with the exception of the reference to Christian Science, which, though kindly in intent, might be misleading to the uninformed.

The doctrine of the brotherhood of man and the fatherhood of God, as well as the application of the Golden Rule, recommended by you, are basic to Christian Science teaching and practice. But, contrary to the belief of some, Christian Science is not the power of mind over matter. Christian Science practice is simply the power of God, divine Mind, expressed in and to the human consciousness by means of true, harmonious, spiritual thinking. Such thinking naturally antidotes and annuls the fear, envy, lust, and other evils which are producers of all human suffering. It is obvious that as the human mind, which embraces and controls the human body, is thus corrected and harmonized, its servant, the material body, is proportionately harmonized. This is what Paul meant when he wrote to the Christians at Rome, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

That there is nothing fallacious or effeminate, in the sense of weak, in Christian Science has been proved by those who have studied and applied its teachings; for by means of Christian Science they have been strengthened both morally and physically, and have found freedom from sins and sickness, even as was promised by Christ Jesus in the memorable and oft quoted words: "If ye continue in my word, ... ye shall know the truth, and the truth shall make you free." On page 354 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity." Surely no fair-minded person would deny the Christliness of such good works, when Christ Jesus said, "By their fruits ye shall know them."

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[Lee White in *Elmhurst* (Ill.) *Press*]

In a reported sermon a clergyman is made to say that Christian Scientists deny the atonement of Jesus. On the contrary, they believe in it more than do most people; for it means to them salvation not only from sin but from sickness, thus proving that Jesus' atonement affords, not a partial, but a full salvation for all men.

The report said, "Christian Science has no Lord's Supper and no ordinance of baptism." Communion is celebrated in the Churches of Christ, Scientist, at stated intervals, not with the use of material symbols of bread and wine, but in silent communion with the one infinite Mind, God. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 35): "Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers." Baptism means to the Christian Scientist, putting off the carnal mind and putting on the Mind "which was also in Christ Jesus."

In the report the statement was made that "Mrs. Eddy spent twenty years of her life giving spiritualistic seances in and around Boston." The statement is utterly false. There is no agreement between the teachings of Christian Science and those of spiritualism. Mrs. Eddy in "Miscellaneous Writings" (p. 95), answers the question, "Am I a spiritualist? I am not, and never was. I understand the impossibility of intercommunion between the so-called dead and living."

He complains of the teachings of Christian Science being contradictory. Nothing could be more contradictory than his own declaration that Jesus was and is both God and the Son of God. If Jesus had been God he would not have talked of his Father and his brethren; no one can think of God as having a Father or brethren. "God cannot be tempted with evil," says the Scriptures. If Jesus was God, the Scriptures are not true, since he "was in all points tempted like as we are." Deity, God, is divine and infinite. The infinite could never enter the finite and limited, nor could the divine become human—else God would cease to be God.

The clergyman said, "I am not a Christian Scientist because I am a Christian." Every Christian acknowledges one

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God and that His essential nature is omniscience—all science. Right knowledge of God, therefore, which every Christian claims in some measure, must be science. That which works as absolute law and produces uniform results in men's lives, as Christ, Truth, inevitably does, must be divine Science—God's law. Mrs. Eddy discovered that the Christianity Jesus taught constitutes a demonstrable science, the infinite Principle of which is God, divine Love, which all may understand and demonstrate. Mrs. Eddy says (Miscellaneous Writings, p. 22): "That Christian Science is Christian, those who have demonstrated it, according to the rules of its divine Principle,—together with the sick, the lame, the deaf, and the blind, healed by it,—have proven to a waiting world. He who has not tested it, is incompetent to condemn it; and he who is a willing sinner, cannot demonstrate it."

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[A. J. Chapman in *New Orleans* (La.) *Times-Picayune*]

An article in the *Times-Picayune* quotes remarks of a prominent Chicago physician, who referred to Christian Science as one of the "little foxes" which interfere with public health work. In view of the fact that Christian Scientists are, as a unit, in support of all sane sanitary laws and regulations, and that Christian Science is daily growing in importance as a healing agent, it is rather difficult to understand how it can interfere with public health work.

Our critic is kind enough to admit that Christian Science is useful as a cure for mental diseases, and this admission certainly indicates that the views of the medical fraternity as to the efficacy of Christian Science in healing disease are becoming more liberal; for it has not been such a great while since it was claimed by physicians that to believe in Christian Science healing was an indication of mental disease. Christian Science takes the position that all disease is of mental origin; that is, it is the result of wrong thinking, a manifestation of the carnal or mortal mind, which the Bible says is "enmity against God," and this condition is to be corrected by a process of spiritual, right thinking, which is in accord with the declaration of Paul in his epistle to the Romans, "To be carnally minded is death; but to be spiritually minded is life and peace."

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[Peter B. Biggins in *Coronation* (Alberta, Canada) *Review*]

The clergyman who has undertaken to criticize Christian Science propounds a number of questions, many of which in the light of actual facts are merely frivolous. A good purpose may be served, however, by correcting a few of the misstatements.

Christian Science does not teach that "God is a principle." It defines Him as divine Principle, meaning by this term that God is the origin, the "First Cause," of all that really is. The term "Principle" is here used with its original meaning. Mrs. Eddy has been exceedingly careful in her application of the term "person" to God, and wisely so. The word "person," to the average individual, means a human being. Christian Science teaches that God is not a person in that sense. Another dictionary definition of person is "a self-conscious being." Christian Science teaches that God is Person in this higher sense. It clears away the mist of misunderstanding as to the personality of God.

This religion does teach that "man is incapable of sin" (Science and Health, p. 475), but by "man" is here meant the real man made in the image and likeness of God, as spoken of in the first chapter of Genesis, where we read that man was created with dominion over all. Christian Science does not teach that a mortal man is incapable of sin; on the contrary, it shows very clearly that mortals are sinners, and it gives practical instruction whereby the sinner can get rid of sin through Christ, or Truth.

Mrs. Eddy refers to the Lord's last supper as "a mournful occasion" (Science and Health, p. 32), which it quite obviously was, according to the Scriptural record. Christian Science does not dispense with the Lord's last supper, as the critic intimates, but accords to it its proper and important place in the record of the life work of the Master. The sacrament in the Christian Science church commemorates the morning meal which Christ Jesus ate with his disciples on the shore of the Sea of Galilee after his resurrection. It was a joyful occasion, celebrating his victory over death.

The critic asks, "Why have Christian Scientists no marriage ceremony?" Marriage is a legal ceremony, solemnized most frequently by legally ordained clergymen. In the Christian Science movement there are no ordained clergymen. In the event of a Christian Scientist being married, the ceremony is performed by a clergyman who is legally authorized. It is interesting to note that we have no record to show that Christ Jesus ever performed a marriage ceremony. At the beginning of his three years' ministry he attended a marriage at Cana of Galilee as an invited guest, but he did not officiate at it. Nevertheless, he did something which was a distinct contribution to the occasion. He turned the water into wine. Mrs. Eddy refers to this incident in these words (Science and Health, p. 65): "May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned."

There should be no reasonable objection to the fact that Mrs. Eddy enjoyed prosperity, since this is a blessing promised throughout the Scriptures to those who live in conformity with the law of God. Christ Jesus himself said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mrs. Eddy's life has certainly exemplified these words of the Master.

The critic's misrepresentations as to Mrs. Eddy's life recall an experience which took place some years ago. While in my teens I became a junior member of a political club in Scotland. In looking over its literature one day, I came across a book written about the leader of the opposite party, of the greatness of whose life I knew somewhat, and for whom I had profound respect and admiration. This book, written with the sole purpose of defaming this great statesman, depicted him as little short of an ogre. The effect this book had on me was the opposite from that which was intended. It was perfectly plain that the writer was misrepresenting the facts. I should have recognized this even if I had known nothing of the great achievements of the statesman who was being vilified.

Slanderous falsehoods make distasteful reading to any individual of average judgment. I am often reminded of this when reading the reckless utterances of those who deem it their duty to slander the revered Leader of the Christian Science movement. It is good to know that even these falsehoods are having the effect of leading honest folk to learn the true facts of her unselfish life. Then they recognize the true greatness and goodness of this gentlewoman, qualities which enabled her, in spite of the bitterest persecution, to accomplish the great work for humanity which she has done. Little wonder that thousands to-day rise up and call her blessed.

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

William P. McKenzie, Editor Ella W. Hoag, Associate Editor

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Boston, U.S.A.

Editorial

Is Not This Woman's Hour

Men are occupied with questions political, balancing preferences, valuing promises, assaying threats, in an endeavor to establish states and estates, while about them swirls the mesmerism of fear, pride, ambition, malignity, and self-will. It is a noble task for the statesman to bring the disturber to judgment and make provision for fair dealing between nations, but much more is needed than delimitations of territory, concessions, mandates, and rearrangements of ancient controversies. If the world is to be at peace, something must be done to change the hearts of human beings, to eliminate pride and cruelty, insincerity, and self-love. The moral issue is of vastly more importance than any political issue, because it affects men within, changing not their estates, but their characters. There is, then, a universal need for the valuing of womanly qualities; motherly compassion should be exercised by both men and women, and purity, gentleness, and moral courage should have power.

The language in which this periodical is published belongs to a people strongly favorable to government by law. Be it exercised by king or commons, president or congress, power and rule are constitutional, not arbitrary; through law, not through personal will. Herein is liberty, because the course of justice runs in established channels, and when laws are made the people make them to express conclusions they have arrived at as to proper conduct, duty, and privilege. Liberty, then, is

> "Leave to live by no man's leave,
> Underneath the law."

When we use the word freedom or liberty, it is not the implication of either word that a man is free to do as he hellishly pleases. There is a long, sad record of disturbances and cruelties due to drunkenness, and yet some claim it as the sign of a free man that he can by means of intoxicants translate himself out of humanity into brutality. Liberty indeed! Is liberty expressed when the drunkard tramples the weak and maims children? Is that situation liberty which Tennyson unflinchingly presents when he says,

> The vitriol madness flushes up in the ruffian's head,
> Till the filthy by-lane rings to the yell of the trampled wife?

Kipling tells the truth about so-called liberty to do evil in "The Record of Badalia Herodsfoot," and the records of "The Society for the Prevention of Cruelty to Children" tell enough of the sufferings of little ones at the hands of drunkards to form a new "Book of Martyrs." No town or hamlet in the broad lands we know, has not some tragedy, few families know not some secret shame or sorrow, due to drink. Not free by any means are the men whom strong drink controls; and how to set them free, how to liberate from deprivation, distress, and injury the children and mothers who cry out for deliverance, is a moral question calling for the consideration of enfranchised women in this hour of their opportunity. It was therefore a great event, notable in the whole world's history, when in the mother of parliaments the first woman elected as a representative presented a moral question simply and kindly, and was able to clarify its discussion with a plea for those for whom none had ever pleaded there before with a mother's heart and a woman's eloquence.

When a king with pure purpose and self-denial announced himself "on the side of the angels," so to speak, for his country's sake, a dignitary of the church, fearing for his health, announced himself on the side of the distillers for his stomach's sake, thus illustrating the control established by this mesmerism over even the godly, whom God alone should heal, bless, save, and govern. If we look to person instead of discerning spirituality, we shall find some women as well as many men under the mesmerism of drunkenness, the tempted and fallen ones eager to tempt others that they may fall. The danger from all who have fallen is the hate which they cherish toward mankind. For such bitterness within there is no remedy, no healing, but Christianity. Mrs. Eddy introduces her chapter on "Christian Science Practice" in "Science and Health with Key to the Scriptures" with the story of the healing and restoration of Mary Magdalene by our Master, the pure-hearted and blessed establisher of Christianity. Christianity, in its second appearing interpreted to us as Christian Science, deals with sin adequately, disposing of it so that the one to whom much is forgiven the same shall be found loving much. Mrs. Eddy says (Science and Health, p. 565): "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character."

Objectors have sneered at the idea of religion being presented by a woman; but why quarrel with the event? The work of Jesus when he healed the suffering on the Sabbath day disturbed the system of the Pharisees and made them angry; but the healing actually took place, revealing the mercy of God even to unmerciful men. Likewise Christian Science has come disturbing human systems of belief, but revealing the regenerating and saving power of divine Principle. Moreover, this is what the world needs,—religion as the mother's heart interprets it; not Pharisaism condemning, but active Christianity reclaiming the straying and lost children. Its influence of light and love touches the prodigal's heart till he says, "I will arise;" and its glow of heavenly purity enlightens the fallen woman until she runs home to her Father-Mother God and is safe from the wolves.

A gentle sigh has faltered from the lips of women innumerable down through the ages past. Whenever wife or daughter, mother or sister, has laid the restraining hand on the clenched fist or the arm upraised for strife, and has been thrust rudely aside, this sigh has seemed to be articulate in the words, "I am only a woman." Although some women in history have acted as mesmerists, arousing strife, it is nevertheless a fact that the true heart of womankind has ever been tender to children and favorable to peace, industry, and order, so that the little ones might thrive. It is true also that women have continually sought by their Christianity to restrain the war-provoking arrogance of men. If some women have been embittered over intemperance, many have shown the patience and hope and kindliness of saints. They welcome now the help of the state, which in considering its own welfare is laying the ax at the root of the tree which

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has produced every kind of evil for the race. Women have had influence; now they have power. The Leader of the Christian Science movement announces this when she says (No and Yes, p. 45), "This is woman's hour, with all its sweet amenities and its moral and religious reforms." Let such workers then remember "that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary," and believe the promise, "To them that have no might he increaseth strength."

WILLIAM P. MCKENZIE.

Footsteps

"THE steps of a good man are ordered by the Lord: and he delighteth in his way;"—so sang the psalmist, and there is no Christian who has not longed to make this experience his own. It is a simple truism that no desirable destination can be reached without taking every necessary footstep thereto. One of our poets has as truly written:—

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

Thus men acknowledge that all spiritual progress must be brought about through a process of mental advancement, and every step forward must inevitably be a truer, holier one.

There is no phrase which their beloved Leader has used which is more frequently on the lips of Christian Scientists than the one, "From sense to Soul." In Miscellany (p. 117), she says: "I left Boston in the height of prosperity to *retreat* from the *world*, and to seek the one divine Person, whereby and wherein to show others the footsteps from sense to Soul. To give me this opportunity is all that I ask of mankind." That she accomplished this tremendous purpose, has been proved beyond a question. There is no Christian Scientist who is not endeavoring to walk in the way she has thus shown and to take each footstep under God's perfect guidance in the way she has pointed out. Whatever his experience may be, he constantly takes account of his own spiritual condition and endeavors to find where he can place his feet more firmly in the only way of life, the way in which no footstep can be properly taken which is not one of self-abnegation.

To mankind these footsteps are, from a certain standpoint, human; for it is only the mortal who must advance out of his mistaken sense into the understanding of Truth and Love, which means complete redemption from wrong and evil. The real man, made in the image and likeness of God,—although there will be to him through all eternity a continual unfolding of good,—needs no deliverance. Every human concept of man must, however, be redeemed from its own false, egotistical belief in a selfhood apart from God. In other words, every necessary footstep must be taken to the complete and entire relinquishment of what is false and untrue.

In Science and Health (p. 253), Mrs. Eddy writes, "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable." Great care must be observed, however, that one's footsteps shall never fix his feet more solidly in the mire of matter; but instead, they must ever be up and out of all that is sordid and earthly. The Christian Scientist is always watchful that every step he takes is directed by divine Principle. He should never listen to mortal mind if he is to hear the voice of God. Although friend and foe may endeavor to instruct him as to his duty, while he listens patiently and lovingly to both, he must measure all by the square of Spirit and accept only that which quickens his ear to the voice of God, good.

He who takes any step in obedience to his neighbor's opinion will find that even though the step is a proper one, his own faith in God and his individual reliance on Him have not necessarily been strengthened. On the contrary, in all probability, he will not be able to maintain the step, but must go back and take it over again. If it is a wrong one, the very neighbor who advised it may be the first to decline responsibility for or association with it. He, however, whose steps are "ordered by the Lord," will not be disturbed by criticism but will go on unmoved, whether his progress be slow or fast, for he will be proving his own unity with God and will have been gaining rich lessons in the way of self-abnegation and establishment in good. This will not in any way tend to selfishness or to a disregard of the opinions of those who are rich in experience, but one will thereby be lifted away from a self-centered tendency, into a mental position which can view all from the standpoint of Principle and will maintain a perfect affiliation with divine Mind under every circumstance.

In the taking of right human footsteps a temptation frequently arises to say, "Suffer it to be so now," when such sufferance is often but weakness of the most deplorable sort, resulting in backward steps which must invariably be retraced before right progress can be attained. Many illustrations might be cited of this pernicious tendency, but one is enough to betray its falsity. Perhaps the most alluring of these specious arguments is that because of insufficiency of spiritual growth it is wise and necessary to continue to rely somewhat on human agencies and material dependencies in order to depart gradually from matter. Now the fact is that no human footstep is right unless it leads positively out of matter into a clearer understanding of and unity with Spirit, divine Mind. There can be no halfway position in regard to a right step. Therefore the Christian Scientist always obeys God alone, and he will take his steps in the manner which must eventually lead out of material sense into the perfection of Soul. In her Message for 1900 (p. 5), Mrs. Eddy writes, "Not madness, but might and majesty attend every footstep of Christian Science."

ELLA W. HOAG.

To the Field

[The following communications are published by request.—EDITOR.]

March 4, 1920.

Board of Trustees of The Christian Science Publishing Society, 107 Falmouth Street, Boston, Massachusetts.

Dear Friends:

The Christian Science Board of Directors instructs me to request you to publish in the *Monitor*, *Sentinel*, and *Journal* the letter to the members of The Mother Church of which a copy is enclosed herewith.

The Directors request that the same be published in the *Monitor* when the Master's report is published, and published in the *Sentinel* and *Journal* as soon as possible thereafter.

Sincerely yours,
(Signed) CHARLES E. JARVIS,
Corresponding Secretary for
The Christian Science Board of Directors.

March — 1920.

To the Members of The Mother Church, The First Church of Christ, Scientist.

Dear Co-workers:

In the suit brought by the Trustees of The Christian

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Science Publishing Society against the Directors of The Mother Church, the Master has now filed a report of his findings and conclusions. Much of the report is unfavorable, but it is not a final decision; it is subject to review by the Supreme Judicial Court of Massachusetts, first by a single justice thereof, and later by the full court of five justices. At least some months are likely to elapse before their final decision can be obtained.

Among the Master's findings favorable to the Church are the following: he has found that all the By-Laws in the 89th or final edition of the Manual were approved by Mary Baker Eddy; that they were adopted for The Mother Church by its Board of Directors; and that they always have been accepted as the by-laws of The Mother Church by its entire membership. These findings recognize Mrs. Eddy's authorship of our Church Manual; they also affirm all that is legally essential to the stability of The Mother Church as a permanent organization. Mrs. Eddy's work as the Discoverer, Founder, and Leader of Christian Science only needs the clear understanding and active cooperation of Christian Scientists.

The discernment, steadfastness, and unity of Christian Scientists have been tested before. So once more we may be assured by these words of our beloved Leader: "Built on the rock, our church will stand the storms of ages" (Miscellaneous Writings, page 140).

Faithfully yours,

ADAM H. DICKEY
JAMES A. NEAL
EDWARD A. MERRITT
WILLIAM R. RATHVON
ANNIE M. KNOTT

The Christian Science Board of Directors.

✧

March 6, 1920.

Christian Science Board of Directors, The First Church of Christ, Scientist, Falmouth and St. Paul Streets, Boston, Massachusetts.

Dear Friends:

Your letter to the Board of Trustees, requesting the publication in the *Monitor, Sentinel,* and *Journal* of a letter to the members of The Mother Church in the form which you send us, has been given careful consideration.

When it became clear that the difference of opinion between the Directors and the Trustees as to their relative responsibilities in connection with the administration of the trust created by our Leader, would have to be submitted to the decision of the Court the Trustees adopted the rule that the *Monitor* should report only the actual proceedings in court, without comment, and that the other publications should contain no report. This rule was adopted because the Trustees felt strongly that the organs of the Church provided by our Leader,—not as the personal organs of the Board of Directors or any of its members, or of the Board of Trustees or any of its members, but solely for promoting and extending Christian Science throughout the world,—should not be involved in controversies which might arise among the members of either board as to the scope of their respective duties.

This rule was approved by the Court very early in the proceedings, and since then has been strictly adhered to with the assent and acquiescence of all the parties.

While the communication which you request to be published is clearly not within the rule, containing, as it does, comments on the Master's Report, we have decided, in view of the nature of your request, to make it an exception, and accordingly have requested the editors to publish your letters and our reply.

In this connection, however, and to prevent any misunderstanding, may we say that the Master's findings which you quote as favorable to the Church, were made not only without contention to the contrary, but with the Trustees' cordial approval.

May we add also that the Trustees, having felt constrained by the attempted removal of one of their members from his office to submit the whole question at issue to the Court, decided to await its decision, and until such decision to make no comment or statement of their position. Accordingly, adhering to this rule, we shall offer no comment upon the Master's report until the same has been accepted and confirmed by the Court.

Very sincerely yours,

(Signed) DAVID B. OGDEN,
Secretary.

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Among the Churches

Current Notes

INDIANAPOLIS, IND.—Dedication services were held Sunday [Jan. 11] at Second Church of Christ, Scientist, Delaware and Twelfth Streets, celebrating the payment of all debts on the church building. Second Church was organized in 1904 with fifteen members and meetings were held at Shortridge High School. In 1906 the church occupied a building at Meridian and North Streets, later moving to the Masonic Temple. The edifice now occupied at Delaware and Twelfth Streets was built in 1914 at a total cost of one hundred and seventy thousand dollars.—*Indianapolis Star.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

DERBY, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by J. Arthur Aiton, who said in part:—

"Come unto me, all ye that labour and are heavy laden," was the invitation issued many centuries ago to a troubled world by Jesus the Christ, who accompanied the invitation by the promise, "And I will give you rest." Looking at the present day condition of the world it does not seem as if the promise had been very widely fulfilled, and this can only

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be because the world has not believed the promise and has not tried to attain it; or, longing for its attainment,—as we all know it has done,—it has not known how to carry out the precedent condition of coming to the Christ, Truth, in the right way. Christian Science has come to the world, pointing out to it how it has gone wrong and how it may go right; further, it gives the assurance that when the world does come in the right way the promise is always fulfilled, not in some far-off future state, but here and now.

MINNEAPOLIS, MINN. (Second Church).—Virgil O. Strickler, lecturer; introduced by Carl W. Rawson, who said in part:—

Christian Science is rapidly changing the thought of the world. Before Christian Science came into our lives, our pains and our fears, our discords and our tears, were very, very real to us, and God was a long way off. Our every thought and act was more or less governed by these discordant conditions. Christian Science is reversing all this. It is making God first in our thoughts, and in proportion as He becomes real and near to us, in just that proportion do all these inharmonies disappear. We begin to see that the only real business of life, the only true happiness and success, lies in seeking the kingdom of God first. Now Christian Science is blessing all mankind by showing us how to seek that kingdom.

Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Montgomery: Church Edifice, 16 High Street, 8 p.m., March 30.

ARIZONA—Phoenix: Elks Theater, 3 p.m., March 21.

CALIFORNIA—El Segundo: City Hall, 8 p.m., April 3.
Glendora: Glendora Opera House, 8 p.m., March 27.
Healdsburg: Woman's Club House, 8 p.m., April 10.
Lompoc: Foresters Hall, 8:15 p.m., March 19.
Long Beach (First Church): Municipal Auditorium, 8 p.m., April 2.
Long Beach (Second Church): Auditorium, on the Pier, 8 p.m., March 23 (note addition).
Palo Alto: Church Edifice, Forest Avenue and Bryant Street, 8 p.m., April 5.
Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 3 p.m., March 28, and 8 p.m., March 29.
San Jose: Victory Theater, 8 p.m., March 30.
South Pasadena: Colonial Theater, 804 Fair Oaks Avenue, 8 p.m., March 30.

CANADA—Toronto, Ontario (First Church): Massey Music Hall, 3:15 p.m., March 28.

COLORADO—Canon City: Opera House, 624 Main Street, 8 p.m., March 22.

CONNECTICUT—Hartford (Second Church): Parsons' Theater, Prospect Street and Central Row, 3:30 p.m., March 28.
Middletown: Middlesex Theater, 8 p.m., March 29.

ENGLAND—Bournemouth, Hampshire: King's Hall, Royal Bath Hotel, 3 p.m., April 10.
Bristol, Gloucestershire (Society): Victoria Rooms, Large Hall, 7:30 p.m., March 29.
Croydon, Surrey: Large Public Hall, George Street, 7:30 p.m., April 12.
London (Second Church): Queen's Hall, Langham Place, W., London, 8 p.m., April 15.
Richmond, Surrey: Twickenham Town Hall, Middlesex, 8:30 p.m., April 13.

GEORGIA—Macon: Public Library Building, 3:30 p.m., April 4.

GERMANY—Berlin: Kammersäle Teltowerstrasse 1/4, 7:30 p.m., May 6.
Breslau: Grosser Saal des Concerthauses, Gartenstrasse, 7:30 p.m., May 4.
Dresden, Saxony: Künstlerhaus, 7:30 p.m., May 2.
Schorndorf, Württemberg: Künkelinshalle, 4 p.m., April 25.

ILLINOIS—Barrington: Catlow's Hall, 8:15 p.m., March 23.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., March 26.
Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., March 30.
Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., March 29.
Chicago (Twelfth Church): Le Moyne School Auditorium, Waveland Avenue and Rokeby Street, 8 p.m., March 23.
Chicago (Sixteenth Church): Masonic Temple, 1716 Lunt Avenue, near Clark Street, 8 p.m., March 25.
Peoria (First Church): Mohammed Temple, 207 North Monroe Street, 8:15 p.m., March 29.
Urbana: Masonic Building, 3 p.m., March 28.

IOWA—Burlington: Grand Opera House, 8 p.m., April 1.

KENTUCKY—Middlesboro: City Hall, 8 p.m., April 2.
Richmond: Court House, 3 p.m., March 28.

MARYLAND—Cumberland: City Hall Auditorium, 8 p.m., March 30.

MASSACHUSETTS—Clinton: Globe Theater, 7 p.m. (note change), March 21.
Cotuit: Freedom Hall, Ocean View Avenue, 8:30 p.m., March 23.
Holyoke: City Hall Auditorium, 8:15 p.m., March 29.
Newburyport: Church Edifice, State and Prospect Streets, 8 p.m., March 25.

MICHIGAN—Kalamazoo: Masonic Temple, 8 p.m., March 26.

MINNESOTA—Lake City: City Hall, 3:30 p.m., March 28.
Litchfield: Opera House, 8 p.m., March 29.
Virginia: Elks Hall, 3 p.m., March 21.

MISSOURI—Kansas City (community lectures): For Fourth Church, at Belmont Theater, 5607 St. Johns Avenue, 3 p.m., March 28; for Third Church, at Church Edifice, Fortieth and Walnut Streets, 8 p.m., March 29; for Fifth Church, at Prospect Hall, Twenty-second and Prospect Avenue, 8 p.m., March 30; for Second Church, at Jewish Temple, Linwood and Flora Avenues, 8 p.m., April 1; for First Church, at Church Edifice, Ninth and Forest Avenue, 8 p.m., April 2; noonday lecture, at Shubert Theater, 12:15 p.m., March 30.
Kirkwood: Church Edifice, Clay and Washington Avenues, 3:30 p.m., March 28.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., March 29.

NEBRASKA—Kearney: Church Edifice, Twenty-third Street and First Avenue, 3:30 p.m., April 4.

NEW JERSEY—Montclair: Montclair Theater, 3:30 p.m., March 28.
Orange: Church Edifice, 24 Cleveland Street, 8:15 p.m., March 26.
Paterson: Church Edifice, Fair and Auburn Streets, 8:15 p.m., March 26.
Trenton: Crescent Temple, 8 p.m., March 28.

NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., March 25.
Brooklyn (Fourth Church): Music Hall, Brooklyn Academy of Music, 3:30 p.m., March 28.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., March 30.
New York (Third Church): Church Edifice, 125th Street, between Fifth and Madison Avenues, 8 p.m., March 26.

OHIO—Cincinnati (First Church): Music Hall, 8:15 p.m., April 1.
Columbus (Second Church): Memorial Hall, East Broad Street, 8:15 p.m., March 25.
Massillon: Washington High School, South Mill and East Oak Streets, 3 p.m., March 28.
Middletown: Sorg Opera House, 8:15 p.m., March 29.
New Philadelphia: Union Opera House, 7:30 p.m., March 28.

OREGON—Bend: Bend Athletic Club, 8 p.m., March 23.
Medford: Rialto Theater, 8 p.m., March 30.
Portland (Fourth Church): Municipal Auditorium, 8 p.m., March 25.

PENNSYLVANIA—Oil City: New I. O. O. F. Building, Seneca Street, 3 p.m., March 28.

SOUTH DAKOTA—Deadwood: Deadwood Theater, 3 p.m., April 4.

SWITZERLAND—Berne: Casino, 3 p.m., April 11 (in German).

TENNESSEE—Chattanooga (First Church): Court House, 8 p.m., March 30.

WASHINGTON—Centralia: Church Edifice, Main and Rock Streets, 3 p.m., March 28.
Seattle (Sixth Church): Gallinger Hall, 2642½ California Avenue, 3 p.m., March 28.

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Testimonies of Healing

I rejoice in the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

For five years I was bound to a wheel chair with what physicians pronounced either muscular rheumatism, muscular nervous trouble, paralysis, or diabetes. None of the physicians were able to do anything to help me. My condition apparently became alarming, so the attending one suggested I try an operation. I was averse to this, but thought it the only chance, so made the start. But thank God, before I reached the hospital a friend met me at a transfer station and proposed that I agree to try Christian Science. This it seems was a turning point in my life, for I began improving at once. After several months' treatment by practitioners and by study of God's Word with the help of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was entirely healed. I was also healed of stomach trouble, neuralgia, chronic appendicitis, and heart trouble. During these treatments I laid aside glasses I had worn for eleven years, for it had seemed during this time that I could not do without them.

We have had many other demonstrations of the power of Truth in our home. Study of God's Word has become a daily pleasure since learning to read it with the help of Science and Health, when it used to be a Sunday obligation we owed God. It is wonderful, indeed, to even begin to know our Lord. I am so thankful to Mrs. Eddy for her discovery, Christian Science, and its blessings to the whole world. I am also thankful for the literature. I eagerly devour each publication. The Sunday school is such a blessing; our little girl enjoys it so much and it is wonderful the good thoughts she brings home to us. It seems now impossible that one could get along without this truth.

Mrs. T. W. Hoover, Indianapolis, Ind.

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The study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the help of authentic Christian Science literature and teaching have been of inestimable value to me. It was in the year 1898 that I first heard of Christian Science. It was presented to me by my sister through kind and loving influence, she herself having been healed some years before. At first I did not take it up for healing as I was very well at the time; but as religion it was to me the divinest I ever knew or heard of. Truly, in the language of the Scriptures, "He sent His word and healed them." I have been healed of what two prominent physicians of our city called intestinal indigestion, or a serious trouble in the large colon. One of them said it would take a long time to cure, and I was compelled to give up my position on account of the ailment. Here it is but just to acknowledge that they were kind and did everything within their means to relieve me. In this distressing condition, depression, and fear of death I turned entirely to God for healing. In two weeks I was perfectly well. Thanks be to God for our dear Leader, the revelator of Christian Science to this age.—Frank E. Siebert, Springfield, Ill.

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With a grateful heart I wish to testify to the beneficent effects of Christian Science. Two years ago my seven-year-old daughter was taken sick with double pneumonia, accompanied by high fever. As she had heart trouble, she was affected all the more. At that time I knew nothing of Christian Science and called a doctor, who gave me very little hope, in as much as this was the third time the child had had pneumonia. The heart was very weak, and so-called spasms were manifested. The next day the doctor advised me to call my husband, who was at the front, home on a furlough, in order that he might see the child once more. This I did not do, however, as I wished to spare him the great anxiety which her condition would cause him. In fear and despair I went to an acquaintance and told her of my trouble. She thereupon spoke to me of Christian Science, and I immediately received new courage. I attended the church services on Sunday and on Wednesday evening, and after the first service returned home with a happy heart, for I knew of a certainty that my child would be helped. Then I asked a practitioner to treat her, whereupon her condition improved daily. To-day she is healthy and active, and since her healing has experienced no illness. No trace of the heart trouble is to be found, and she runs and jumps without feeling any fatigue.

For this beautiful proof of the power of divine Love I give my heartfelt thanks to God, and am grateful to our dear Leader, Mrs. Eddy, who showed us the way to spiritual freedom. I also wish to give thanks for the helpful provisions made for the Sunday school, in which my two children are privileged to learn of the beautiful Christ-teaching.

(Mrs.) Paula Sawal, Neukölln-Berlin, Germany.

✧

As a rule in giving a testimony, gratitude to Mrs. Eddy is expressed at the last. It seems to me it should come first, for we all know where so many of us would be to-day had she not spent years of struggle in this grand and noble work. It is little wonder that all true Scientists revere and love her. We were in great distress when we came to Christian Science. In 1910 our little son had been given up by the best physicians in the city, and they frankly told us he was slowly dying and that if by any chance he did live, he would be an imbecile. A friend had been coming to the house occasionally and always brought her hymnal and often sang and played the hymns, although she never spoke of Christian Science to us. However, one day when the baby had been very ill, and she was there, I asked her what to do in order to get help, and she directed me to a Christian Science practitioner, who began treatment that night; and in three days one would not have known the baby, he had changed so. In just two months he gained eleven pounds in weight, and was taking his food and sleeping perfectly.

When he was two years old he broke his arm, and Christian Science help was asked for. A physician was called to set the arm (as the state law demanded), and in three days the doctor said it was a perfect healing, but he wanted to put the plaster cast on anyway. At the end of ten days the baby removed the cast himself and during that time did not experience one moment of pain or discomfort.

We have had untold blessings in the nearly eight years of study of Christian Science. Acute attacks of colic, ulcerated teeth, gallstone, influenza, croup, bad falls, as well as so-called contagious diseases, have been healed with the loving help of practitioners and through our own study and understanding. I would like to mention the healing of a very bad burn. When our little boy was four years old, he took matches and going outside lighted them, his clothes catching on fire. He was rushed to the hospital for dressings before any protests could be made, as I was telephoning for help and my husband was away at the time. I was allowed to remove him from the hospital immediately. About one half of his body was very badly burned. He was under Christian

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Science treatment for five and one half months when the last bandage was removed. We were repeatedly told he could not live through it; we did not listen, however, but held steadfastly to Truth, and to-day he is a sturdy, healthy boy and the scars are rapidly disappearing.—(Mrs.) MYRTLE B. CROSBY, Medicine Hat, Alberta, Canada.

I wish to corroborate the statements of my wife in regard to healings in Christian Science. We were certainly in despair when we turned to Christian Science, but it has met every need since we began to study it. I have been healed of many physical ailments, but the one thing I am most thankful for is that I know there is a God of love, the only cause and creator, while before coming to Christian Science I doubted there being a God at all. Words fail to express the peace of mind this has brought to me. It has also given me faith in my fellow man. I have the privilege of being a member of The Mother Church, also of one of the branch churches.—RALPH L. CROSBY.

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I wish to express my gratitude for all that Christian Science has done for me. In the past four years I have had many healings and proofs of the all-protecting power of divine Love and Truth.

When coming into Science I had a nervous trouble that the doctors said was growing more serious every day. The slightest unusual excitement or fatigue would throw me into convulsions with other serious complications lasting sometimes for hours at a time. The only relief was obtained from the injection of morphine and use of chloroform. I was repeatedly sent away, and traveled from one place to another, the doctors not knowing what else to do for me. One day shortly after I commenced the study of Christian Science, while at the home of a practitioner, one of these attacks commenced to manifest itself. I was given immediate treatment and received an instantaneous healing, as I have never had another attack since that day.

Up to the time of coming into Science, I had for years had bowel difficulty. I discontinued all medicine and am happy to say that I have since relied absolutely upon Truth for all help, and never has it failed me. My daughter was healed of scarlet fever in two days. For these, and many other healings, I am very grateful. I am thankful to God for His loving care, to Mrs. Eddy for showing us how to realize and know God as the only power, and to the kind practitioner who has so patiently and lovingly helped me through so many seeming trials.

(Mrs.) G. C. MOORE, New Rochelle, N. Y.

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Like a great many others I came to Christian Science for physical healing after all material remedies had failed, and have received so many benefits that I want to give this testimony and thereby in a measure express my great thankfulness to God and for Christian Science. This teaching first came to my notice about nine years ago through several copies of the *Sentinel* sent to me by a friend, but I did not become really interested until several months later when the physician said that medicine could not help me permanently and that he knew of no other remedy which would cure me. He advised Christian Science and urged me to send for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and study it. At that time I despaired of ever becoming strong and useful again as my capacity for work was so limited, but after several months, through the reading of Science and Health and the faithful work of a practitioner, my health improved so wonderfully that I was able to take up my work again. Glasses, which had been worn for twelve years, were laid aside, and since then my eyes have given no trouble whatever.

Among the many healings which have come to me there is one I should like to mention especially. I had been suffering from quinsy sore throat about ten days and not being successful in overcoming it myself, telegraphed one afternoon to a practitioner. The same night I received relief, and enjoyed a sound sleep. By morning all inflammation had disappeared, and I was well and able to do a day's work as usual; the healing was complete. When Christian Science first came to my attention, I did not understand about absent treatments but soon learned that an absent treatment is just as helpful as a present treatment, since God is the healer and ever present.

In Christian Science I have found a satisfying religion and am most thankful for the spiritual uplift; it seems to outweigh even the many physical healings. I also wish to express my gratitude to Mrs. Eddy, although to speak of gratitude to her seems a poor way to tell what one really feels for the great work she has founded. I am also thankful for all the publications and for the activities of The Mother Church during the war, sending to so many the needed help and comfort.

JULIUS E. BURMEISTER, Colorado Springs, Colo.

With deep gratitude I confirm my son's testimony, for I am familiar with all the circumstances and can state that his healing is permanent. Christian Science has certainly brought to us new life, joy, and comfort. I also have been healed of several painful ailments and have better health now than for many years. Words cannot express my gratitude for the blessings we have received, and I hope to be able sometime to bring help to others as it has been given to me.—(Mrs.) ELIZABETH BURMEISTER.

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In March, 1912, the truth was given me that there was a religion that healed and made all things new. At that time I was certainly in need of being made new, being a victim of nervousness brought on by indigestion in one of its worst forms and by a great fondness for so-called high life, a good time, and strong drink. I was healed of the stomach trouble in one treatment, and of a lot of the wretchedness that went with it, and nearly four years later I was entirely healed of the high life and drink habit. These healings have remained permanent. To say I am grateful to Mrs. Eddy for the patience and love she has given to the world in saving mankind, are small words. From the beginning Christian Science has met my every need at home and abroad in so far as I am actively in earnest. What I am most grateful for is the spiritually healed mind. I am trying every day to let my life show my sincerity, and to be a channel to help others to know the truth which makes free. I am a member of The Mother Church and of the branch church in this city, and am most grateful for the privilege of belonging to them.—(Mrs.) JULIA TAYLOR, Newark, N. J.

✧

When I was healed of fear several years ago through Christian Science, I thought it the most wonderful healing anyone could have, for I knew that physicians could prescribe nothing which would heal this trouble. Over a year ago, however, when I was quickly and permanently healed of chronic appendicitis by trusting God as we are taught to do in Christian Science, I thought this still more wonderful.

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In my early girlhood days I had in hot weather what was thought to be heat on my scalp. The same trouble was manifested again in the summer of 1918 for the first time in years and developed into a severe case of erysipelas. This condition was healed in a few days by absent treatments from a Christian Science practitioner. I have now a heavy growth of new hair and not a trace of the disease is left.

These healings have all brought spiritual uplift. I am thankful for what Christian Science has done for me, and grateful for what I can do to help others, but most of all I am grateful to Mrs. Eddy for discovering the blazed trail that leads to the peace "which passeth all understanding."

(Miss) Ida Cunyus, Beaumont, Texas.

✧

Without a doubt Christian Science is the greatest blessing that has come into my life. It has completely changed my outlook and has given me a satisfaction in life unknown before. "The trivial round, the common task," are no longer monotonous; I know that I can be thinking right about the smallest incident. The understanding of Truth has healed me of gastric catarrh and of other internal troubles, from which I had suffered for some years. For all these blessings I am full of gratitude, and also for our literature, which has helped me solve many small problems.

F. Harold Richards, Birmingham, England.

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Although not in search of health or a satisfying religion, both these blessings came into my life with the advent of Christian Science. I had never been either strong or very well and did not expect to be so, any more than I expected to be very vitally interested in religion. Only tolerant when my mother saw the truth of Mrs. Eddy's inspired teaching, I could not help recognizing that it brought her happiness and tranquillity, and so added happiness to the rest of us. Moreover, with the destruction of parental fear, the children's tendency to ill health was entirely destroyed and we gained both health and strength.

I saw others prove and proved for myself the power of Christian Science to heal and I came to realize its faultless logic. Now, after more than twenty years of dependence on it for help of every sort, I know it is the one important study and that it offers the only teaching which can bring real satisfaction.

My last appeal to a physician for help shows the practical value of even a very rudimentary knowledge of Christian Science. I had a small growth on my finger. Not knowing what it was, I thought little about it until one day some one saw it and said it was a wart. Under that name it seemed an affliction and disturbed me very much, with the result that there came a second and a third. When the fourth began to make its appearance, I decided to have them removed, feeling that, though I knew that Christian Science would do the healing work if I would wait, I could not wait even for a day. The doctor acceded to my desire for a quick method of removal. At the end of a week, I stood physically just where I did before, the warts having come back. But I had learned that, knowing the true way, I could not choose a false one. A very few days of thinking rightly whenever the subject came up in my thought, resulted in absolute disappearance of the annoying blemishes.

Since then I have sometimes had to wait for patience to have her perfect work, but I have often known the blessing of instantaneous healing. In all these years I have only once had to spend a day in bed. On that occasion a sudden and very violent attack of neuritis rendered me so helpless that I could not even feed myself. Thanks to Christian Science, the pain went away permanently at the end of twenty-six hours. Fed like a baby at breakfast, the luncheon hour found me ready to go downstairs and look after myself. In the two years since then, there has been no slightest return of the illness.

I am increasingly grateful for the knowledge of Christian Science, and realize more and more what we owe to the devotion of our Leader and appreciate more keenly each year her inestimable gift in the establishment of The Mother Church and its activities.

(Miss) Ethel Putnam, Pasadena, California.

✧

I first heard of Christian Science in January, 1891. I had made a study of the Bible and had marked all the places where healing was mentioned. I heard there was a man in Kansas that could heal by prayer; this was what I was most interested in. I wrote a letter to this man and he sent me some Christian Science tracts and a *Journal*. Oh, how I rejoiced as I read them over and over! I knew I had found the truth that I had sought and longed for. We sent for "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I have made a daily study of this book and the Bible ever since. We never gave a dose of medicine in our family after this book came to our home.

During the darkest hours that I have passed through, these words from Science and Health (p. 261) were with me when I would fall asleep, and were being repeated in my thoughts when I would awake, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." I did not meet with a Christian Scientist till about six years after I began the study, and although we had a large family, and errors of almost every description appeared, I never called for help till that time. I have only been in bed with sickness once, then only for about an hour, since I began this study. I have one daughter who never tasted medicine; nine grandchildren that know nothing about material remedies; four sons-in-law and one daughter-in-law who depend altogether on divine Love for help. I took class instruction in 1904. Many, many have been our blessings, and although our neighbors do not seem to take much interest, yet the seed has been sown and I know "God will give the increase;" even if it does take patient waiting we must continue to let our "light shine." I am very thankful to God for so many blessings; to our dear Leader, Mrs. Eddy, for her patient work in bringing the understanding of Truth to a seemingly dark world; to the faithful workers at headquarters; to all who helped me, and all those who are working to lift mankind into the glorious light of God.

(Mrs.) Matilda R. Brooks, Louisville, Ill.

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I should like to testify to the benefits I have received through Christian Science. My father-in-law was healed of stomach trouble in one week's treatment, and thereby became greatly interested in Science, and began taking the *Sentinel* and *Journal*, but at first I could not see anything in it. About five years later, after the birth of my first child, I was left in a weakened condition and became very miserable and was using different material remedies with little benefit, when one day a neighbor advised me to try Christian Science, as he had been having treatment with much benefit. I sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and began reading and soon saw it was the truth. I never before could understand the Bible. I read all my spare time, and felt better and was very happy because I had found the truth that Jesus

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taught. However, I did not study as earnestly as I should and gradually lost interest.

A little over a year and a half ago I had the privilege of attending a Christian Science lecture, and since that time I have been studying the Lesson-Sermons, also reading the *Journal* and *Sentinel*, and they are all a very great help to me. Last April my little five-year-old boy fell ten feet from the haymow, striking his head on a sharp corner of a heavy timber below, and was carried home to me, limp and cold. I put him to bed and he lay in a stupor; I was filled with fear for him, so telephoned to a Christian Scientist in our nearest town and asked her to help him, and in a short time his cheeks became warm and he slept naturally all night. The next day he lay in bed and one eye was swollen shut, but the second day he was up and playing as usual. I am truly grateful to Mrs. Eddy for Christian Science, for without it life would not be worth living, and I hope some day to be worthy the name of Christian Scientist.

(Mrs.) LULU E. KELLER, Scio, Ore.

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From childhood I reached out for the truth, since much in my religion and daily life seemed dark, confusing, and contradictory. This search for spiritual clearness was slow, and my journey was through many byways and beset with severe battles and serious trials. For many years I had mental and bodily ailments to contend with. Various physicians were consulted, and during this time the usual material remedies from medicine to so-called mental healing methods were applied, without bringing about improvement. Frequently I thought of the Bible passage: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The answer was soon given me, in as much as I found the "pearl of great price;" namely, Christian Science.

One lovely autumn morning in the year 1909 I was in the woods and deep in thought over an article which had appeared in *Der Herold*, when suddenly a wonderful sense of new life came over me, a sense of peace, joy, and divine harmony which words cannot express. Through the realization of God's omnipotence and omnipresence I was healed in a few minutes of anæmia, a nervous trouble, and chronic inflammation of the eye, from which I had suffered for twelve years. Through the diligent study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was also healed of a stubborn stomach and bowel trouble of twelve years' standing, and finally, after several months, of chronic inflammatory rheumatism, a trouble from which I had suffered for twenty years. My healing through Christian Science is permanent and I have never been troubled since that time. In proportion to my increased understanding of divine Truth as set forth in Christian Science, I have received numberless blessings, both mental and material, as well as the beautiful proof of the power, protection, and sustaining care of God. I am also happy to have had the privilege of becoming a member of The Mother Church and of a Christian Science society, and since the year 1912, of working in the vineyard of the Lord.

After the war broke out in 1914 and we were facing terribly hard times, I was perfectly calm and trusted confidently in divine justice. During this period the works of our Leader, Mrs. Eddy, and the Christian Science periodicals were of great help to me, also the Church Manual, Article VIII, Sections 4 and 8, served as special guidance to me. I tried daily to realize the brotherhood of man, the universal church, and the spiritual "structure of Truth and Love" (Science and Health, p. 583). Frequently a lack of food and household necessities seemed imminent, but the all-knowing Mind beautifully and constantly supplied our need. During all danger and need and while we were solving some difficult problems, omnipotent Mind was our only help and protection. The time will come when all will awaken to the realization of the revealed truth and will acknowledge one Father-Mother God; and there will be one Shepherd and one flock.

For my healings, experiences, and blessings, and for the spiritual knowledge I have attained, I thank God and am grateful to our revered Leader, Mrs. Eddy, who had the courage to reopen the way of Truth so that we may here and now effect our release from bondage.

VALENTIN MAHR, Hannover, Germany.

I can vouch for the truth of my husband's statements. Through Christian Science I have experienced many blessings. When I became acquainted with this teaching I read the *Herolds* whenever possible, and without understanding how healings are brought about, I was healed in a very short time of lung trouble, only through reading the *Herolds*. For this proof of the power of Truth I wish to express my heartfelt thanks to God and my gratitude to Mrs. Eddy.

✧ (Mrs.) SOPHIE MAHR.

For many years I have received countless blessings through Christian Science, and in the hope that it may help others who have a sense of fear and limitation, I give this testimony. Nervousness and a great sense of shyness, together with many small ailments, have been overcome, so that work has been undertaken which has meant tedious journeys in all weathers and speaking at meetings. This has involved hard work and at one time would have been considered a thing impossible for me to do. Great comfort has been received when trouble seemed likely to overwhelm me. I am the wife of a clergyman and for some time there was a strong belief that to leave my husband's church would be to injure him, but this seeming difficulty has been overcome, and although there is no Christian Science church or society nearer my home than six miles, the way has been opened for me to attend services there.

I have been completely healed of severe attacks of sciatica and constant backache. For all this and for the peace and happiness that Christian Science has brought into my life I am truly thankful to Mrs. Eddy and to those friends who first brought this wonderful truth to my knowledge.

(Mrs.) E. M. NEVINSON, Melbourne Rectory, Leicestershire, England.

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[Written for the *Sentinel*]

Transformation

FLORA A. BIXBY

IN letting in the light of Truth,
Where darkness long has been,
We may disclose a startling sin
And wish 'twere dark again.

But dwelling in this new-found light,
The self we had concealed
Is found, as sense of sin is lost
And Life and Truth revealed.

We need not sorrow for the sins
That Truth has brought to view,
But grateful be that this same Truth
Unfolds a self that's new.

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Signs of the Times

[*The Times*, Berkeley, Calif.]

Opponents of the germ-carrier theory and of quarantine of germ-carrier suspects will take comfort from a ruling of Judge W. T. O'Connell of the Superior Court of Solano County that children cannot be excluded from school during a diphtheria epidemic because they refuse to allow cultures to be taken from their throats, if there is nothing to indicate that they are infected with the disease. Judge O'Connell's ruling was made when he granted a writ of mandamus directing J. P. Utter, principal of the Lincoln School in Vallejo to permit Chrystal Dennett, fourteen-year-old pupil, to attend school.

Dr. W. H. Kellogg, secretary of the state board of health, advised Dr. J. E. Peterson, the Vallejo health officer, to take cultures from the throats of all children and exclude those from school who refused or neglected to have cultures taken. Acting under the direction of Doctor Kellogg and Doctor Peterson, the Vallejo school authorities barred the Dennett girl, along with a score or more of other children, from school when the children declined to have cultures taken. On the trial of the health and school officers they tried to justify their conduct under the provision of section 2979a of the Political Code, giving health officers power "to take such measures as may be necessary to prevent the spread" of contagious diseases. Judge O'Connell held that the powers granted to health officers by this provision must be exercised with wisdom.

[*Los Angeles* (Calif.) *Times*]

While the holiday spirit is still in our midst, it would be well for all employers to take reckoning of what can be done to improve the mind, body, and estate of the employee for another full year. Los Angeles must be known as the city of contented labor, and every firm must make some sacrifice for the general good. There is a great middle class that needs substantial recognition. Try an application of the Golden Rule in business.

[Rev. Gaius Glenn Atkins, reported in *Detroit* (Mich.) *Times*]

More of the teachings of Jesus Christ must be applied to our industrial system. Either the conduct of our industrial life must be subordinated to the ideals of Jesus Christ or we must see our present system destroyed and a new one less acceptable built upon its ruins.

[*The Standard*]

There is little reason, on the whole, to lament because the old categories of sacred and secular are rapidly disappearing. The sharp divisions of life into the one or the other are more or less artificial. The kitchen may be as full of God's presence as the sanctuary. Saturday is no less sacred than Sunday; both are God's days. Other callings than the ministry involve obligations to duty and responsibilities toward others quite as sacred as those which rest upon the preacher of the gospel. This tendency has for the most part been wholesome.

[*Waterloo* (Iowa) *Courier*]

The reason there are so many profiteers and that we are all potential, if not actual, profiteers, is because it is so easy to sail these piratical seas. They are literally uncharted, and everybody is proceeding without rudder or compass.

If we really cared to eliminate profiteering we could do so. If you are at the mouth of a river and desire the source, you do not start off woolgathering, looking here and there for something that resembles the beginning brook of a river. If you are wise, you simply follow the river and in time you reach its source. Following the stream of profiteering, we find it has its source in the willingness of people to pay any price and in the craze for style and "only the best." To overcome the profiteer, therefore, retrace your steps; abandon the unnecessary and tone down your fastidious inclinations. Get along with what you have for a while and buy less expensive necessities for the table. A few months of this prescription and we should have the profiteers eating out of our hands.

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Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I consider it a great privilege to have THE CHRISTIAN SCIENCE MONITOR as a daily newspaper.

This gives me the opportunity of expressing to you the high regard I hold for the MONITOR and the serious and straightforward editorials I always find therein. I always read it with great interest.

Just a word about the MONITOR. I feel lost when I do not have that wonderful paper and I would not think of being without it. No other paper can equal it or fill its place, and I prefer waiting days for it rather than to read the local dailies in the cities where I happen to be.

Your very excellent paper has been coming here for some years (a gift of a friend) and is so much enjoyed and appreciated by our guests that we are ashamed to have it come in this way any longer and wish to be placed on the paid list. You will find check inclosed for a year's subscription. We shall now feel better about it.

I know of no children's magazine that can take the place of your Children's Page.

I regard it (the MONITOR) as the best journal I know of on this continent for "All-around-the-World-News," and I see most of the great papers published on this side of the Atlantic.

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"What I say unto you I say unto all-WATCH." Jesus







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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MARCH 27, 1920 NUMBER 30

"Good and evil elements"

NELLIE B. MACE

IT is axiomatic that the whole is equal to the sum of its parts. It is obvious, then, that the whole of anything that may be considered can be comprehended only as the elements which comprise the whole are, one by one, understood. If this is true of finite subjects, it is even more true, when the realm of spiritual reality is explored. God is understood only as the spiritual idea that expresses Him is understood. It is through specific realization of loving-kindness that Love, as divine Principle, becomes known. It is through the spiritual sense of truth that Truth is unfolded, and through the demonstration of individual goodness God is known as good.

In the same way the whole of evil can be disclosed only as the specific manifestations of evil are uncovered, and evil in its entirety will be eventually dealt with only when the particular phases of evil have been destroyed. The vast difference between the knowing of good and the knowing of evil lies in the fact that, as the elements of good become known, they can be demonstrated in all their beautiful reality to be true; and, as the elements of evil are laid bare, their illusiveness is shown, and they disappear. An increasing perception of the elements of Truth is always accompanied by a corresponding decrease in the apparent reality of evil; and this constitutes the unreality of evil, that it disappears before Truth.

The disappearance of evil before Truth is not in the least mysterious. God is good, and He is All. If All is good, there is obviously no element of evil, the opposite of good, included in the creative divine Principle. The nearer the approach to divine Principle, the farther, necessarily, is the departure from evil. Man, as spiritual idea, expresses his divine Principle, God. His nature is inherently good, and, as man is the effect of creative Principle, and not himself a creator, he cannot originate anything unlike Principle. As spiritual man is thus understood as a perfect spiritual idea, it becomes possible to demonstrate the goodness and purity of man in the likeness of God, and evil thus inevitably disappears. "God could never impart an element of evil," Mrs. Eddy writes on page 539 of "Science and Health with Key to the Scriptures," "and man possesses nothing which he has not derived from God."

When it is established that God and His idea, man, are good, the question as to humanity's basis and propensity for evil is scientifically disposed of. The supposititious sinner does not manifest all of evil, any more than does an individual spiritual idea express all of Principle. A sinner manifests some particularity of sinful sense, and the innumerable phases of sin comprise the elements of the one evil, or belief in something apart from God. A mortal's tendency to evil has its origin, then, in nothing more real or powerful than a mistaken belief in a counterfeit universe and man, a materiality which does not really exist, because it is not included in all-inclusive divine Principle. This "bondage under the elements of the world," to use Paul's phrase, is powerless, because of the falsity of its origin; and the realization of this fact, and the consequent liberation of consciousness, is coincident with the comprehension of Truth's exclusion, and, therefore, destruction, of evil.

Paul had grown to understand the nothingness of evil, when he could declare, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Because he had discerned the Christ, or Truth, and the infinite reality of good, he was able to resolve the sufferings of material sense into their elements as the false beliefs of an unreal carnal mind. He was therefore strong in the understanding that the struggle was not against matter, as an actual substance capable of pleasure and pain, but against the belief that there could be any existence or reality apart from God, good; and each particular triumph over the elements of evil was so much of the entire illusion of evil destroyed. Referring to the apostle's spiritual understanding and demonstration, Mrs. Eddy writes on page 201 of "Miscellaneous Writings," "The Science of Paul's declaration resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit. Sin brought death; and death is an element of matter, or material falsity, never of Spirit."

The effect that an increasing understanding of Truth must naturally have upon a world in bondage to evil belief, is a correspondingly increased exposure of the elements and activities of evil. "The day of the Lord," Peter declared, "will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burned up." The extraordinary present day manifestations of evil certainly indicate that the elements of evil are writhing under the imperative demands of Principle, more clearly understood. Evil is not more real or powerful, because it is more flagrant in its abuses. Its daring is its desperation, before its approaching doom. "Science only can explain the incredible good and evil elements now coming to the surface," Mrs. Eddy writes on page 83 of Science and Health. "Mortals must find refuge in Truth in order to escape the error of these latter days."

To the man who seeks refuge in Truth, the elements of harmony—the spiritual love, joy, peace, patience, and purity, which Paul enumerates as fruit of the Spirit—are disclosed. The daily panorama of evil beliefs presents itself for destruction, not for verification as the reality of existence. Whether evil comes in the guise of personal sickness, difficulties, limitation, a general epidemic, corrupt governments, institutions, or what not, a man is able, through scientific understanding, to resolve the manifestation of evil into its elements of fear, hate, jealousy, greed, impurity. Every element of subjective evil belief, which produces the outward manifestation of evil shall eventually be thus purged away into its native nothingness by the operation of divine Principle, or Truth.

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"Abide in me"

REGINALD H. SCHENCK

TO abide in Mind, God, is both religious and scientific. It is the religion that advances beyond matter, whereby the Christian may enter the Shekinah as Jesus did, and it is the Science that measures up to the standard of demonstrable righteousness advocated by the apostle James when he said, "I will shew thee my faith by my works. . . . faith without works is dead."

The healing works of Jesus and the early Christians were the signs that followed the scientific religion practiced in the first and second centuries of the Christian era, and which ceased to appear after Christianity had become the state religion by imperial decree, when materialism, formalism, and temporal power banished healing from Christian practice. After the horrors of the dark ages had followed as a necessary consequence of the church's loss of spirituality, there came the dawning light of the Reformation movement; but it was left for that great metaphysician, the revered Founder and Leader of the Christian Science movement, Mary Baker Eddy, to rend the veil of superstition and false doctrine which so long had obscured scientific religion and fearlessly to point out that the teaching of the Master could not be other than scientific because, as she stated in "Science and Health with Key to the Scriptures" (p. 313), "Jesus of Nazareth was the most scientific man that ever trod the globe."

Jesus was primarily a teacher. His mission was to enlighten mankind with the scientific facts of Life, to bear "witness unto the truth," whereby men might be saved from the results of wrong thinking and acting. It was this master Christian Scientist who taught, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And here is written for all that have eyes to see and ears to hear, the modus operandi of the perfect scientific prayer of realization, the conditions of complete salvation. Its promise admits of no limits, but states in the plainest words that there is nothing in all creation the individual cannot realize if he will abide in the word,—the Word which John tells us in his gospel, "was with God, and the Word was God."

An individual to be a disciple of the Master must abide in the word of God. Just to the extent that he does so abide, can he be a Christian in the true sense, and it is therefore scientific to state that prayers are realized with more than mathematical certainty according to the purity of the individual's Christianity. There is no mystery or difficult meaning about the word "abide." It means "to stay, to dwell, to continue, or adhere to," and yet simply abiding or dwelling in the truth taught by the Master must result in protection from all evil and in an exact answer to every prayer.

The student of Christian Science should be constantly proving true the words of the psalmist, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and the correlative statement of their Leader, Mrs. Eddy, found on page 64 of "Retrospection and Introspection," "It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love." This abiding is the scientific religion which protects and saves.

Christian Science teaches that God is All-in-all and that this all-power, volition, and presence, is Mind in which we "live, and move, and have our being." Hence the word of Mind is necessarily the will of God and the will of His expression, man. Abiding in God's word and will, it must be impossible to ask for or desire anything not included in the divine Mind, and further, it is true that this abiding prayer is realized because God's will is already done "in earth, as it is in heaven;" which is to say, that all good already is and is available to be partaken of by those who heed the Master's cry to "know the truth."

An individual may believe he has a will of his own and many problems peculiar to his material and limited concept of life, and because he does not understand the Science of Christianity, his prayer may take the form of supplication for something existing only in the human, material, temporal sense of things. The prayer is not answered, simply because it is not within the only will and Mind that really exists. God's will is already done, but the so-called will of mortals is never done and only appears to be, in so far as mortals seem to see the objectification of their own beliefs and thus reap as a result of mistaken prayers such false and illusive treasures as "moth and rust doth corrupt" and "thieves break through and steal." Material effect, so called, is unqualified myth, for Spirit is the only substance and cause.

Multitudes of suppositions may appear as one's own consciousness, but only the good, the indestructible and perfect idea is of the divine Mind, and that Mind is all that can be conscious. True prayer, then, is an abiding sense of spiritual good. It includes a clear understanding of the reality of the existence of the true idea in place of every material, so-called thing and condition. It is scientific prayer or desire to see the true expression of Mind, which the student knows to exist, in place of the illusion of material sense, which he knows to be an illusion. Such prayer brings a realization of the immediate presence of God, and Mind's expression is seen, although clothed in terms of our present understanding, which is called the human need. Let there be no mistaken idea, however, that Spirit creates matter. The appearing of the Christ, Truth, to this state of consciousness called the human need, is not material but is spiritual fact, for God is all, and, therefore, what is termed matter can be only a name for that which is misunderstood about the truth which is Spirit. Through spiritualization of thought the human need will be seen to grow less material until we attain the actual man, the spiritual expression of Mind in the "stature of the fulness of Christ."

Treatment in Christian Science is this prayer that abides in good alone. Undisturbed by appearances the Scientist knows, as the Scripture says, that "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Nothing can harm the individual who refuses to permit the phantom host of mortal mind entrance to his door of thought or to allow erring sense to dwell in his mental household.

To one disturbed by the violent upheaval in the world's social and economic structure, the Christ says, Abide in peace, God reigns. To one suffering from sinful beliefs, false appetites, the illusion of pleasure and sensation in matter, or perhaps undergoing the agony that attends the nightmare of fear, disease, and pain in his belief of body, Truth bids: Stand still and know; abide in the Word and let the Word abide in you; dwell in the secret place of the Most High; refuse to entertain any other sense than the sense of harmony; and know that harmony and discord cannot abide in your consciousness at the same time. All this is wonderfully summed up by Mrs. Eddy on page 495 of Science and Health, with the words beginning: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought."

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Angels surely administer to God's children. It is not superstition but scientific religion to listen to angelic messages of peace and love, health and harmony, beauty and goodness; for is it not promised that God "shall give his angels charge over thee, to keep thee in all thy ways"? And is it not true that when we are abiding in divine Mind all are angel voices? The dictates of Mind are the angels of His presence, the voice of omnipresent Love. In conclusion it seems fitting to quote two inspiring verses from page 195 of the Christian Science Hymnal:—

Why is thy faith, O child of God, so small?
Why doth thy heart shrink back at duty's call?
Art thou obeying this—"Abide in me,"
And doth the Master's word abide in thee?

Oh, blest assurance from our risen Lord!
Oh, precious comfort breathing from the Word!
How great the promise! could there greater be?
"Ask what thou wilt, it shall be done for thee!"

Holiness

CLITHEROE C. HENDY

THE writer of the ninety-third psalm gives great weight to the statutes of the law, the Ten Commandments, when he says, "Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever." In John's gospel we read, "The law was given by Moses, but grace and truth came by Jesus Christ." Now, Jesus observed the law more consistently than has any other teacher. His meat and drink were to do the will of God. He was always about his Father's business. He acknowledged the supremacy of the law by his willing obedience thereto.

Mrs. Eddy placed herself in line with and based her teachings on the precepts and example of the Master, and thus proved for herself and for others the value of his statement, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." This exact statement of Principle is at the standpoint of scientific demonstration, and challenges both skeptic and believer. The two tables of the law were held in great reverence by holy men of old. Israel, under the theocracy, was governed by the law; this made it different from surrounding nations. In "the fulness of the time," however, the law was understood to be more than a mere distinction that separated one race from another. It was really a spiritual intuition to those in every nation who were found seeking to obey Principle.

When the psalmist says, "Thy testimonies are very sure," the word "sure" implies that there is no possibility of wavering. Therefore we admit that the law is infallible and unchanging; it cannot be partial, it preserves equal rights for all. This understanding lifts it above and out of the physical into the divinely metaphysical, and it should be interpreted from that standpoint. To say that living in obedience to God's law is wholesome, or wholly good, or is holiness (wholeness), is to admit a truism. Holiness is concomitant with loving obedience. In "Science and Health with Key to the Scriptures" our Leader says (p. 11), "We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness." Obedience to spiritual law is true holiness.

In Ephesians we read, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The false mental aggressor is the belief in a power other than God, good; and the only fight is with mortal beliefs, until this suppositional warfare is forever ended and man is known to be the Father's image and likeness,—a brother, not an enemy to his fellow man, a friend and not a foe. The male and female of God's creating must appear sometime. Why not now?

Harmony and holiness are synonymous; they cannot be separated, although to physical sense it would seem that the good man is often subjected to much that is inharmonious. The man who is hard pressed by seeming foes must rely on divine Principle and the unchanging law of good. He knows that this ever operative law is asserting itself; therefore he rests contented, happy, harmonious. He knows that God's will is done, and God is glorified. "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain," says the psalmist. Its seeming violence foreshadows and forecasts the ruin of its hopes, and mortal mind learns its own futility.

In Christian Science there are no impossibilities; therefore, one can confidently expect that good is the only result to be manifested where Love is the only inspiration of activity. Love is translated into deeds by those who are obedient to law. Law is not ambiguous, although very often wrongly interpreted; but those who yield obedience even to the letter, neither adding thereto nor taking therefrom, are approaching the period when it will be acknowledged that the "law was our schoolmaster to bring us unto Christ," as the Apostle Paul declares; that is, to the full understanding of the moral and spiritual teaching of the Ten Commandments, on which all human law is based.

"Earth's hieroglyphics of Love"

FLORENCE DAVIS KELLER

HE who confounded the wise men in the temple at Jerusalem was more clearly understood by the "poor in spirit" who followed him to the Galilean hillside and heard him say, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Not far afield but at one's very threshold is illustrated for each the tender care of the all-knowing God. On page 331 of "Miscellaneous Writings" Mrs. Eddy has written, "As mortals awake from their dream of material sensation, this adorable, all-inclusive God, and all earth's hieroglyphics of Love, are understood; and infinite Mind is seen kindling the stars, rolling the worlds, reflecting all space and Life,—but not life in matter." Through contemplation in the light of Christian Science, thought is finding wisdom to decipher these "hieroglyphics of Love" and imbibe the precious secrets—secrets only to material sense, which cannot know the things of God. One of the characteristics of the Christ-idea is love of the good and beautiful, and this characteristic shines through the seeming as the light shines through the mist with a rainbow of promise. Its revelations are ever welcome to the world weary.

Who has not lifted his eyes to the hills and received helpful inspiration from the exalted view? Then, scanning the pathway, who has not gratefully rejoiced in the bright blossoms abeam from grass-grown ledges? Even the gravel path has color and charm all its own, as its glinting particles give back the glory of the overbrooding sky. Unfolding the real, the spiritual idea, Christian Science is enabling us to look away from corporeality to Principle. This activity contributes to the spiritualization of thought. "Be ye transformed by the renewing of your mind." With God's work finished, His whole universe, spiritual, harmonious, and su-

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premely beautiful, is even now apprehending Spirit, with all the individual ability to discern spiritual good.

Springtime typifies an awakening after the long winter of material sense. It is symbolical of the resurrection from the burial of mind in matter. Then reaching forth with a new-found freedom to enjoy beauty which satisfies and is above the mutations of time and sense, the awakening thought finds full compensation in the revelations of Christian Science. It brings to comprehension the things which are unseen and yet eternal. How is this true of the lilies of the field? Material sense beholding them but whispers of the delicate transient beauty which vanishes at the touch of elements unkind; but now as always the still, small voice of spiritual sense reveals the diadem of purity, the charm of grateful fragrance, the message of love. Yea, more than this, these heavenly hieroglyphics talk sweetly to us of the eternality of design, color, harmony, and life, as the expressions of divine, infinite Principle. So all of earth's treasures, spiritually interpreted, convey messages of Love's ever presence and tender care. There is for him who is ready to walk and talk with God, inspiration and joy in the recognition of these symbols of His creation. To learn spiritual lessons from things near at hand—is this not the key which reveals the hidden things of His word? Then the fetters of false education fall away. The beauty of spiritual revelation replaces the ashes of material concepts; joyous realization of the presence and power of good is given for the mourning which in its blindness thinks of good as fleeting or absent. This discernment supplies impartially the beautiful garments of praise instead of the perverted sense of good.

God's work is finished. Through the teachings of Christian Science, the wonder and glory of this spiritual creation of right ideas becomes knowable and demonstrable. The city "beautiful for situation" is now unfolding as it was to John at Patmos. Every step of spiritual unfoldment lessens the belief of life in matter—the belief in another creation which is the opposite of the real and the true. The fact of things as they really are, whispers the truth of being to the sense frightened by its own illusions, and allays that fear. Material sense, looking for a selfhood in matter, inverts everything it touches; spiritual sense looks for the Christ and finds therein that all is indeed good. The beauty of holiness is the knowledge of God which brings forth the Godlike qualities. In the picturesque metaphors of the East, Isaiah proclaims: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Spiritual thinking is the strength of Zion. The garment of truth is beautiful, whole, complete, encompassing all in its undivided mantle. There is not a place in the awake consciousness for the dust of theories or the impurities of materialism. Through the understanding of divine Love, all which belongs to the mortal belief of Jerusalem gives way to the holy city, and wisdom watches on the walls of Zion that no enemy enter the gates.

What, then, of earth may not be to us "hieroglyphics of Love"? Even the discords, considered aright, may through reversal present proof of God's presence, perfection, and power. Mrs. Eddy says on page 129 of Science and Health, "If you wish to know the spiritual fact, you can discover it by reversing the material fable." Behold the key to the greatest enigma which has confronted humanity—the belief that an all-knowing, all-loving God sends His children evil as well as good! What a different world we find about us when we look not at the seen but at the unseen, not at matter but at "hieroglyphics of Love"! "Blessed are the pure in heart: for they shall see God."

An Awakening

CLARA DOROTHY TERRY

ON page 3 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." This statement was most beautifully proved to the writer after taking up the study of Christian Science. My husband and I had been healed almost instantaneously, but we had not been showing our gratitude by our actions.

The first knock of the "still small voice" to arouse me to a clearer sense of the duty of action in expressing my gratitude, came when one of our little sons, then nine years old, said to me, "Mother, will you get up earlier next Sunday morning so we will not be late for Sunday school?" I assured him that I would, but the same apathy continued for a number of weeks longer, or until the younger of the two boys came to me with tears in his eyes and told me that the older brother had wished that his Sunday school teacher were his mother. Can you imagine a mother's feelings under these circumstances? My first thought was one of self-pity and self-righteousness; then I began to reason. I thought of the many previous years when I had prayed to God to be able to teach my children correctly, and now when I had found the truth, I was not grateful enough to aid my children in the progress they were desiring to make. I went to the older boy and asked, "Son, why do you wish your Sunday school teacher were your mother?" He drew back, stood up straight, and then looking into my face, he said, "Mother, you know I love you, but my Sunday school teacher knows so much about God, the Bible, and the Christian Science textbook that if I ask her any question about them she can always answer me."

I knew the time had come to obey the command, "Choose you this day whom ye will serve." My heart went out in gratitude to God for the blessings I had received, and we tried to show this by making Christian Science first in our lives. Within a few months many things unfolded to us. The desire to attend church services more regularly led to the wish for all the literature. As my husband and I appreciated the good that had come to us, and praised God for all the blessings that are due one who will study Christian Science, more privileges were presented and accepted. Church membership, Sunday school teaching, and membership in The Mother Church unfolded most beautifully. Truly, as the prophet Isaiah has said, "A little child shall lead them."

[Written for the *Sentinel*]

Giving

EDITH L. PERKINS

O HAPPY little flower, with heart of gold
That doth the gladness of the sunlight hold,
To me thou teachest lessons manifold.

From dawn unto the ending of the day,
If radiant be the hours or somber gray,
Thy joy thou sharest with all who pass thy way.

And generous and glad as e'er thou art,
Bestowing from the fullness of thy heart,
So would I give,—the joy of Love impart!

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"The garment of praise"

BERTHA A. COOPER

WE read in the Bible of exchanging "the spirit of heaviness" for "the garment of praise." This spirit of heaviness possesses a multitude of people and causes untold suffering, and right here in the Bible we have the remedy. Let us learn what it is and how to use it in order that mankind may be free from this curse. There are those in the world to-day who, by cultivating the habit of gratitude, have found heaven right here, as Jesus promised of old; but sometimes we hear people say: I am truly grateful for all that Christian Science has done for me, and yet I cannot seem to grow as I should. I cannot find the illumination and make the demonstration that I would.

A number of years ago an earnest student of Christian Science seemed to be passing through severe trials and experiences, and although she worked and studied hard, she could not shake off the heaviness and find healing for a physical condition which had appeared during this trouble. One night she drove to hear a Christian Science lecture given in a neighboring state. The speaker told how he had spiritualized his thought in Christian Science and how he had received his healing. He had followed the leading in this verse in Proverbs, "In all thy ways acknowledge him, and he shall direct thy paths," and praised God from morning until night for every tiny or large experience of good that came to him. He did this day after day, until he found his thought completely changed, and he was healed. From that hour, the student referred to awoke to her new privilege in Christian Science of counting her blessings. First she counted only those in sight, those which had been manifested,—and they were many. Even doing this blessed her greatly, and she found good was being so magnified in her thought that she was losing the sense of having a problem; then as time went on she learned to be deeply grateful and to praise God for the unseen things,—for divine Life, Love, Truth, Spirit, joy, strength, light, and gratitude, and of course this idea unfolded in a boundless way. She found her thought more joyful, her step lighter, the diseased condition destroyed, and her problem solved, at least so far as she was concerned.

Along the years, as other problems confronted her in Christian Science, particularly those which pertained to her own life, she found them solved often by turning to God in gratitude. She well remembers one morning being awakened very early by a sense of great suffering. She first tried to meet the condition by reading and then by treatment, but feeling no change after an hour and a half she arose, took pencil and paper, and, as she had done many times before, commenced to write down the reasons for praising God for His goodness. When finally she had counted over her many blessings that she had given thanks for, she found her thought so uplifted that every bit of the suffering was gone. In his glorious psalms David wrote of the wonderful things that praise accomplishes; so let us all prepare to wear this beautiful "garment of praise," not only that we may find the promised joy and solve our problems, but that we may go out in the world wearing this garment of light so that it may help to destroy the works of darkness. We know that "love is the fulfilling of the law," and gratitude is the magnifying of love so that the law can be fulfilled in our lives, and our Leader gives us a definite rule for praise when she says (Miscellaneous Writings, p. 106), "So live, that your lives attest your sincerity and resound His praise."

Selected Articles

["Judgment"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 5, 1920]

If there is one quality more than another which the world needs at this moment, it is the capacity to "judge righteous judgment." Since the catastrophe precipitated in 1914, which in different forms is still convulsing human thought, all values and standards, moral and material, have been so completely upset that to those without the knowledge of fixed, demonstrable Science there literally seems to be no solid standing ground left. In fact, the words of Isaiah are as applicable to present conditions as when they were written: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

The world's idea of judgment has been a strangely confused one. On the one hand, it associates the word almost entirely with condemnation, and yet on the other, it clings to the true meaning of the term in its insistence on the impartiality of its legal judges, who are expected to separate between truth and falsehood with all the wisdom of Solomon. From this confusion of ideas arises the unfortunate habit on the part of some excellent people, who will allow themselves to be hoodwinked by deception or even treachery, on the ground that it is wrong to judge, forgetting that for the good of the community, as well as for their own protection, the necessity is laid upon them to separate, certainly without rancor or vindictiveness, but still to separate, between good and evil.

It is perhaps impossible to estimate exactly how far this habit has been induced amongst Protestant peoples by a literal interpretation of the symbolism used in the New Testament to describe this necessary form of education. The idea of judgment has become in the popular belief inextricably mixed up with material fires and physical tortures, with outer darkness and gnashing of teeth, and the consequence is that either men live in a constant, if unrecognized state of fear of such a future, or they have cast it away as chimerical, in both cases losing the value and interest of one of the finest of the lessons imparted by Jesus of Nazareth to humanity.

If any one will take the trouble to study carefully the parables and sayings of the great Teacher which deal with this question of judgment, it will be found that he used similes drawn from the experiences common to the lives of his followers, to bring home to them the fundamental truths he was trying to instill. For instance, the fires in the valley of Hinnom where the refuse of the city of Jerusalem was burnt and which were never allowed to go out, were used as a symbol of that "consuming fire" of Truth and purity which must eventually destroy all lies and sensuality; so with the separation of the sheep and the goats, types of different conditions of mind were used which would be instinct with meaning to the pastoral people to whom they were given; again, the gathering of the wheat and the tares would bring up a picture familiar to every person present, and illustrated the inevitable separation of every thought which tends to goodness and utility from those which are rank, useless, and obstructive.

When in the light of even a little understanding of Christian Science, it is recognized that all these symbols and types do not refer to people, but to states of mind, to thoughts, the whole subject is illuminated, and it becomes evident to the veriest neophyte that if he is to make any progress at all he must at once begin to judge righteous judgment with himself, that is, to separate in his own mind, the mental im-

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pressions which make for goodness, health, and immortality, from those which tend in an opposite direction. On page 291 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes, "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error."

The crying need of the world to-day is for a fixed standard whereby to judge this righteous judgment. In no other way can all the present turmoil of fluctuating values, crazy ambitions, and destructive criticism be brought under control. This standard, Christian Science clearly shows, can only be found in a scientific knowledge of God. In a well-known passage on page 340 of Science and Health Mrs. Eddy writes: "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." In other words such knowledge will enable men to judge righteous judgment, to separate wisely between error and Truth, to form just opinions based not on personalities but on Principle.

There is probably nothing so blinding to a just perception as devotion to or hatred of personality, and yet on no subject is the human mind more ignorant or more prejudiced. Its standards are largely measured by personality, whereas its personalities should really be entirely subordinated to judgment by Principle, and not until this mesmeric state yields to the activity of the Christ, awakening, enlightening, and regenerating human thought, will the world have peace.

It is generally accepted that in the study and demonstration of the physical sciences, terms, compounds, formulas, and so on, have certain well defined and specific values which must be impartially recognized and understood by all students; then why should not this rule apply to the great, comprehensive, and only Science, the Science of God or being? If this were only apprehended, all men would have one fixed, impartial, impersonal standard by which to judge every situation, every circumstance, every condition, and would no longer be open to the caustic criticism that they are blind leaders of the blind, and "if the blind lead the blind, both shall fall into the ditch."

✧

[T. E. Davidson in *Newcastle-on-Tyne* (England) *Journal*]

A critic objects to the reply to the Dean of Durham's sermon in your issue of recent date, particularly to the statement that "Christian Science accepts unreservedly the teachings of the gospel of Christ, as taught in the New Testament," and goes on to make the sweeping assertion that "Christian Science denies all the great doctrines of the New Testament."

Your correspondent is incorrect in asserting that Christian Science denies the resurrection, the atonement, or the reality of prayer, but he is right in saying it denies the existence of a personal devil or Satan, and on this point it claims to be in accord with the teaching of the New Testament; for Jesus himself said that the devil was "a liar, and the father of it." Christian Scientists believe in one infinite, omnipotent God, who is Love, and that "there is none else beside him." This precludes the belief in an opposite power called evil. All the devil there is, is but the mortal false sense of things, expressed through a belief of evil as a reality. Christian Science does not deny the divinity of the Christ, but says Christ is the eternal, spiritual idea of God, whereas Jesus was the man who was endowed with the divine Spirit of Christ "without measure," and it holds that "there is none other name under heaven given among men, whereby we must be saved."

Instead of Christian Science teaching being contrary to the New Testament, as your correspondent asserts, it adheres strictly to such teaching, refusing to separate or omit part of it, but claiming to "preach the gospel" and "heal the sick." The first tenet of the Christian Science church (Science and Health, p. 497) declares that "as adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

✧

[Lee White in *Downers Grove* (Ill.) *Reporter*]

In a Christmas message on the subject of "Peace, Peace, Peace," statements were made which do not express a Christmas spirit toward Christian Science and toward its Discoverer and Founder, Mary Baker Eddy.

That Mrs. Eddy's teachings ignore sin and the necessity of overcoming it, as the clergyman implied in his message, is utterly false. Christian Science demands that sin in all its forms shall be exterminated. The warfare against sin in himself and in others, is the cross which the Christian Scientist bears, in accordance with the teachings of the Master. The Christian's cross may not be laid down until, step by step, sin is overcome.

Mrs. Eddy says in "Retrospection and Introspection" (p. 56): "War is waged between the evidences of Spirit and the evidences of the five physical senses; and this contest must go on until peace be declared by the final triumph of Spirit in immutable harmony. Divine Science disclaims sin, sickness, and death, on the basis of the omnipotence and omnipresence of God, or divine good."

✧

[Louis A. Gregory in *Omaha* (Neb.) *World-Herald*]

You report a sermon by a clergyman, which he called "Death in the Christian Science Pot." He stated the basis of his accusation as follows: "Many followers of Christian Science do not know, and when told can scarcely believe, that Christian Science teaches such a deadly and fatal doctrine as denying the deity of Jesus Christ." This assertion that the followers of Christian Science do not know that it contradicts the belief in the deity of Jesus Christ is a mistake announced by this critic years ago. He admits that it was authoritatively pointed out to him then that Christian Science teaching on this subject is plain. With greatest directness its textbook, "Science and Health with Key to the Scriptures," on page 361 states: "Jesus Christ is not God, as Jesus himself declared, but is the Son of God."

Long before Christian Science was discovered by Mary Baker Eddy, several Christian sects were emphatically denying that the theory of the deity of Jesus Christ is consistent Bible doctrine. The history of this denial makes clear that it is not peculiar to Christian Science, and that to call it "poison" is to assail the position of eminent churchmen now at least considered orthodox.

The pot that furnished the topic for this discussion is that of the ancient prophets whose servant ignorantly put poisonous gourds into the pottage. If the poison, then, represents spiritual ignorance, as well it may, accurate analysis and practical experience prove that it is not an ingredient of

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Christian Science. What this Science is and does, is a matter of everyday proof in the experience of its adherents, who hold to it because it masters sin and disease, as Christ Jesus did and as other methods do not do. To say that its spiritual and physical healing can come from any other source than God is to contradict the substance of gospel teaching. Against the bald assertion that Christian Science teaching is death, there is an overwhelming mass of evidence that this Science teaches and proves spiritual life and its accurate expression here and hereafter. In this way it applies our Savior's assurance, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

It is submitted that the true understanding of Christ Jesus and his ministry is shown in deeds, not in words, in living and not in theorizing. The religionist who disregards the good in the lives of others and, because they do not accept his theories, calls them "liars" and "followers of the devil," shows a lack of practical understanding of the words and works of the great Nazarene. Christ Jesus made works, or fruits, a conclusive test of character; he made the healing of disease through his name a distinctive proof of adherence to his teaching; he admonished his followers to do all his works. The loyal Christian Scientist strives constantly to approximate Christ's spiritual standard and shows his faith by his works.

✧

[Aaron E. Brandt in *Simpson's Leader*, Kittanning, Pa.]

Christian Science and Christian Scientists, especially Mrs. Eddy, have been misrepresented to the public more than any other teaching or people. Therefore Christian Scientists, in defending themselves against unjust attacks and correcting improper views expressed regarding their religion, are not unmindful and unappreciative of courtesies extended to them. But courtesies by no means justify misrepresentations, and misrepresentations are bound to follow the presentation of this important subject by one who does not understand it, especially when accompanied by such unmistakable prejudice as the recent critic exhibited. He does not seem to be aware of the fact that his reiterated assertions that Christian Science is pantheistic, disclose at once his total lack of understanding of the subject.

Now it avails the critic nothing whatever to guarantee quotations taken from a work on Christian Science to be correct; for he takes sentences from their context, and does not explain their true meaning and their true relation to the Scriptures. By the critic's method the writer would undertake to prove that every religion ever heard of is contrary to the Scriptures. It can be shown, however, that every statement of doctrine contained in the works of Mrs. Eddy is in accord with a spiritual and logical interpretation of the Bible; for Christian Science is a discovery, made by Mrs. Eddy in her study of the Bible, of the fundamental spiritual law on which all Scriptural truth is based. In following this law of interpretation, barren theological dogmas and biased human opinions are valueless.

The critic does not want his readers to accept the statements of individual Christian Scientists, no matter how well informed on the subject they may be. It is quite characteristic of him, therefore, to want a debate on the subject passed upon by those who do not understand it. The critic cannot hope to improve upon the test Christ Jesus gave of a real understanding of his teaching; namely, "He that believeth on me, the works that I do shall he do also," "By their fruits,"—not by a debate,—"ye shall know them." Christian Science demands works rather than words, proof rather than profession, and a practical Christianity that is in consonance with Christ Jesus' command, "Heal the sick."

The critic in asserting that "Christian Science claims to be a more complete and better revelation of God than the Bible," ignores the fact that the Christian Science textbook, as its title shows, contains a "Key to the Scriptures" and that a key is not usually supposed to be greater than the treasure house it opens. Such foolish comparisons amount to nothing and are only made by opponents of Christian Science. Christian Scientists do claim, however, that this key discloses a better interpretation of the Bible and reveals more spiritual truth therein than any other interpretation ever produced. The proof lies in the fact that it has healed and reformed thousands of sick and sinful people, whom other means did not help. Now, healing the sick and reforming sinners are generally considered charitable and Christian acts. A teaching which enables such good works to be done by means of Scriptural truth, deserves something better than a public denunciation as a fraud and counterfeit. The critic's position in this respect is an unhappy one from a Christian standpoint. It is not in harmony with Jesus' injunction to "judge not," nor with Gamaliel's wise counsel.

The Glossary in "Science and Health with Key to the Scriptures" by Mrs. Eddy, referred to by the critic, is a chapter devoted to the metaphysical interpretation of many Bible terms, and giving their spiritual meaning. It is quite possible for one groping in the darkness of material sense to read the Bible and the textbook of Christian Science repeatedly and from beginning to end without grasping the spiritual law of interpretation revealed therein; but unless a spiritual understanding of Bible truth is gained, it is not possible to heal the sick by spiritual means. If that spiritual law of interpretation has not been attained by a reader, it means that the Spirit has not revealed it to him, but "when he, the Spirit of truth, is come, he will guide you into all truth."

"Willingness to become as a little child," writes Mrs. Eddy on page 323 of Science and Health, "and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. 'Blessed are the pure in heart: for they shall see God.'" In Isaiah we read, "For a law shall proceed from me [the Lord], and I will make my judgment to rest for a light of the people." That law is being revealed to receptive hearts throughout the world by Christian Science, and their joy therein cannot be taken from them; for it is of God.

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[Written for the *Sentinel*]

Alone with God

COURTLAND HOLDOM

ALONE, alone, upon the boundless sea,
Tossed by the waves and driven by the wind—
A voice from out the darkness comes to me:
But look to God, and comfort you shall find.

Alone, alone, amidst the dreary waste
Of sandy desert, having lost the way—
A still, small voice declares: No need for haste,
The path is plain, look up and see the day.

Alone, alone within the very heart
Of crowded cities comes the word of cheer:
Only believe, when from all friends you part,
That God is everywhere, and therefore here.

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Established, 1898, by Mary Baker Eddy

Frederick Dixon, Acting Editor Gustavus S. Paine, Acting Associate Editor

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Editorial

Wars and Rumors of Wars

The world, Hamlet declared, upon a famous occasion, was out of joint, and he went on to regret the despite which had made of him the instrument for its regeneration. Hamlet, as the world views him to-day, was not precisely calculated to restore order out of chaos, even from Elsinore to Poland. It is, indeed, in its reliance on men that the world has made one of its worst mistakes. Shakespeare, a giant in a company of giants, surrounded by such colossi as Bacon and Burleigh, Drake and Hawkins, Spencer and Ralegh, might almost be forgiven for the mistake, were it not that almost within his own day the world had been almost turned topsy-turvy by three unknown preachers with nothing but an idea amongst them.

Luther, an Augustinian canon, in a provincial German town; Calvin, a law student in Orleans; Knox, a Scots notary: these three men, poor, unknown, despised, had struck the spark, and fanned into flame the great religious conflagration of the Renaissance. And they had done this because, counting themselves as nothing, and taking their own lives in their hands, they had answered the covert threats of their enemies, contained in the contemptuous question, Where would they be in the face of those opponents' power and number? with the words of Luther himself, "Where? Then as now, in the hands of Almighty God." That it was which gave these men the power that kings and popes could not wrench away from them—a simple understanding of what Christ Jesus meant when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

It was his clear understanding of this which caused the great philosopher out of Tarsus to write to the Church in Corinth, "Not many wise men after the flesh, not many mighty, not many noble are called." The intellectually wise, the materially mighty, the socially noble, these were opposed to Luther, as they were opposed to Paul, in their thousands. What was on his side, and what is on the side of every man making his fight for Principle, is that physically impalpable force, described by another philosopher, centuries later, as, "The not ourselves which makes for righteousness." Now it is this very force which produces wars, not all wars, of course, but some perhaps of the fiercest. Christ Jesus put this quite emphatically when he said, "I [the Christ, Truth] came not to send peace, but a sword." Jesus' whole ministry was a perpetual war, war with the chief priests and the Pharisees; war with the scoffers in the death-chamber, and the hucksters in the Temple courts; war, finally, with the Roman governor, in the judgment hall. In this war there was plenty of plain speaking, and once, at any rate, a resort to physical force, on the great Teacher's part. He called the Pharisees whited sepulchers and a generation of vipers, he likened Herod to a fox, and he drove the money-changers and sellers of doves before him from the Temple. But he did all this without harm to himself, and with blessing to those whom he censured, because he saw so clearly the unreality of evil in the fact of the infinity of good.

This fact of the unreality of evil is, it need not be said, of no comfort to the evil-doer in the sense of affording him license to sin, but it is of every comfort to him in the sense of relieving him from the thraldom of sin. Mrs. Eddy makes this abundantly clear, on page 339 of Science and Health: "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real which is unreal, and thus heap up 'wrath against the day of wrath.' He is joining in a conspiracy against himself,—against his own awakening to the awful unreality by which he has been deceived. Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil." And it is this which needs so clearly to be understood in facing a world fearful of wars and rumors of wars.

As a matter of fact, the index to a man's fears is his own materiality. Fear is inherent in a belief in matter, and that is why the so-called chain of physical life, beginning in birth and ending in death, is fear objectified. There is no marrying nor giving in marriage in the resurrection, because they are as the angels of God in heaven; that is, without fear. In the terrible category of evils which Jesus described to his disciples, on the Mount of Olives, as heralding the dissolution of the physical universe, matter and fear are everywhere predominant; yet it is obvious that a man who did not believe in matter would have nothing to fear. Now the antithesis of fear is love, and Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." But the word here translated life is, more exactly, soul, ψυχὴν, and the soul, in the psychology of that day, was the quintessence of a man's materiality. Therefore, the man who laid down his soul, laid down his materiality, his sensuality, his animality, for his friends. Plainly a man who had laid down his animality must have destroyed his sense of fear; and consequently it is easy to see metaphysically what the apostle John meant when he wrote, "Perfect love casteth out fear,"—a perfectly scientific realization of the allness of Spirit destroys the human belief in the reality of matter. "What is the cardinal point of difference in my metaphysical system?" Mrs. Eddy asks, on pages 9 and 10 of "Unity of Good," and she answers, "This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught."

Frederick Dixon.

Simple Living

Christian Science is simple. Any one who turns to it for healing must start with the simple fact that God governs man. Just to know this is good in itself. God is the divine Mind which is the cause for all true living. Without this divine Mind, there could be nothing. So when one is simply glad to be alive, no matter what may have seemed to be, he is at the starting point in his knowing and proving that the divine Mind alone must govern his whole true doing. Certainly this basis of Christian Science is so simple that any one who has never thought about it in the least can readily

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understand it. And the very reasoning that the divine Mind and what it knows is all there is to Life expressed is truly good experience in the present.

Through the war the soldiers had to get down to one kind of simple living. Many of the things that they, going into the army, had thought they needed for happiness had suddenly or soon to be replaced by different ways of doing. Yet, one and all, they found that it was the doing that counted, and not any human sense of things. Others who have set out to reach the North Pole or to fly across the Atlantic have had to prove the same truth, that alert doing is enough in all circumstances. Really, then, much as any one may look backward or forward to what are thought of as comforts, one always has to find present comfort in being glad for Life itself.

In the active days of settlement after the war, the same simplicity of joy is what carries one through. Those who have not known how boundless the living in the divine Mind really is can learn to-day, if they will. Both Capital and Labor must find their springtime and endless youth in the sheer rejoicing that the divine Mind alone can produce any real action. A treaty of peace can be consummated and kept only through delight in the knowing of what divine Principle requires. The wholeness of supply is proved flexible and sufficient for every need as it is seen to come from intelligence. The health of the nations is preserved when all are sure together that it springs from the one infinite Life. Patient happiness in the work for Truth means order in every detail of living.

"The simple life" is an old cry. That it seemingly has not altogether come to pass is because the many have thought of it as material, in one way or another, rather than purely spiritual. Even those who have used the term "spiritual" in connection with it have often meant more a sort of human emotion than the one Spirit, which is God, manifest through calm and alert action. Christian Science insists upon this very purpose of demonstrating the genuine infinity of simplicity in every detail of experience that is in accord with Principle. That is why it heals. In its entirety Christian Science is for all the world to understand and to use. Every glimpse of the true inspiration of Principle simplifies seeming problems, for any apparent complexities vanish before the actual comprehension that the divine Mind and its idea is all there is. Spiritual living goes on in infinite Mind, in whom the real man has his whole being, and not in any belief that there is matter.

Hence the genuinely simple and spontaneous joy must be infinite. It is not limited to any mere human beliefs about simplicity. The action of God goes on in one endless stream, with perfect harmony in variety. Because Mary Baker Eddy, the Discoverer and Founder of Christian Science, has shown clearly in all manner of ways that the divine Mind does govern man, the world is realizing more and more the magnitude and permanence of her work. As she declares on page 9 of "Unity of Good," "The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being,—its combinations, phenomena, and outcome,—but have built instead upon the sand of human reason. They have not accepted the simple teaching and life of Jesus as the only true solution of the perplexing problem of human existence."

So in the season of springtime, which is really eternal in unfoldment, the great need for all is to know with all gladness that the divine Mind and its manifestation is all there is to real experience. Statesmanship, health, prosperity, and peace must all be understood as Principle expressed and not as any human seeming. To live in the daily springtime of God's goodness is never to be mortally intense in any respect. Instead it means the ceaseless rejoicing in the whole simplicity that the divine Life is here and now. God is indestructible. Thus the living in God, in the divine Mind and not in matter, is forever untouched by any suppositions of evil. Before the simple understanding of this, disease, sin, lack, or trouble of any sort disappears into its native nothingness. The whole world is bound to find through Christian Science the complete spiritual fulfillment of its every right desire.

As Mrs. Eddy says of Christ Jesus (Retrospection and Introspection, p. 91): "What has this hillside priest, this seaside teacher, done for the human race? Ask, rather, what has he *not* done. His holy humility, unworldliness, and self-abandonment wrought infinite results. The method of his religion was not too simple to be sublime, nor was his power so exalted as to be unavailable for the needs of suffering mortals, whose wounds he healed by Truth and Love." The one divine intelligence controlling, ordering, arranging all of true living in simple harmony is indeed synonymous with infinite Love. For every seeker for the Truth, there is therefore the eternal assurance of John in his epistle, "God is love; and he that dwelleth in love dwelleth in God, and God in him." The true man of God's creating does dwell in the loving divine Mind and experience the infinity of good. This is the simplicity of real living.

GUSTAVUS S. PAINE.

Special Announcement

In order that the publication of the organs of The Mother Church, founded and inspired by Mrs. Eddy, may not be interrupted, the vacancies caused by the recent resignations without notice of the former editors, pending appointments in regular course, have been temporarily filled by the appointments of Frederick Dixon, C.S.B., Editor, and Gustavus S. Paine, C.S.B., of the editorial staff of *The Christian Science Monitor*, as editor and associate editor, respectively, of the *Journal* and *Sentinel*.

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Among the Churches

Current Notes

VERMONT.—The following items indicate to some extent the growth and steady advance of our cause in the state of Vermont. First Church of Christ, Scientist, at St. Johnsbury, after having purchased the church building formerly occupied by the Union Baptist Church, finished off two rooms, one for services and the other for a reading room. The auditorium is to be completed at a later date. At Morrisville the Christian Scientists organized as a Christian Science Society, and their card appeared in *The Christian Science Journal* of July, 1919. The Montpelier Christian Science Society advises that a more systematic distribution of literature is being carried on than in former years. The church in Randolph reports that more interest in Christian Science is manifested in the town and there is larger attendance at services. Word comes from Burlington that the society there has demonstrated larger quarters for its reading room, this advance step having been taken in March, 1919. At Lyndonville the use of the hall in which services are held had been given by an individual, but in June, 1919, the society there began paying rent for the hall, considering this a

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step in the right direction. A conference of the Christian Science workers in the state was held at Burlington, June 27, 1919.

The attitude of the press in Vermont is apparently quite favorable to Christian Science. The following is a summary of items clipped from the newspapers in the state: Items adverse to Christian Science, 1; corrective articles, 4; articles favorable to Christian Science, 5; items mentioning Christian Science and Christian Scientists, 36; reprints from *The Christian Science Monitor*, 173; Christian Science lectures published in part, 8; items mentioning Mrs. Eddy, 5; items pertaining to public health, 17; miscellaneous items, 5; total, 254.

Statements from two items clipped from Vermont papers appeared in the *Christian Science Sentinel* under the caption, "Signs of the Times."—*Committee on Publication.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

Grand Forks, N. Dak. (First Church).—John Randall Dunn, lecturer, introduced by William H. Greenleaf, instructor in English at the University of North Dakota, who said in part:—

In presenting the speaker of the evening, may I call attention to the fact that you are investigating the most important topic known to man? What is man? What is his nature? What of his present and what of his future? What is the power that molds and that guides? These are some of the questions that you are asking. These are some of the questions that Christian Science aims to answer. The answer? Well, if there is an answer to these questions and if the answer given is correct, the key to our future has been found. Underlying every life problem, every struggle between capital and labor, every conflict between the nations, every lack, every sin, every sorrow, is the failure to understand the great truth, whatever it is, that controls the universe. Economics has its sphere, material science has its place, politics has its scope; but more important than any one of these,—yes, more important than all of these put together,—is the fundamental law of God and man. Find this, and build on it, and all other thoughts and action will relate themselves to the truth of being as steel filings arrange themselves along the lines of a magnet. Whatever there is of power or of lasting appeal in any man or any movement, is there because it rests upon the truth. Find the truth and the avenues to real accomplishment are open.

You will judge for yourselves, just as I judge for myself, whether this particular philosophy, known as Christian Science, offers you the key to truth. Whether in your judgment Christian Science is the truth or no, it does strike to-day the clearest note that is heard on land or sea. It compromises not with friend or foe. It is heard above the tumult of the battle field, in the midst of pestilence and want and woe. It is drawing to its standard men of thought and men of action,—lawyers, physicians, teachers, workmen of the farm and street. Opposed as no philosophy of modern times has ever been opposed, ridiculed as no creed has ever been ridiculed, this theory of life has gone steadily forward, and to-day its stately march is more positive, more uncompromising, more imposing than ever before. In a day of race hatred, in a day of class dissension, in a day of world unrest, it behooves us to think clearly and to think truly about that teaching which declares for the unlimited power of God and the inevitable triumph of the brotherhood of man; aye, to think clearly of that philosophy which makes deeds rather than words the test of a religious life.

Pittsfield, Mass. (First Church).—William D. Kilpatrick, lecturer; introduced by Henry Germain, who said in part:—

We have heard the question asked over and over during the heart-searching five years just gone: Has Christianity been a failure? Have the teachings and example of Jesus been before the world for the past two thousand years only to prove themselves at last utterly helpless in the face of human greed and brutality? Every sincere Christian will answer these questions, to himself at least, by a most vigorous No! He may not be able to explain very convincingly to his neighbor the "reason of the hope that is in" him, but he knows deep down in his own heart that only through the persistent practice of the Sermon on the Mount, is there any hope of peace either for the individual or for the race. Right here Christian Science comes to replace a trembling hope with a well founded and rational understanding of the spiritual meaning of Jesus' teachings, an understanding sustained by a repetition of the works which he promised that his followers should do. This understanding removes Christianity from the realm of the unnatural, of the superstitious, into that of rationality and daily usefulness. It aims to substitute doing for saying. It shows the how as well as the why of religion.

Madison, Ind. (Society).—Virgil O. Strickler, lecturer; introduced by George F. Harper, who said in part:—

The apostle Paul in his second epistle to Timothy says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Christian Scientists agree with Paul that God is not the author of fear, worry, or anxiety, but on the contrary is the creator of all good, is the only power, presence, and intelligence, and that He gives to man, His image and likeness, dominion over all the illusions of material existence.

Mamaroneck, N. Y. (First Church).—Paul Stark Seeley, lecturer; introduced by Walter Lockwood Stevens, who said in part:—

Of all the events of Christ Jesus' earthly career recorded in the New Testament, his miracles of healing were the most impressive as well as the least understood. After hearing of the healing of the centurion's servant by Jesus, John sent messengers to him with this question, "Art thou he that should come? or look we for another?" Jesus' answer was evidence that he considered his works of healing as sufficient

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proof of his divine authority and power. Christian Science is again teaching the rule of healing taught by Jesus, and points, as Jesus did, to its healing work as proof of its correctness.

BRISTOL, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by R. J. Chandler, who said in part:—

The whole world is in a state of upheaval, blindly groping for the freedom which time-honored systems and religious teachings have failed to bring. Christian Science is more than a theory; it is a practical religion, which offers a full salvation from all the ills of mankind, and hundreds of thousands of its students in all parts of the globe are proving irrefutably that it is indeed a revelation of that truth which Jesus said should make men free.

MARSHFIELD, ORE. (First Church).—George Shaw Cook, lecturer; introduced by Mrs. Mae L. Hodgins, who said in part:—

Christian Science is the most practical religious system ever presented to mankind. It is Christian because it is Christlike, and Science because it can be demonstrated. Its teachings are based on the truth about the one infinite, divine Principle, God; and as these teachings are understood, they are found to include the method of healing all mortal faults, and all physical diseases. The urgent need of humanity is spiritual enlightenment. It is plainly evident that nothing will destroy darkness except light. Christian Science is the revelation of spiritual enlightenment, the revelation of "God with us." It is the friend of humanity, telling the world that good is man's heritage.

MELBOURNE, AUSTRALIA (First Church).—Dr. Walton Hubbard, lecturer; introduced by A. E. Higgins, who said in part:—

Dr. Hubbard is with us to explain something of the teaching of Christian Science as it affects the great problems of life,—how this great truth heals the sick, brings hope to the downtrodden, comfort to the sorrowful, peace and happiness to broken home life, unity of thought to employer and employee, and makes life tolerable, livable, and reasonable. The revelation which Mary Baker Eddy received many years ago is to-day bearing fruit in every corner of the globe. Through it we see God to be the great procuring cause of all good, the great reservoir back of all the human beauty, tenderness, and love we know of, and the infinite source of all action, power, and volition.



Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARKANSAS—Little Rock: Majestic Theater, 3:30 p.m., April 4.
CALIFORNIA—Arcata: Arcata Woman's Club House, 8:30 p.m., April 6.
Berkeley (Third Church): Twentieth Century Club, 8 p.m., April 6.
El Centro: Wilson School Building, 8 p.m., March 30.
Huntington Park: Church Edifice, Irvington and Rugby Avenues, 8 p.m., April 2.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 3 p.m., April 4.
Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., April 5.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., April 8.
Los Angeles (Tenth Church): Church Edifice, 936 West Forty-ninth Street, 8 p.m., April 6.
Pacific Grove: T. A. Work Hall, 3 p.m., April 4.
Riverside: Church Edifice, Sixth and Lemon Streets, 8 p.m., March 26.
San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., April 1.
San Francisco (Third Church): Dreamland Rink, Steiner Street, near Sutter Street, 3 p.m., April 4.
CONNECTICUT—New Haven: Hyperion Theater, 3:30 p.m., April 4.
DISTRICT OF COLUMBIA—Washington (joint lecture): Poli's Theater, 3 p.m., April 4.
ENGLAND—Huddersfield, Yorkshire: Temperance Hall, Princess Street, 7:45 p.m., April 19.
Hull, Yorkshire: Royal Institution, Albion Street, 7:30 p.m., April 23.
London (First Church): Kingsway Hall, 8 p.m., April 29.
Manchester (Second Church): The Public Hall, West Didsbury, 8 p.m., April 22.
Watford, Hertfordshire: Buck's Hall, High Street, 8 p.m., March 27.
GEORGIA—Shellman: Church, Church Street, 8 p.m., April 6.
Thomasville: Church Edifice, Dawson and Washington Streets, 8 p.m., April 8.
GERMANY—Frankfurt a/Main: Frankfurt-Loge, Escherheimerlandstrasse 27, 7:30 p.m., April 26.
ILLINOIS—Brookfield (auspices La Grange and Riverside): Strand Theater, 3 p.m., April 4.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., April 1 and 2.
Dixon: Court House, 8:15 p.m., April 1.
Urbana: Masonic Temple, 3 p.m., March 28.
INDIANA—Terre Haute: Grand Opera House, Seventh and Cherry Streets, 8:15 p.m., April 2.
KENTUCKY—Louisville (Second Church): Macauley's Theater, 3 p.m., April 4.
Newport: Hippodrome Theater, 8 p.m., April 5.
LOUISIANA—New Orleans: Athenæum, St. Charles Avenue and Clio Street, 8 p.m., April 6.
MASSACHUSETTS—Amesbury: Washington Hall, 8 p.m., April 5.
MINNESOTA—Kasson: City Hall, 8:15 p.m., April 6.
MISSOURI—Kirksville: Princess Theater, 3 p.m., April 4.
St. Louis (Third Church): Church Edifice, 3524 Russel Avenue, 7:30 and 9 p.m., March 30.
St. Louis (Sixth Church): Mt. Moriah (Masonic) Temple, Garrison and Natural Bridge Avenues, 8 p.m., April 2.
NEBRASKA—Grand Island: Liederkrantz Auditorium, 8:15 p.m., April 2.
York: Opera House, 8 p.m., April 1.
NEVADA—Tonopah: Airdome, 8 p.m., April 5.
NEW JERSEY—Caldwell (auspices Newark): Penitentiary, 8 p.m., April 2 and 3.
Madison: 8:15 p.m., April 1.
Newark (First Church): Broad Street Theater, Broad and Fulton Streets, 3:30 p.m., April 4.
NEW YORK—New York (Sixth Church): Church Edifice, 1935 Anthony Avenue, near Tremont Avenue, 8 p.m., April 8 and 9.
Oswego: Church Edifice, 219 West First Street, 8 p.m., April 1.
NORTH DAKOTA—Minot: Grand Theater, 8:15 p.m., April 8.
OHIO—Cleveland (First Church): Duchess Theater, 5708 Euclid Avenue, 3:30 p.m., April 4, and 8 p.m., April 5.
OKLAHOMA—Muskogee: Hinton Theater, 8:15 p.m., April 6.
OREGON—Portland (Fifth Church): Church Edifice, 4224 Sixty-second Street, S.E., 3 p.m., April 4.
PENNSYLVANIA—Meadville: Court House, 8:15 p.m., March 29.
Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth Street, 8 p.m., April 2, and 3:30 p.m., April 4.
SWITZERLAND—Basel: Musical Hall Casino, 8:15 p.m., April 12.
Lausanne: April 22 (in English).
St. Gall: The Tonhalle, 5:30 p.m., April 17.
Winterthur: Kirchgemeindehaus, 8 p.m., April 16.
Zurich: Grosser Tonhallesaal, 2:30 p.m., April 18 (in German); Church Edifice, Eisengasse 19, 8 p.m., April 18 (in English).
TENNESSEE—Memphis: Church Edifice, Monroe Avenue and Dunlap Street, 8:15 p.m., April 5.
WASHINGTON—Seattle (Fifth Church): McKay's Hall, Ranier Avenue and Ferdinand Street, 8 p.m., March 27.
Yakima: 8 p.m., April 6.
WISCONSIN—Antigo: Armory, 8 p.m., March 30.

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Testimonies of Healing

I have been so blessed by the study of Christian Science that I feel I should not withhold my testimony longer. When it was first presented to me I realized it was the truth, but was not interested in spiritual matters then, and it was not until years later that I really accepted it. I read Christian Science literature off and on for about four years before I received any physical benefits. I enjoyed the literature because it kept me optimistic, but I know now I did not get the spirit, else the healings would have come.

During the past three years I have reaped many rewards for my faithful study. Before taking up Christian Science, I took medicine almost every day for some ailment or other. Now I know that God is the only Physician, and that his medicine is Truth. I have been healed of rheumatism, headaches, and weakness. Sarcasm, criticism, malice, and melancholia have also been overcome. I am especially grateful for the understanding of the Bible which I have gained through Christian Science. Formerly when I read it I became so confused by the seeming contradictions that I put it away feeling more discouraged than when I turned to it. There seemed to be so many threats and unreasonable admonitions that I knew not which way to turn. Now the seeming mysteries have been explained, and instead of feeling discouraged from reading it, I feel that I have new life.

I am grateful to those who helped me when I was unable to see clearly for myself; also for the literature, especially the Lesson-Sermons. I am grateful to Mrs. Eddy for living such a pure life that this religion was revealed to her.—(Mrs.) Edith Hill Carnes, Ardmore, Okla.

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I, too, wish to give a testimony of the many blessings which have been received in my family. In the summer of 1917 my sixteen-year-old daughter became suddenly very ill. As we were already acquainted with Christian Science, we endeavored to quiet our fear through the application of this teaching, but as the fever continued to rise, fear again possessed us. We then consulted a physician, who diagnosed the case as pneumonia and pleurisy. He stated that he could not say whether or not the patient would survive. It was in this sad condition that we were left. My daughter would not take medicine, but requested me to call up a Christian Science practitioner and ask for help, which was lovingly given. During that same day the practitioner came and explained to us that God is our only help; that we must find our refuge in Him, and that Truth would also be the victor in this case. Upon returning home at night, I saw that the fever had left entirely. Five days later our daughter was able to get up, and very soon afterwards to attend the services with us. We were frequently privileged to experience the love of our Father. How ashamed we were for having had so little faith in Him that in the hour of need we looked to man for help. We are striving more and more each day to live this beautiful truth and love in our daily lives. God is performing the same wonders to-day as nineteen hundred years ago, when our Master was on earth. With the psalmist I wish to say, "Bless the Lord, O my soul, and forget not all his benefits."—Wilhelm Engel, Berlin-Pankow, Germany.

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In loving gratitude for many blessings, also for healings too numerous to mention, that have come to me through Christian Science, I wish to tell of my wonderful healing over thirty years ago. After the birth of my son in 1883, I seemed in very delicate health; in fact I did not believe it possible to live. The local physicians did not give me any relief, so I had treatment from a specialist. After several months without a favorable symptom I was desperate and inquired why I did not improve at all. He told me that I would never be any better unless I would undergo an operation. This I greatly feared and refused to do, but did long to live, as I had much to live for.

I believed in God and looked to Him even before I learned that He is All-power. When a dear sister-in-law asked me why I did not try Christian Science I inquired what it was, as I had never heard the name. After hearing of a healing that she had experienced, I felt that there must be something in it, and went with her to see a practitioner. After the treatment, I asked when to return and was informed that I need not return. On reaching home I felt much stronger, could walk without fatigue, and was also full of happiness. For several days I was up around the house attending to light household duties without suffering the least inconvenience. My husband was somewhat concerned that I delayed my visit to the doctor, so at the end of a week I told him that I had tried Christian Science and was healed. He became interested at once, bought "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was an earnest student from the start. Since then, times without number, the power of Truth as taught in Christian Science has proved to be the only way. I am not more grateful for the many healings of disease than I am for the healing (correcting) of many faults, which to mortal sense seem part of one's self until the truth proves that no error has any place in or power over God's image and likeness.

Words cannot express my gratitude to God for His loving-kindness and wisdom in sending us the dear Master, Christ Jesus, whose wise instructions to his disciples became Scriptural record; also, for sending us our dear Leader, Mrs. Eddy, who has furnished us with a key to the Scriptures and brought to our remembrance all things whatsoever he hath said. It is my constant desire to live each day so that I may be worthy of the name "Christian Scientist."

(Mrs.) Frances Ott Bovee, Burlingame, Calif.

I can vouch for the healing of my daughter-in-law, as at that time we were neighbors, and I was with her a great deal. Christian Science has made a great change in her. I am not a Christian Scientist but am reading the textbook. Since I came to California about three months ago I have been healed of varicose veins of thirty years' standing, and I am very grateful to Mrs. Eddy, whose teachings have made this possible. Although advanced in years I hope to be able fully to understand and demonstrate this great truth.

(Mrs.) Margaret S. Bovee.

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In gratitude to God for the great gift of Christian Science, this testimony is given. A little less than two years ago I came to Christian Science for help for a serious intestinal trouble. Two operations had already been performed and a third one seemed to be necessary. In such utter misery was I that death itself seemed to be the only escape from my troubles, and it was constantly in my thoughts. Along with this trouble was another, a so-called incurable one,—although we were trying everything that could be found to cure it,—known as tubercular glands of the neck. Osteopathy, X-ray and serum treatments had been administered, with little apparent effect.

Being ignorantly prejudiced against Christian Science, it was with great fear and distrust that we sought help from a practitioner. The help was lovingly given and the work so

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well done that in four days' time I was dressed and sitting out in the yard. The bowels resumed their natural functions, which had not occurred since my childhood; the swelling of the glands disappeared; and glasses which had been worn for about fifteen years were discarded after the first treatment. In Christian Science I have found health, and I have found God, a God of peace and joy and love, for God is Love, as the Scriptures so beautifully teach us.

I am indeed thankful for our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which leads us into the pathway of health and life eternal. I am very grateful for membership in The Mother Church and in a branch church; for all the Christian Science literature, which seems to come when it is most needed; and also grateful for the privilege of class instruction, which opens up the way to a broader understanding of practice and demonstration, the ultimate aim of all true Christian Scientists. To follow Jesus' command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," is the one desire of my life.

(Mrs.) ELLA M. GOWEN, Ludlow, Mass.

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I would like to return thanks to God for what Christian Science means to me and has done for me. I did not take it up for the healing, but with an intense longing for a closer walk with God, divine Love, and a deeper understanding of His Christ. I had been a student of the Bible practically all of my life, studying under some of the best teachers, and for ten years did missionary work; but there was still an unsatisfied longing. I did believe God had all power and was good, but to see the sick and dying on all sides and to be able to give them only temporary help and to tell them it was God's will, was sorry comfort. When with the blessed light of Christian Science came the realization that God does not send sickness, sin, and trouble, but is ever present to heal and redeem from all error, what glory shone around me! I saw so clearly and plainly the mission and purpose of Christ Jesus' life.

We have had innumerable blessings from the spiritual understanding of God as Principle. My little girl, nine years old, is able to help herself in many ways, through her understanding of Truth, and was beautifully healed of pneumonia with the aid of a practitioner. I have been healed of bowel disorder of several years' standing, and of supposedly inherited heart trouble. I called for help for this latter condition one night when it seemed to be gaining power and in one hour was relieved. In the morning I was so well and happy that I attended church in a pouring rain. My little ones have been healed of measles, pneumonia, cuts, and burns. My older boy once fell, cutting a deep gash in the kneecap. He said, "Mamma, pray for me quick." I did pray as we are taught to do in Christian Science, and in a few moments he was playing. That night, while I was away he tore the knee open again, but would not allow anything to be put on it, and tried to know the truth for himself until I came. When I arrived, it was swollen and looked very bad. I put him to bed and told him that God, divine Love, was caring for him. As I was realizing that there are no accidents in Mind, such a calm, restful feeling came over me that I knew the healing was done. In the morning the swelling and pain had gone, and the cut healed without leaving a scar. My younger boy, five years old, was struck in the eye with a stone. I realized the truth in Christian Science and he fell asleep. When he woke up his eye still seemed bruised, but the pain was gone, and he could see perfectly. By morning all evidence of the injury had gone. I cannot enumerate the countless blessings that have come to us. A lifetime of gratitude and devotion can never pay the debt to our dear Leader. I am so grateful for membership in The Mother Church.

(Mrs.) MATTIE HADLEY, Council Grove, Kan.

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Eight years ago Christian Science found me a constant sufferer from chronic indigestion and stomach trouble. Having had medical treatment by reliable physicians for several years, without relief, I was urged to try Christian Science, but insisted that I had no faith in it. At last when my condition became acute I called at the office of a Christian Science practitioner whom I had met in a business way and asked for help. It was with great reluctance that I did this, because the old church had utterly failed to satisfy my religious yearning and under the circumstances I hesitated to seek physical relief through such a channel. At first I did not feel any physical benefit from the treatment and had little faith, yet I had promised a friend that I would give it a trial and felt in honor bound to do so. With the fourth treatment I was completely healed and from that day to this have never had the slightest recurrence.

At all times since, I have been able to obey Paul's command, "Whatsoever is set before you, eat," and have never experienced the slightest ill effect thereby. During these years I have found Christian Science equal to every physical emergency as well as at home and in the business world. My gratitude for these blessings, which are indeed manifold, has caused me to study the Scriptures in the light of Christian Science, and I am beginning to realize the spiritual import of these words, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent." There have been times when I have lacked faith and understanding, yet have always found at my right hand some Christian Scientist whose larger experience has enabled him or her to stretch forth a helping hand and lift me up.

The regeneration has begun and I can say in the words of the psalmist, "I shall be satisfied, when I awake, with thy likeness." On page 4 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy tells us that "outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: 'If ye love me, keep my commandments.'"

CLARENCE S. ELLEN, Douglaston, Long Island, N. Y.

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It is with loving gratitude for the many blessings God has poured upon me since my knowledge of Him, gained through Christian Science, that I wish to offer my testimony, hoping it will help some other seeker after the truth. For many years I suffered from catarrh of the stomach, organic heart trouble, and sleeplessness, culminating in a nervous breakdown. For two years I depended on physicians and drugs for relief, which failed me. At last my life had become a hopeless misery, and I wrote to a dear relative, a Christian Scientist, and asked him if he thought Science could help me. Before he could reply to my letter, I was relieved; proving indeed God's promise given in Isaiah 65:24. That night I discarded my medicine, and fell asleep, sleeping the long night through,—a happiness seldom experienced since I was a child. The next day I received a reply from my relative, also the Christian Science textbook. He told me that all would be well with me, and in my heart I knew that indeed it was well with me, and that I was free. That day I dismissed my medical attendant, destroyed all my medicine, left off wearing my

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glasses, which I had worn for a few years, and since that day I have not had occasion to use them either day or night. I have been strong and cheerful and free from all bodily pain. Each day proves to me the wonderful goodness of our heavenly Father. I have been privileged to make many demonstrations, and have received untold help from the Christian Science literature. I sincerely hope to show in my life's work that I am trying to be a true follower of our Master, and to bear witness to the truth, made so beautifully clear to us by our faithful Leader, Mrs. Eddy.—(Mrs.) Eva Wallis, Toowoomba, Queensland, Australia.

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It would be impossible to enumerate all the blessings that have come into my experience through the knowledge of God, as gained through the study and application of Christian Science. I have been reared in this religion and know it to be a practical one, solving all our human problems when rightly applied; that is, when human planning and self-will are put aside and God's law of love is allowed to operate. Some months ago I seemed to have come to a standstill in a financial way. I talked to a practitioner who gave me many helpful thoughts and I set about finding the limiting belief in my own consciousness. It came very clearly that I was outlining the work that I was willing to do instead of always being about my Father's business. When this error was discovered and destroyed I took a position, and in two weeks' time a government one at quite an increase of salary was accepted, and in a few months I was transferred to another division at an increased remuneration.

Recently when alighting from a street car the heel of my shoe caught in the hem of my skirt, throwing me to the pavement and wrenching my ankle severely. I was assisted to the curb by my sister, and we stood a few moments declaring the perfection of God's creation and that there were no accidents in the universe of Love. I then went about my daily duties, endeavoring to know the fact that man is spiritual and perfect. By night the ankle was greatly swollen and there was some pain when standing, but I still affirmed the truth of being, and upon waking the following morning could use the foot with perfect ease, and in several days the swelling had disappeared.

I wish to express gratitude for the periodicals and all the channels provided for the seeker of Truth.

(Miss) Nellie Landrum, Atlanta, Ga.

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I am so glad we have been given these legitimate outlets for our songs of gratitude—the Wednesday evening meetings and the periodicals. After my first healing and glimpse into the truth, my enthusiasm and joy led me to want to tell of my healing and to recommend, almost to insist, that people try Christian Science in solving their problems, whatever they were. This zeal met with indifference, rebuke, or but slight interest so many times that wisdom finally taught me that only those with willing ears can hear or understand. I found it was error which kept me silent at Wednesday evening meetings, where each person's very presence indicated his willingness and desire to hear of Christian Science, and caused me to pester those whose thought was unprepared. I found that the wide channels provided by Mrs. Eddy, if used, would give me sufficient occupation and expression for all my unfolding thoughts.

My first healing was of typhoid fever, after pneumonia had developed. The faithful physician in attendance said there was no hope of saving my life. I had been unconscious for weeks before this crisis was reached, and was too weak to take food even through a tube. All hope in materia medica being gone, a Christian Science practitioner was informed that night of my condition and treatment was begun. A quick change for the better took place, and by morning all trace of pneumonia was gone. Each succeeding day brought added strength. Being satisfied that the danger was over, the services of the practitioner were discontinued, but a sudden relapse into high fever awakened us to the need of further treatment. I knew nothing of the teachings of Christian Science at this time, and never saw the practitioner until many months after my healing. My convalescence was very short. No careful attention was given to diet, and no medicine was taken. In fact, I have never taken pills, drugs, or medicines of any kind since my healing, which was about eight years ago. God has been my only Physician, right thoughts my only medicine, and I have never enjoyed better health.

This experience proved to me the value of Christian Science as a curative agency, but it took two years of study and questioning to prove to my own satisfaction that it is the true religion of Christ. Mrs. Eddy's writings have taught me more about the Bible, more about the divine Principle of man, more about how to live and how to be master of every situation, than any number of sermons, philosophies, or university lectures. Through the study of Christian Science I am growing into a religion of truth, with a God of love.

Other healings which I have experienced through the ministrations of scientific prayer are of chronic asthma, colds, burns, accidents, and many faults of character. Although the regeneration has just begun I am encouraged to go on in this practical religion of love, and I know our "labour is not in vain in the Lord." I am thankful for this opportunity to speak of my gratitude to Mrs. Eddy for her willingness to give up the world and to do her Father's will by revealing to all the real Science of Christianity.

(Mrs.) Pearl M. Johns, Pendleton, Ore.

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I should like to express my gratitude for the many benefits I have received through Christian Science. Some years ago I suffered from sleeplessness and went to several doctors in the hope of being cured; however I got no better and to the miseries of sleeplessness were added nervous depression, loss of appetite, and various worries which made life seem utterly dreary and wretched. My sister persuaded me to go to a Christian Science practitioner, who lovingly helped me into the light. Within three weeks I was sleeping like a baby, and all the other ills melted away. Christian Science helped me wonderfully at the birth of my little son, and indeed I can truthfully say that there is not a day when I do not receive some help and happiness and strength from this great truth.—(Mrs.) Elizabeth Paget, Bathwick Hill, Bath, England.

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When Christian Science found me I thought nothing of religion, and never read the Bible; now it is a very interesting book to me. Several years previous I had a serious accident which resulted in almost entire loss of sight in one eye. After taking medical treatment and using every kind of remedy available, I found myself growing worse, and then broke down completely. Christian Science was presented to me by a dear friend and my husband asked me to give it a trial. I went to a practitioner, who gave me a few treatments, after which I was able to help myself in Science. We went to live on a homestead twenty-eight miles from a railroad, and being alone a great deal of the time, I spent three years in earnest study and found the true God to be

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Mind. I can truthfully say to-day that my eyesight has been restored; my eyes were never so strong before. While that healing was taking place I found myself healed completely of chronic bowel trouble of years' standing. This summer I dislocated my ankle and the foot swelled to twice its size. My husband wished to take me to a doctor, but I told him I needed no physician. I knew I could help myself with Christian Science and I did. The pain left a few moments after the dislocation took place, and I experienced that peace "which passeth all [human] understanding." The sense of fear completely left me, and I was up on crutches doing my housework from that day on. Not one material remedy was used, and in a very short time I was walking as well as ever. I want to say that for several years not a drop of medicine has passed my lips, while before that no day went by without it being taken. I am very grateful for Christian Science and my one desire is to learn more and more of the truth that makes us free.

(Mrs.) LILA NORTHRUP, Calgary, Alberta, Canada.

I wish to verify my wife's statements. She was practically an invalid before turning to Christian Science, but has not taken any medicine or consulted a doctor since and is in good health.

I have benefited considerably myself. I used always to take a material remedy for colds but now through my wife's study and what little I find time to read in Science and Health it is no longer necessary for me to take medicine. For this we are both exceedingly thankful.

HOWARD A. NORTHRUP.

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I have been healed of severe headaches, after trying all kinds of remedies without success; also cured of taking medicine every night for other causes, for five years. I have been able to discard my far-seeing glasses after wearing them a number of years. Five years ago my financial support was suddenly taken from me, and in my desperation I turned to Christian Science, and through my understanding of the all-power of God and His ever present help, my every need has been met. I am most grateful for all blessings received and for all Christian Science has done for me.

(Mrs.) LOUISE VAN TINE, Philadelphia, Pa.

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As an expression of gratitude and in witness of the healing power of Truth in this age, as revealed in the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, the following experience is related with loving assurance that it will encourage others to turn to God for help in time of need.

Arriving home one evening the writer, then a beginner in the study of Christian Science, found his young son in bed, suffering from the effects of an accident in which his foot was severely sprained. Standing by his bedside and longing to be able to do something to relieve the little sufferer, it came to him that not long before in answer to his own silent prayer he had been healed of a severe attack of fever in a very few minutes. In grateful contemplation of this he silently asked God to show him the way by which his child might be healed. Then as thought ascended, there was realized a great sense of the allness and ever presence of Love and the nothingness of the discord. The child was lovingly assured that God would heal him. The bandage was removed, some medicine previously applied by another member of the family wiped away, and the bandage replaced. Immediately the expression of pain disappeared, and the child fell asleep. Next morning he awoke with no evidence whatever of the injury and apparently without any recollection of the dream, which Truth had proved to be no part of his being. Thus to one grateful student were proved the words of our revered Leader, Mrs. Eddy, on page 495 of Science and Health, "Truth casts out error now as surely as it did nineteen centuries ago."

FRANK A. UPDEGRAFF, Topeka, Kan.

I have read the foregoing and gratefully bear witness to the healing of my husband and son; also that Christian Science has been our only remedy since these healings occurred, about seven years ago.

(Mrs.) EDNA B. UPDEGRAFF.

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For the many blessings and the help which Christian Science has brought me I wish to express my heartfelt gratitude. For many years I was a sufferer from nervous trouble, experienced severe pains throughout the entire body. The nerves of my stomach were also affected and I could partake only of easily digestible food. I tried baths to relieve me of this trouble. A course of treatment taken in a hydropathic establishment did not effect the least results. Seventeen years ago I was healed of this painful trouble in a few weeks through Christian Science. This healing has proved to be permanent and never since then have I suffered from nervous trouble. I have also overcome several minor ailments through the realization of God's omnipotence and omnipresence. With the psalmist I can say: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

Some time ago my knee became swollen, and, as I am a member of a sick benefit aid, I was obliged to consult a physician, who diagnosed the case as mycodermitis of the knee and told me I would never get rid of this trouble; for the present, he said, the leg could remain as it was, but later on it would have to be operated on. Then I consulted a Christian Science practitioner and asked for treatment. After two weeks the swelling was greatly reduced. Then I informed the practitioner that I wished to continue the work myself. I tried to realize the perfect man, created in God's image and likeness and governed by divine law only. After two more weeks my knee was completely healed. I think of our dear Leader, Mrs. Eddy, with a deep love, for through her life work I have been shown the right way and have found the living Christ.

(Miss) PAULINE FLAKE, Hannover, Germany.

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[Written for the *Sentinel*]

"Now I see"

MARIA VALDE

A LITTLE child,—she loved to hear about
The New Jerusalem and God's white throne.
She longed to know, but none could tell the way,
As on she journeyed, homesick and alone.

The years passed by; at last she heard a voice,
The still, small voice of Science gently say:
Behold, God's tabernacle is with men;
The night is spent, at hand is glorious day!

Then Love in tender mercy touched her eyes,
And now she sees the Savior, Christ the King,
In might and grace Truth dwelling among men,
And hears the waking earth God's glory sing.

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Signs of the Times

[Dr. A. Pulford in *Toledo* (Ohio) *Blade*]

I note with some surprise that the board of education indorses a campaign in the public schools, educating the pupils to the benefits of vaccination as a preventive of smallpox. If the newspapers will allow me I will present a few points which I am afraid the board of education has overlooked, or perhaps forgotten.

First, we are of the opinion that there is a permanent injunction on file restraining the board of health from interfering with the public schools. Can the board of health or the board of education afford to face contempt proceedings? Again, anyone who is vaccinated against his will, or whose child is vaccinated against the wishes of its parents, can proceed to collect heavy damages from the vaccinator and his aides and abettors. Can the board of education or the board of health afford to run these risks? If vaccination could prevent smallpox, they could. But it does not, all assertions that it does, to the contrary notwithstanding. Again, there is no state law compelling vaccination, and city ordinances do not take precedence over state law. Again, the board of education and the board of health will be obliged to show cause why a healthy, normal child is a menace in a public school, as well as why it is necessary to disease a child before he is capable of absorbing an education.

Lastly, I defy any physician to prove that vaccination prevents smallpox with perfect immunity from evil after-effects. The high death rate among our army boys sheds no luster upon vaccines or serums as either preventives or cures.

[Rev. Dr. Albert Hurlstone, reported in *Rocky Mountain News*, Denver, Colo.]

Common sense religion recognizes the fact that humor has a mission in the tragic history of the overburdened souls of men. One of the missions of good humor is to keep us in harmony with the music of creation.

Clean humor is a tonic to the race. It carries with it faith and sunshine. Humor is often sublime. It is the triumph over fear. Fear is responsible for many failures, much sickness, and not a few deaths. Humor is wisely styled the delight of wise men and the pitfall of fools. It is a proof of the goodness of God. Its mission is not to kill, but to make alive; not to blight, but to bless, to cheer the hearts of the depressed and banish fear from the minds of those who are in the grip of melancholia, sorrow, or needless despair.

Used wisely, it may be a weapon to destroy many of the follies of the world and bring the mind to sane and just views of life. The joy of the Lord is to be our strength. We are commanded to rejoice with those who do rejoice.

[*Gate City*, Keokuk, Iowa]

This is a time of all others when we should not as a people lose our spiritual moorings, for our need of God and religion was never greater than now. Our land is passing through a trying, pitiful experience due to the evil forces inherent in some men. The world soul is being worked upon as never before, as far as we can judge. It may be, though we may not know it, that mightier spiritual forces than we have any conception of are battling on the side of right and are at work to bring in what will amount to a new dispensation for mankind. To live in times like these is a privilege and an opportunity of incalculable value for those who take advantage of it; but for those who fail to, through not seeing clearly or for other reasons, the result may be spiritual dryness, as the ancient mystics called it, and loss instead of gain.

Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, BOSTON 17, U.S.A.

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Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

JUST a word to express the joy which spontaneously bursts forth at the privilege of resubscribing to THE CHRISTIAN SCIENCE MONITOR. It is too vitally in touch with the good of the "children of men" to lose a copy. I will get my copies in the interim at the reading-room. The word "international" is not enough fully to express all the cardinal points of this publication. It is fully adapted to lead the thought of the nations along those safe constructive lines that coordinate the seeming discord of the day into perfect and harmonious relations. Avast, there! There are no "snags" ahead. The road is clear and so I say *Good* speed.

I HEARD a Columbia professor say, and also one who was not a professor, but one who was addressing a group of students, that THE CHRISTIAN SCIENCE MONITOR had the best record of giving accurate news, and in these days of news suppression and news distortion, that is the kind of paper I want.

I TAKE this opportunity to express to you my gratitude for these periodicals, especially for THE CHRISTIAN SCIENCE MONITOR, the upholding of which should be the duty of every person who follows Principle instead of personal likes and dislikes. I love the MONITOR because it reflects the true spirit of Christian Science; that is, it stands for Principle and not for parties or groups of people, and after all the true understanding of Principle does not limit itself to some buildings or parties but is universal in everybody's heart. I hope, no, I *know*, that the MONITOR will forever continue to uphold its present stand in Principle, forever growing and broadening its views in a "world without end."

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII APRIL 3, 1920 NUMBER 31

His Right Place

HUGH STUART CAMPBELL

CHRISTIAN SCIENCE confirms the Scriptural statement that immortal man is the infinite expression, idea, or image of God. "So God created man in his own image," we read in the inspired first chapter of Genesis, and as if to emphasize the momentous completion of spiritual creation, the record further states that God beheld all that He had made and pronounced His work "very good." "Thus the heavens and the earth were finished, and all the host of them." The universe of Mind with its identities, which embrace all substance, involves the changeless, the complete unfoldment and emanation of immortal wisdom and Love. If spiritual man is the impeccable and all-inclusive idea, or image, of God, then he must include and embrace all creation. Since it is impossible to separate cause from effect, then God, the one and only cause, cannot be divorced from man, the effect of this great creating cause. The real man not only partakes of the quality and essence of his Maker but he is indissolubly united in harmonious relationship with all the ideas which are included in the realm of infinite Mind. Thus the ideal man is not only the right or true idea of God, but he is eternally in his right place in the universe of Spirit. Paul, preaching to the Athenians, defined man's real environment to be in Mind when he said, "For in him [God] we live, and move, and have our being." God who is Love, and immortal man who is loving, are coexistent in Truth.

Christian Science reveals God's universe as complete and demonstrates the divine power which Deity imparts, through the operation of spiritual rules founded on perfect Principle. It is anchored upon unerring and unchanging law. Truth, which pervades its statements, is absolute. The fact that the human miscalled mind cannot comprehend spiritual man nor cognize his infinite Principle, does not disprove the infallibility of Principle, nor lessen man's immortality. Neither does this hinder his ability to be holy. When the understanding comes to a man that Mind is all and supreme, and that God's spiritual universe is the only reality,—understanding obtainable through the study of Christian Science, —he acquires the conscious birthright of dominion promised in the Bible, is lifted above the false teaching of creeds, and begins to see the things of God, good.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, in revealing to humanity the orderly operations of the Science of being, begins and ends her comprehensive system of metaphysics within the infinity of spiritual reality. Her system of Christian healing admits of no divergence from absolute Truth. The one infinite God, good, is acknowledged as omnipotent, omniscient, and omnipresent. Science relegates to oblivion material creation and mortal existence. In the textbook of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy, it would seem, completely covers the question of man's origin and his sonship with Deity when, with a sublime word picture, she writes (p. 520): "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal."

Those unacquainted with the practice of Christian Science sometimes question why its followers radically rely on the absolute statements of Truth, when, they argue, daily material problems or mundane affairs are under consideration. They may ask: Suppose a man is suddenly dismissed from his position. He has a family to support and no income in sight. How is the teaching that man is the image of God going to supply his material needs in a practical manner? Christian Science answers that it matters not what the seeming discordant condition may be, whether affecting a man's body, his home, or his business, the right solution is at hand, and the proper adjustment in place of the false claim depends only upon the correct enforcement of the spiritual law of Principle, God. God, good, is not afar off but "a very present help in trouble." Christian Science, in dealing with the case, proceeds at once to annul the cause of the discord, which is always a mental cause, and which in every case is found to be in mortal mind. The divine Mind, Principle, does not err, and Christian Science instructs the learner how to seek guidance from the divine Mind alone. Never were truer words spoken than when Solomon said of a man, "As he thinketh in his heart, so is he." What, it may be asked, would be the state of a person who, to belief, was suddenly deprived of his occupation and salary? Would he not, perhaps, be worried, fearful, anxious, limited? A student of Christian Science would first endeavor to remove his fear. John said of fear that it was a torment and that fear is healed by love. "There is no fear in love; but perfect love casteth out fear," were his words. Now God is Love and to know God is to love. So it is with Scriptural authority that the student beset by fear must conquer fear with love.

Christian Science avers that understanding is the true state of living; a conscious realization of the Life which is God. It declares that a limited, fearful mortal mind produces a limited discordant seeming. It shows how God blesses man with all good and that He gives abundantly to His children. By removing fear with love and by establishing confidence in God's ever present provision for all; by proving that man as divine idea is always in his right place in Mind, and that Mind protects, provides, sustains, and governs him always and in all ways, he loses false beliefs in disaster, limitation, and hopelessness, and in their stead peace, energy, joy, and faith in man's God-given dominion over adversity prevail. Equipped with these true qualities of thought he cannot fail. Knowing his right place to be in Spirit he proves his right place in every way. He learns that in reality man never lost his place, and that ignorance of the truth of being, coupled with erroneous belief, was all that had momentarily obscured his vision of

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the Christ-idea and his clear perception of the Truth which is God. The rightly wise can be deprived of nothing. His home is safe, his body active, his business secure. Any sincere seeker may come under the protection of the Most High and find rest and peace in Love's haven of refuge if he will but listen to the still, small voice of Christ, Truth, now available and operative through Christian Science.

Mrs. Eddy writes in Science and Health (p. 128), "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity."

"The right intuition"

ETHEL ADÈLE DENNY

HOW often from the depths of belief in matter has the desolate human sense cried out, Oh, I don't know! Or that other more piteous cry, If I had only known! What might have been, had I only known! So cried Hamlet, charged with the command to act, but travailing in inactivity, not knowing how or when to act; and so cry all who believe that there is ever a time when man cannot know the right thing to do, who are putting their faith in the five senses as witnesses of Truth. So, while we bow our heads as we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," we repudiate the availability of that wisdom when we accept as law any case in which a man fails to do the thing that he "would."

The man who pauses irresolute, not knowing what to do, will admit that his most valuable aid would be an unerring intelligence. He fails because of inactivity or mistaken activity. Now it is just this right thing to do that Christian Science has come to clarify. Mrs. Eddy says on page 152 of "Miscellaneous Writings," "Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home." Christian Science makes clear that there is never a time when man can be separated from that intelligence which eternally knows the right thing to do. Turning unreservedly to the one consciousness, man apprehends the right idea, the right answer. This must be so because God is eternally thinking and man, the image and likeness of God, must image God's thoughts or think with Him. How, indeed, could man think any other way, since God's thoughts, being infinite, must express all the Mind or intelligence there is?

But a man may insist: How free myself from the belief that there is a mind or brain apart from God, a mind that suggests the stupid, wrong thing to do? How can I tell the right intuition from the wrong? How can I think at all when my mind is troubled by horrid fantasies or dulled into sleep by thoughts that, dimly begun, circle as idly as gnats in a noonday haze? To this complaint of the human mind, Mrs. Eddy's answer in "Miscellaneous Writings" (p. 173) is serenely illuminating, "If Mind, God, is all-power and all-presence, man is not met by another power and presence, that—obstructing his intelligence—pains, fetters, and befools him."

Then inactivity and wrong mental activity must alike be the suppositional opposite of the eternally alert, thinking man of God. Inactivity would claim that man cannot think, that he is apathetic, unable to reason, paralyzed, as it were, by the burden of the law of a material brain. Now the important thing for one to see here, is that this inertia is but a more subtle form of mortal thinking. In being conscious of the inertia that he fears, he proves himself active, for consciousness is of the very essence of action. Then, fundamentally, a man can never be conscious of inactivity, because even to believe that he is inert, he must be consciously active.

The answer to the whole problem, therefore, lies in the truth that there is only one Mind, the all-acting, infinite Principle. Since there is but one Mind, there is but one consciousness, the consciousness of all that truly exists. This unerring, infinite consciousness, man must reflect. Then the truth of any proposition must rest in what God knows about it, and when any man turns from the material circumstance to the ever present spiritual idea, God's thoughts become manifest in better business, sure knowledge of the next step to take, more intelligent work.

Never, then, need any one fear the suggestion of apathy or a wrong decision. Being outside the realm of the infinite Mind, this suggestion has no real activity. It cannot think or say that man cannot think. It cannot talk, plan, or create. It is never alert. It cannot prophesy, counsel, or influence. It cannot cause anything or bring about any effect whatsoever. It is nothingness, the very quintessence of matter, the enslaving lie about the truth that frees. Having no actual existence, it can never oppose itself in any way to the effectual activity of the right idea. That which cannot act, plan, perpetuate itself, can never manifest itself. It is merely a lie with no reality to maintain it. Then suggestion of inactivity, indecision, or evil machinations should be met with fearless joy, for right there is the infinitely active goodness, including within itself all the presence, power, and knowledge there is, telling the man whom God created exactly what to do. Has infinity any meaning for us? There can be no intuition save the one right one that God is forever telling us. How can that be silenced unless God Himself cease to be conscious? Then,—how, where, when, can man be lost? Surely, he abides ever serene in the truth that apart from all material evidence the infinite Father-Mother consciousness is inexorably continuing to know the completely good activity of its own idea.

Truly did the psalmist say, "How precious also are thy thoughts unto me, O God! how great is the sum of them!" For this true thought, since it comes from God, must reflect the fullness of His grace. Divinely intelligent, it sees through mortal judgments and failure, to its own radiant manifestation of what God knows. Born of Principle, it remains immutably pure and knows no law but the law of its own perfect cause. Supreme in God's omnipotence, it has dominion over all that matter claims to be. Glad and lovely in its immortal accord with infinite Life, it must correct suggestion of abnormality or decay. Thus, selfless, substantial, ever healing, this "angel of his presence" guides all men aright. It does not come to this one or to that one, but to all, to you and to me, from "my God and your God;" and it cannot abandon us at any time, for it is "God with us."

[Written for the *Sentinel*]

Resurrection

LENA M. HALL

"FATHER, forgive,"—it bursts the very tomb!
Rolls the dread stone, and sets the Master free.
"Father, forgive;" this consciousness divine
Shall banish stone and tomb eternally.

His lonely work to point the perfect way;
Ours just to walk that way through gleam or gloom.
Flowers shall spring where'er Love conquers hate—
Where Life shall triumph—flowers in fullest bloom.

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"Spiritual history"

DOROTHY ROBERTS

ON page 204 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history."

The testimonies of healing given in our Wednesday evening meetings and published in our periodicals should be "spiritual history," records of the power of God to heal, protect, and comfort. Throughout the Bible we are repeatedly told to "magnify the Lord" and a dictionary gives as one definition of the word, magnify: "To cause to seem greater or more important." It is indeed the function of a Christian Science testimony to make Principle seem greater and more important than before to the thought of the listener or reader. Error, the reverse of truth, would therefore attempt to magnify itself if possible, to cause itself to seem greater or more important than the truth,—in other words to argue that "material history is as real and living as spiritual history." Clad in the sheep's clothing of gratitude, or, perhaps, of a zealous desire to show the great changes Christian Science has wrought, this wolf endeavors to enlarge upon the dream of pain or suffering which may have preceded one's experience in Christian Science. As a result some eager, unwary listener or reader is impressed only with a vivid and disturbing image of disease or pain, instead of a joyous sense of God's importance and power.

The Biblical narrative of the healing of the Shunammite's child is a true testimony, as described by Mrs. Eddy in The Mother Church Manual (Art. VIII, Sect. 24), where she says: "More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'" No one after reading that story could be left with a sense of the child's suffering and death; on the contrary he could not but be filled with the confident trust expressed in that mother's words, "It is well."

There are twenty-two verses in the story, of which but four are devoted to "material history,"—to the description of the disease and death of the child. There is no detailed analysis of his symptoms or sensations, but enough is told so that there will be no misunderstanding in the thought of the reader concerning the condition which was healed. The remaining eighteen verses are concerned with the unfoldment of the healing. We are first told how the Shunammite mother faithfully magnified the Lord, even in the face of the most determined efforts of error to minify Him. She "shut the door" on the evidences which were denying the omnipresence of Life, and "went out." When her husband questioned her, she withstood the intense human desire to share her grief. Even though at that time death was by no means proved unreal to her, she did detect that it was a belief and not a physical condition, so that she refused to intensify the belief in her own or another's thought by rehearsing anything concerning it. She was not yet able to say, "It is well," but her reply to her husband expressed her highest concept of good at that moment, "It shall be well."

During her journey to the prophet she had opportunity quietly to think of what she knew about God, with the result that when Elisha's servant inquired, "Is it well with the child?" she replied with simple conviction, "It is well." She then successively rejected the suggestions that the Giver of life is also the giver of death; that it was necessary to be satisfied with the prophet's servant, a feeble concept of God, and to accept his verdict, "The child is not awaked." She would accept nothing short of the "prophet," which Mrs. Eddy defines on page 593 of Science and Health as "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth." As a result of her steadfast faith, the prophet himself returned home with her, and the "conscious facts," as realized by him, completely destroyed the semblance of death. The Shunammite's child lived.

The concluding verses of this testimony are particularly interesting. We read simply that the mother fell at Elisha's feet, "and bowed herself to the ground, and took up her son, and went out." There were apparently no long and effusive verbal expressions of gratitude. She had given thanks for Life when death seemed most apparent, so that the restoration, to sense, of her son, could but seem natural and normal. By her thought and action in time of trial she had truly expressed her gratitude. Elisha, by his successful demonstration of the power of God, had expressed his. There was no need for them to talk very much about it.

The first requisite of a testimony of healing, then, is that it shall contain only enough about discordant conditions to make it perfectly clear that they were healed. The essence of the testimony is the fact of healing,—of healing through the power of God as utilized in Christian Science. When this fact has been magnified, very few further words are necessary to evidence our sincere gratitude to God for Christian Science and for its Discoverer and Founder, Mary Baker Eddy.

Dominion

CHARLES V. WINN

CHRISTIAN SCIENCE is the truth about God, and being the truth about God it is necessarily the truth about all that God creates including man. Nothing is clearer than that the effect must be like its cause; the creation must manifest the qualities of the creator. In its very first chapter the Bible states that "God created man in his own image, in the image of God created he him." As God possesses all the power there is, the man of God's creating must manifest power, dominion, ability, and capacity. Mary Baker Eddy tells us in "Science and Health with Key to the Scriptures" (p. 516): "Man, made in His likeness, possesses and reflects God's dominion over all the earth." Christian Science teaches us that we are not the victims of outrageous misfortune, but that we are God-endowed with a righteous mastery, which if exercised properly to-day will result in right control of our bodies, our business, our dispositions, and all our affairs.

If we remember that part which reads "reflecting God's power," we are not likely to be misled, but if for one instant we forget that, we are treading on dangerous ground. Nowhere does the Bible or our textbook tell us that we have dominion over men. When we assume that right we have wandered into the field of domination which is utterly foreign to Christian Science. When human sympathy prompts us to outline for another the way he should go, we are infringing on his God-given right to look to God and God alone for his guidance. Let us suppose that what we have considered right for another to do is actually best for him under the circumstances,—even then it would be wiser for us to wait until he sees it as God's way and not our way. Would it not be better for us to declare and realize God's government and then let God's truth manifest itself in His own time and His own way?

In the Manual Mrs. Eddy tells us (Art. XXVII, Sect. 5), "The less the teacher personally controls other minds, and

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the more he trusts them to the divine Truth and Love, the better it will be for both teacher and student." There is where the struggle sometimes comes,—to stand still and trust. It seems so much easier to give personal advice than to declare the truth and then withdraw ourselves from the problem. What we think best for another may be a very worthy thing, but it may not be the right time for it. Again, the individual may not have reached that point in his growth when the step in question is right or wise. Many, many times in our experience, if we will analyze our own thought carefully we shall find that what we desire another to do is induced not so much by a desire to promote the other's welfare as by a desire on our part to have him do something that we think will reflect credit on ourselves.

Our beloved Leader counsels us to "leave the distinctions of individual character and the discriminations and guidance thereof to the Father, whose wisdom is unerring and whose love is universal" (No and Yes, p. 7). Surely in that universal love no condition or circumstance is beyond the reach of His tender and unfailing guidance. In leaving our families, our patients, and our friends in the hands of Him who "hath done all things well," we shall be glad to say, "Thine is the kingdom, and the power, and the glory, for ever."

The Mirage

JOHN R. HATTEN

THE writer was much impressed with a picture entitled, "A Mirage on the Arizona Desert," which bears the following inscription: "In the deserts of Arizona and California the mirage is often seen, and in some locations it is visible nearly every day of the year. Broad lakes, surrounded by fields of green, herds of cattle, houses, and tree-bordered streams frequently appear not far distant amid the sands, and many a prospector or adventurer has been misled by the apparent oases, only at last to find that the spreading trees and the sparkling water evade him, the valley that looked so green is as dry and barren as the trail he left, and that he has been in pursuit of a mirage."

After studying this picture, the thought occurred of how well it represents our individual experience; for there comes a time when we, too, like the travelers in the picture, realize the need of something better to lead us than the evidence gained by the eye or any of the material senses. This need is being recognized by many and is being ushered in through our failures in life,—failures at least in so far as we have been following the material and therefore unscientific lines of reasoning, until we arrive at a place in a mental desert of sand where the only evidence of life is seen in the worthless cactus and where the ground at our feet is "sinking sand," reminding us of those who have preceded us along the same lines that we have been following.

There comes a time of awakening to the fact of a true sense of being and to the possibilities of a divine guidance. Thus we are made to see that we have been living on the fleeting hopes of the mirage, the alluring promises of which were the means of our being led farther into the desert of despair, where every hour of progress was only delaying our chances of a return to civilization; for the oasis seen in the western sky was but the reflection of the true sense of life that we had turned our backs upon, and not a something to be met with in our travels. It is well to be hopeful, but if our future happiness and success is to be built upon the delusion of the mirage, we had best be undeceived, even though we seem to suffer thereby. In the midst of any seeming difficulties it is well to remember that good alone is real. Thus as Shakespeare has so well said:—

> "Sweet are the uses of adversity,
> Which like the toad, ugly and venomous,
> Wears yet a precious jewel in his head."

So long as we hunger, thirst, and faint by the wayside in following material modes of teaching, we are not reaching the desired goal; yet we had better suffer, if in so doing we are made to see our mistakes and to turn our course in a more scientific direction.

We should ask ourselves these questions: Has my life been a success? Have my religious teachings been the means of bringing me nearer to that desired haven of rest, expressed in better health, better morals, a more peaceful state of mind, and an abiding consciousness of to-day's salvation? Or, am I living a life of fleeting phantoms and depending upon death and the future promises of the mirage to sustain me? If so, then we are still in the desert, in a valley of dry bones,—as Ezekiel said for all Israel, "Our bones are dried, and our hope is lost."

When we think of the many special blessings that we as Christian Scientists are enjoying, there should ever flow a stream of joyous gratitude to God, that it has been our privilege in this age to know of one who has been able to break the bonds which wrong interpretation has placed upon the Scriptures, to open with the "Key" that great store of understanding, and to give a freedom to earth's millions that has not been experienced in eighteen hundred years. This is not a presumptuous statement, for in all civilized countries of the world there are multiplied thousands who are rejoicing in this new-found freedom of better health, better morals, and a happier and more contented state of mind; rejoicing in the fact that they have been shown a way out of a discordant state of existence and given a better concept of God, man, and heaven. All these many blessings have been made possible for us through the inspired teachings set forth in "Science and Health with Key to the Scriptures" by our revered Leader, Mary Baker Eddy, Discoverer and Founder of Christian Science.

Truth has come to the world and is solving life's problems, acting as a great searchlight across its dark pathway. It came at a time when despair had settled all around as a dark cloud; when sorrow and suffering were on every side, and all seemed to be lost; when, lured on by the hope of something that was just beyond, though never attainable, we were following a mirage of false promises of a better state of health and happiness. Then it was that we found in the teachings of Christian Science hope without a blight of disappointment, the truth that has enabled us to lay hold upon greater and greater blessings, filling us with unspeakable joy and gratitude for peace of both mind and body and for a more comforting assurance of protection and guidance than we had ever hoped possible to the present sense of existence. We have proved the truth of what Mrs. Eddy tells us in the opening sentence of the Preface to our textbook, "To those leaning on the sustaining infinite, to-day is big with blessings."

The Two-Edged Sword

HELEN LOUISE HAAS

"TRUTH," says Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 538), "is a two-edged sword, guarding and guiding." Penetrating the chaos of carnality with accelerated force and revealing its power to bless all who seek it, the two-edged sword of Truth will ever be the emblem of Christ-healing. Piercing pretenses, wounding to

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heal, probing the very depths of the fleshly mind, it thereby enables the seeker to become "every whit whole."

Each struggle with personal sense, mesmerism, and suggestion affords the student the opportunity of testing his spiritual strength or growth, and will disclose the kind of stronghold his earnest study hours have prepared. It is well to pause in our daily journey and consider how much the master or how much the dupe of mortal mind we really are. Even though personal sense vainly whispers that we read and do our work,—what kind of work are we doing? Are the fruits satisfying? Are our own comforts secondary and our brothers' primary? How many of mortal mind's impositions do we inadvertently tolerate and succumb to, passing them lightly over as little molehills and later standing in incredulous awe before them when they have grown into mountains through our own neglect? Sharp, pointed, much needed rebuke has many times been resisted and considered unjust by the writer, but as she looks back upon these experiences with enlightened perception, great significance is attached thereto. On one occasion she blindly prayed, "Lead thou me on," while within she steadily listened to the persistent suggestion of error, which said, "I am so afraid." Unsolved problems, discord, and discouragement were the fruits of this faltering position. At this point she was confronted with the startling realization that where she had thought she was strong, she was weak. She had then to learn what real mental work is, to begin anew and build from a solid foundation, to realize that fear is doubt, and doubt is a species of atheism. When the work was done aright she became more instant in her affirmations and denials, the parley with error ceased, clarified thought was alert. It was then that the light became so clear that she could easily walk in it, and the fruits of Spirit began to appear.

"All these things will I give thee, if thou wilt fall down and worship me," is still being whispered by evil to those who would follow God. If, perchance, our sense be clouded, how can we discern the tempter, and avoid the consequent stumbling and falling, the inevitable struggling back to the Father to regain our health and happiness? Every individual must sometime encounter and defeat the false sense of self, that self of which we may have been very boastful, in which we have placed untold confidence, which we have glorified and coddled, but which will have to be seen for just what it is—the obstruction in the pathway leading to God or Life eternal. On page 233 of Miscellany our revered Leader tells us, "Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train." The most cherished thought of this so-called self is that it may escape the reaping it has sown. Nevertheless, escape is impossible and any seeming escape is due only to misapprehension or ignorance and is finally seen not to be escape at all. We find ourselves just where our thought has taken us; but when the guarding and guiding of thoughts by divine Mind is manifested, the fears and incertitudes will disappear with the mist which forms them. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

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When will the clamorings of the senses cease—
The falsities of earth that so enthrall?
Wouldst truly know? The answer is for all:
"Acquaint . . . thyself with him, and be at peace."

Edith L. Perkins.

Selected Articles

["Demonstration"—*The Christian Science Monitor*, Boston, U.S.A., Jan. 9, 1920]

On page 111 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy defines the term demonstration as it is used in Christian Science. Beginning at the eleventh line of the page she writes: "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science." It is a sentence brimful of meaning and of tremendous import to the human race, dipping deep beneath the superficial aspects of human experience and inviting to the consideration of absolute spiritual fact.

In investigating demonstration several questions immediately arise, such as, What has to be demonstrated? and, Over what has the demonstration to be made? These questions must be considered from the standpoint of absolute metaphysics. The divine and the human seem to present themselves; when in fact there is nothing but the divine, and, as Christian Science is continually pointing out, the regeneration of the individual from disease or sin consists in the overcoming of the human sense of things with all its erroneous and limited material beliefs, through the realization of the spiritual sense of reality.

What, then, has to be demonstrated? Divine Principle,—and divine Principle is God, infinite Mind, omnipresent Truth, omnipotent Spirit. Mrs. Eddy discovered that divine Principle exists without an opposite; and upon her understanding of this fundamental spiritual truth the utterly fallacious nature of matter and all evil was exposed to her. She saw the belief of evil, that which was torturing humanity and binding it in the fetters of disease and sin, to be a lie against the truth of the allness of Principle; and because it is a lie, it has therefore no real existence. Thus Mrs. Eddy discovered and announced to the world the fact that, since Principle is infinite, evil is in reality nothing. The discovery was neither speculative nor theoretical. Divine Principle was recognized to be All-in-all, existing eternally as the one and only cause, and manifesting itself in the universe of perfect, spiritual ideas. And not only did Mrs. Eddy state the truth about the allness and perfection of Principle and the unreality of evil, but she demonstrated the truth when this spiritual illumination instantaneously healed her of a diseased bodily condition which had been pronounced incurable. And then she proceeded to heal others from maladies of all kinds.

Next: Over what has the demonstration to be made? Over the false belief of the human mind that matter or evil is real. This is simple enough to state, but the realization of it can only be achieved through consecration of purpose begotten of spiritual understanding. One has only to think of human life to recognize how great is the work to be done. Christian Science, while it shows that evil is unreal, since Principle is infinite good, does not overlook in the very slightest degree the fact that mortals believe tremendously at times in the reality of evil and practice it to their discomfiture. Christian Science lifts the veil from the materialism of mankind, from false material sense which stifles spiritual impulse and destroys human happiness. These things are exposed by Christian Science; they are recognized only as error, as false belief which must be acknowledged as such in the light of the allness of Principle, in order to be destroyed. Whenever the discovery of the nature of the eternal, unalterable, divine Principle is made, it becomes possible to demon-

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strate it according to the rules of Science in the destruction of all forms of error.

Demonstration is essentially a scientific process. Often in the past men have thought that God answered prayer in some inscrutable way, if He answered it at all. That was because they did not know God as the Principle of all real being, did not know God as the Truth of all truth. Unaware of the omnipresence of Spirit, they were living in the belief that matter was real. The position is completely altered in Christian Science. God, divine Principle, is revealed to the world, and Principle can consequently be demonstrated in the destruction of every erroneous belief of the human mind. No healing that occurs in Christian Science, be it of sin or disease, is ever fortuitous. Every healing results from the understanding in some measure of Principle, from the knowledge of spiritual causation and of the unreality of matter or evil.

In Christian Science practice the method of demonstration is absolute. There can be no compromise with Principle. No one could heal even the stupidest malady if he tried to work from the dual basis of matter and Spirit. If he did try, it would show how ignorant he was of divine Science. Mrs. Eddy makes the point plain when she writes on page 456 of Science and Health: "So long as matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the divine Principle of your demonstration." It is by knowing Principle, and abiding by Principle confidently and firmly that healing work is accomplished in Christian Science.

Great things have already been accomplished through this Science. All kinds of inharmony have been destroyed through its benign influence. All manner of disease has yielded to its treatment. There are no such words as "incurable disease" in the Christian Scientist's vocabulary. He understands the allness of Principle and knows that the realization of actuality, of Truth, will heal any discordant condition. He is convinced that the divine Principle of which he has some knowledge can destroy any false belief which the human mind may entertain. Once, in speaking to his disciples, Jesus said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He foretold the time when men should possess a profound knowledge of divine Principle, "my Father," and this knowledge would enable them to do the same kind of works as he did, and even greater, as there is no limit to the activity of Principle. It is omnipotent.

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[W. Truman Green in *The Florida Times-Union*, Jacksonville, Fla.]

In a recent issue of the *Times-Union* there appeared an article entitled, "A Woman's Immense Achievement." The writer's real motive for writing the article seems to have been to disparage and discredit Mrs. Eddy, the Discoverer and Founder of Christian Science. It is surprising that at this day and time a person endeavoring to enlighten the public should attempt to give as facts, statements which were proved false more than a quarter of a century ago. The public to-day is too well acquainted with Christian Science and the life and works of its Discoverer and Founder, Mary Baker Eddy, to be misled by such an article. Christian Science is not a hidden mystery; its textbook is to be found in public libraries throughout the world. There is scarcely a community in which the English language is spoken where something is not known of its healing and saving ministry.

In the year 1866, while reading the Bible, Mrs. Eddy was instantly healed of severe injuries, the result of a fall. In speaking of this healing she says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 108), "When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present." This experience was the dawn to her consciousness of the Christ-healing as taught and practiced by the Master.

Christian Science is not based upon the theories of Dr. Phineas Parkhurst Quimby, the magnetic healer, as was asserted in the article referred to. In fact Mrs. Eddy has written two chapters in the Christian Science textbook denouncing hypnotism, mesmerism, animal magnetism, and spiritualism. The writer of the article states that other religious organizations, realizing the need of a healing ministry, are establishing clinics based on principles somewhat similar to Christian Science. Such religious organizations, including "new thought," have absolutely nothing in common with the teachings and Principle of Christian Science. It is true the world was never in greater need of healing than to-day, and Christian Science is meeting this need by freeing mankind of all manner of sickness and sin. It is proving to us that the promises of the Bible are for to-day, as well as for yesterday and to-morrow.

In establishing the Christian Science movement, Mrs. Eddy made it clear to her followers that worship of personality was to be avoided. She even secluded herself personally from the world, teaching the necessity of worshiping God alone. Mrs. Eddy, as a Leader, was tender, kind, and compassionate, saying to her students in the Message for 1901 (p. 34), "Follow your Leader only so far as she follows Christ." Truly the life work of Mary Baker Eddy has been one of the world's greatest achievements.

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[W. Stuart Booth in *Monte Vista* (Colo.) *Journal*]

It appears from the letter written to the *Journal* by the traveling preacher, who recently visited Monte Vista, that he . . . objects to Christian Science because it heals the sick "and thus draws them away from the evangelical churches." The same objection was raised by the clergy of the first century to Christ Jesus, whose practice so verified and vitalized his preaching that the advocates of scholastic theology felt rebuked thereby. However, instead of endeavoring to improve their own religious teaching, they attacked Christ Jesus, denouncing his teaching as heresy and claiming that his healing was by Beelzebub, the prince of the devils. It is not surprising that Christian Science, which is but the reinstatement of primitive Christianity, should be accorded a similar welcome.

The obvious absurdity of the statement that Christian Science is "opposed to all public health and is a community menace" is shown in the healings which are accomplished by means of its divine agency and activity. The phenomenal spread and acceptance of Christian Science is due to its healing message and mission, which is but the fulfillment of Christ Jesus' promise, "He that believeth on me, the works that I do shall he do also." Instead of denying the atonement, Christian Science clarifies this much misunderstood subject by showing that the atonement is simply the at-one-ment, or unity of God and man as was taught, lived, and proved by Christ Jesus. As Mrs. Eddy writes on page 18 of "Science and Health with Key to the Scriptures," the Christian Science textbook: "Jesus of Nazareth taught and

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demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility. Jesus acted boldly, against the accredited evidence of the senses, against Pharisaical creeds and practices, and he refuted all opponents with his healing power. The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself?" One instance of Christ Jesus' clearly correlative teaching on this subject may be found in the seventeenth chapter of the gospel according to John.

The statement that "God is Christian Science" reveals a lamentable ignorance of the subject. Christian Science is not God, but is the law of God, the exact, scientific statement of the truth about God and His creation, which Christ Jesus said would make men free. In closing it seems fitting to quote from Science and Health (p. 354): "The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish. The charge of inconsistency in Christianly scientific methods of dealing with sin and disease is met by something practical,—namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal."

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[Louis A. Gregory in *The Bee*, Omaha, Neb.]

May I offer amendments to some statements concerning Christian Science in the article on "Spiritualism" from the *Baltimore American*, reprinted in *The Bee*. Of course, *The Bee* is responsible only for the further circulation of the article, but it reaches so many people that the other side of the question should be stated.

"Christian Science is virtually interwoven with spiritism by the nature of its teaching," is a statement in the article that is simply preposterous. The two systems are entirely antagonistic, as Mary Baker Eddy maintains throughout her writings, and no one is better qualified than she to pass on this question. She carefully investigated spiritism before her discovery of Christian Science, at a time when spiritualism was more prevalent probably than it is to-day. One chapter of her textbook, "Science and Health with Key to the Scriptures," is devoted to this topic. It is entitled, "Christian Science versus Spiritualism," and it logically proves that the further one goes in the investigation and practice of either of these subjects the further he is from the other.

The nature of any teaching is conclusively shown by its practices and results, and in all these Christian Science and spiritualism are as far apart as the poles. The article provides an apt illustration. It refers to well-known spiritualists as those "who have become exponents of the truth of immortality as derived from table tipping and like exercises, along with levitation, direct voice, and varied forms of alleged communication with the other world." Christian Science emphatically repudiates table tipping, levitation, communication, and all such avowed activities of alleged spirits, and questions their asserted proof of immortality. This science maintains that the teachings and works of Christ Jesus fully prove immortality, and that they are logical and demonstrable. The destruction of sin and the healing of disease through the power of God, Spirit, as Jesus did this work, leads ultimately to the conquest of death as taught by the Master and shown in his resurrection and ascension. Thus he fully and unmistakably demonstrated immortality. Christian Scientists do not claim to have reached that point, but they are obediently taking the steps of healing the sick and reforming sinners through spiritual power alone. This practice and its remarkable results stand out in clear contrast with the rappings, voices, and other manifestations of seances and mediums.

The basis of Christian Science is the Bible doctrine of one, infinite God, who also is Spirit; therefore Science deduces logically that Spirit is one and infinite. In Science and Health (p. 466) Mrs. Eddy says, "The term *souls* or *spirits* is as improper as the term *gods*."

Most English translators of the Bible have used the term spirit loosely, and thus lend slight color of verity to spiritistic theorizing that spirits are mystic beings or parts of beings. Most of the Scriptural uses of the word spirit in a finite and good sense are applied in Christian Science to mean right ideas or thoughts, while evil spirits, devils, and so forth are considered evil beliefs or false convictions. Thus Christian Science rejects any supposed mysticism about spirituality and reveals it as a practical, intelligible, and provable fact of daily experience, and always as a power for good.

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[George H. Cox in *Times-Echo*, Eureka Springs, Ark.]

The Los Angeles information in the *Times-Echo* of recent date is good news. When leaders of religious denominations call a meeting in Los Angeles for the purpose of considering healing by spiritual means as taught by the great Master, they are not "fighting Christian Science," but, as they state, are returning "to the old apostolic faith" and "practice." We are rejoiced to see that day rapidly approaching. It might interest your readers to know of this prophecy by the Founder of the Christian Science church, Mary Baker Eddy. On page 22 of "Pulpit and Press" she writes, "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his [Christ's] name."

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[Written for the *Sentinel*]

Be Still and Know

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.—Psalms xlvi:10.

EVA B. ROWE

BE still and know that I am God,—
Omnipotence supreme,
Omniscience, to guide us through
Our fleeting earthly dream.

And so when cares beset our day
And trials vex us so,
We hear within the still, small voice:
Be still and know.

Be still and know that I am God;
No God is there beside—
No sin, disease, nor death hath power
When we in Him abide.

Within the secret place of Love,
Secure from every foe,
With silent lips and grateful hearts,
Be still and know.

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

Frederick Dixon, Acting Editor Gustavus S. Paine, Acting Associate Editor

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Boston, U.S.A.

Editorial

Revolution

Truth is revolutionary. But this, it must be understood, is true only in a world of relative human conceptions of good and evil. In the spiritual universe in which nothing but good exists any revolutionary process is an impossibility. The words, "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him," were spoken only of a material condition of things, governed by human ideals of good and evil.

In this world of human conceptions, then, revolution is inevitable. The story of the human race, as recorded in history, is a mere succession of revolutions of one kind or another; whilst the metaphysical insight of Christ Jesus revealed to his disciples the scientific fact that iniquity would abound before the final triumph of Truth should come. The reason for this is made clear beyond words by Mrs. Eddy. "Science is absolute and final," she writes, on page 99 of "Miscellaneous Writings." "It is revolutionary in its very nature; for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, 'Having eyes ye see not, and ears ye hear not; neither can you understand.'" Here then is the very essence of revolution embedded in the human consciousness, and summed up in perfect terms by Paul, in his letter to the Galatians, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Every revolution, therefore, in the material universe, must proceed from the fundamental cause of the inherent inharmony of evil acted on by the perpetual pressure of good. This really is what Mrs. Eddy terms chemicalization, the mental and physical process involved in the change from a material to a spiritual basis. "This mental fermentation has begun," she writes on page 96 of Science and Health, in speaking of the conflict of forces already manifested in the world, "and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless." Thus, it is obvious that, while in the spiritual realm revolution is an impossibility, in the material counterfeit it is a necessity of the process of the destruction of the lie in the gradual unfoldment of Truth.

There has never been a time in history when this process has been more manifest than it is to-day. To those who believe in the power of evil, and accept the teachings of natural science, the conditions everywhere surrounding them must be fraught with fear. As he views the world, the human being is a pigmy facing the unknown with the consciousness of his own impotence and inability to control the convulsions of nature. This is why Bolshevism is full of such dreadful omen to him; and this why the doctor stands beaten in the face of what he terms incurable disease, and the minister in the face of what he regards as sin. Yet to anybody who has really studied the Bible it must be apparent that, if the teachings of the Gospels are true, there is no need for any such fear or despair. Either Christ Jesus was in earnest when he said that those who accepted and practised his teaching would be able to repeat his works, and to accomplish even greater things than he had accomplished, or else he was giving a hungry world stones instead of bread. The latter supposition is unthinkable to any person who has accepted his teaching, therefore the Founder of Christianity must have meant what he said, and it must be as true to-day as in the first century, that men can control a storm, walk upon the waters, raise the dead, and triumph over sorrow, and sickness, and sin. Before, however, men can change from their present materialistic basis of thought to a purely spiritual basis, revolution is inevitable, and revolution in one way is bound to produce revolution in another. The teaching of Jesus in Palestine was followed by a political revolution which ended in the destruction of Jerusalem and cost the Jews dear. It was almost impossible, indeed, that the terrific chemicalization in thought caused by the demonstrations of Jesus, ending in the resurrection, could have passed off without some tremendous ebullition of human feeling. Something of the same kind, the student of history will realize, has followed every great religious revolution. The translation of the Bible into English by Wycliffe was the immediate precursor of the Peasants' War; and in the same way the theses of Luther found their reply in all the horrors of the Thirty Years' War.

Gradually as the world begins to understand that thought is everything, and that physical actions are only the externalized result of thought, the philosophy of history will begin to assume an aspect which it has never assumed before. Men and women will see that perturbed and excited thought is bound to be followed by perturbed and excited action; and therefore revolution, in some form or another, will appear as the inevitable result of the mental conditions preceding it. In this, however, there is no necessity, to those who understand Principle, for the manifestation of any dismay. If the human mind produces discord and dismay, the divine Mind is able to control these mental forces, and controlling these mental forces to control the material actions which seem to follow them. The Bible distinctly declares that Principle has given man dominion. And in proportion as the individual begins to understand Principle, he begins to understand how he may exercise dominion. Christ Jesus was unmoved by the storm on Galilee, undisturbed in the presence of death, master of the elements whether in the boat or walking on the waves, and finally victor, upon the cross, over all the terrors of spiritual wickedness in high places, followed by the convulsions of nature. It is as true to-day that this dominion can exist as it was in the first century, and as Mrs. Eddy expresses it when she writes on page 96 of Science and Health: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth."

Can then revolutions be avoided? That great statesman, Lord Beaconsfield, placed in the mouth of a character in one of his books, the opinion that they could not. Sidonia, it is true, was judging by the political signs of the times. Had he ever attempted to fathom spiritual causation, his opinion would scarcely have been altered. Frederick Dixon.

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Youth

IN order to be able to declare so positively, "Before Abraham was, I am," Christ Jesus had to understand the exact nature of eternal youth. He knew that the age of the true man, in the divine likeness, can be measured neither in years nor even in æons of mortal time. Being coexistent with the creator, the activity which constitutes the real man is as old and as young as God. On page 244 of Science and Health Mrs. Eddy says: "Man in Science is neither young nor old. He has neither birth nor death." All there is to his spiritual and genuine existence is immortal now. Only by rejoicing that the divine idea lives indestructibly in Mind, not in matter, can one experience thorough vigor and enthusiasm forever. The wholeness of Spirit and its manifestation is quite apart from any supposition of a material body. Hence the actual youth of Spirit has nothing whatever to do with any belief in matter.

Always, in one sense, therefore, the sincere seeker for the truth as revealed through Christian Science must prove himself to be a ceaselessly "young student." The perfect ardor, fearlessness, and buoyancy produced by the divine Mind must be continuous. To this only Mind that can really know anything, every right quality is both immediate and permanent. This verity every one turning to Principle is entitled to prove for himself. Whether the proving seem rapid or slow, it is ever the process of spiritually young energy, which is not affected by any hypothesis of mortal time. The one who considers himself an "old student" of Christian Science, a paragon of attained virtue, forgets Paul's statement to the Philippians, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."

Though the so-called mortal is a mere belief that there could be an opposite to perfection, the truth is that the immortal idea is even now experiencing the complete joy of infinite youth. Before the absolute harmony of the divine action, every supposition of mortality simply has to vanish. If the belief in mortality could be conceived of as turning at all toward the light, it would necessarily have to disappear in the presence of the allness of Principle and its idea. From a supposedly mortal standpoint, this disappearance is all the pressing forward there is. Of course that very hypothesis is mere counterfeit of the boundless unfoldment going on in the divine consciousness. Alertness in expressing spiritual intelligence alone is the sign of true youth. The age of righteousness in living cannot be gauged by years. Its vitality is in the eternal now. Instead of whatever may seem to be, the sturdy doing caused by the one Mind actually is.

Interestingly enough, Mrs. Eddy never once uses the term "young student" in her works as they now stand. When David presented himself before Saul and said, "Thy servant will go and fight with this Philistine," Saul at first protested, "Thou art but a youth, and he a man of war from his youth." Yet David soon proved that his reliance on divine intelligence was unerringly successful. In fact, the very childlikeness of his assurance was the reason for his victory. So from the very first moment of one's dependence on Principle alone, one is really equipped to vanquish the deaths of mortal suggestion. This fact each one can rejoice in, without a trace of timidity. In spite of any belief about youngness or oldness, the true idea remains idea, entirely strong and sufficient in activity as the expression of the one Spirit. Since each one must demonstrate this for himself, where is there any reason for distinction between the so-called neophyte and the sophisticated?

In every circumstance, the present is always the season for youth. Out of a period of seeming war, there may appear to arise new nations, new aspirations, new opportunities. Any real newness, however, is not material. To be genuine it must be simply the right and normal state of the divine Mind, untouched by any illusion of material desires. Forever the true state of keen vitality has existed and does exist even where the opposite would seem to be. To-day, then, regardless of the cynicism of materialistic diplomatists, with all their political chicaneries, the essence of spiritual Life itself is unassailable. By turning together to the essence of the divine consciousness, communities, nations, the whole world at large, must prove that Life and its every manifestation have forever the entire newness of the infinite now. Only when each one is sure that he himself is eagerly living in accord with Principle, does each one find himself in the good company of God.

On page 61 of "Unity of Good" Mrs. Eddy summed up the whole thing when she wrote: "To material sense, Jesus first appeared as a helpless human babe; but to immortal and spiritual vision he was one with the Father, even the eternal idea of God, that was—and is—neither young nor old, neither dead nor risen. The mutations of mortal sense are the evening and the morning of human thought,—the twilight and dawn of earthly vision, which precedeth the nightless radiance of divine Life. Human perception, advancing toward the apprehension of its nothingness, halts, retreats, and again goes forward; but the divine Principle and Spirit and spiritual man are unchangeable,—neither advancing, retreating, nor halting." All this is true also of the spiritual fact of which any human sense of things whatever is but the suppositional counterfeit. The divine idea which is the only creation of God remains unchangeable as infinitely youthful activity.

GUSTAVUS S. PAINE.

Special Announcement

So many inquiries with respect to the editorial changes in the Publishing House have been made that the Trustees deem it their duty to make known to the field the exact truth with regard to the situation as to which many false statements have been and are being circulated. We do this, not because any appreciable effect has been wrought upon the great number of Christian Scientists throughout the country, but because we find that in certain sections some have accepted these false statements because uncontradicted by us.

We do not believe that any substantial number of loyal Christian Scientists can be persuaded to join in an attempt to impair, if not to destroy, institutions founded and named by Mrs. Eddy, but that such is a plan which has been contrived by certain misguided people cannot be denied.

These are the facts:

Two weeks ago, without notice, the editors of the *Journal* and *Sentinel* resigned their offices.

As to filling editorial vacancies, Article XXV, Section 4, of the Manual provides that editors *"can be"* elected "by unanimous vote of the Christian Science Board of Directors, *and the consent of the Pastor Emeritus given in her own handwriting."* Article I, Section 3, of the Manual provides that editors *"may be"* similarly elected. These provisions of

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the Manual can of course no longer be strictly complied with. The written consent of the Pastor Emeritus can no longer be secured, and until the question is determined as to whether Mrs. Knott or Mr. Dittemore is a director the "*unanimous* consent" of the directors cannot be had. All appointments since the consent of Mrs. Eddy became unobtainable have been made by mutual agreement between the two boards approving the persons selected as editors.

Upon the resignation of the editors, it was necessary for the Trustees to act immediately in order that the publication of the *Journal* and *Sentinel* should not be interrupted. At the Trustees' request, therefore, Mr. Dixon and Mr. Paine of the *Monitor* accepted temporary appointments as editors. The Trustees immediately notified the Directors of these appointments. The Directors having failed to approve these names, the Trustees invited them to name such persons as would be agreeable to them. The Directors responded that they declined to make any selections, giving as ostensible excuse the outstanding injunction in pending litigation.

The field should know, however, that this injunction does not prohibit cooperation of the Directors with the Trustees in the selection of editors. While it restrains the Directors from taking any action which would impair, destroy, or in any way injure the Publishing Society's business, their cooperation with the Trustees in agreeing upon editors could of course not be construed as any such thing.

Under these circumstances the periodicals go to the field with Mr. Dixon and Mr. Paine acting as editor and associate, under a temporary employment, at much personal inconvenience to these gentlemen, who accept these additional responsibilities in order that the publications founded and inspired by Mrs. Eddy shall not be lost. The only alternative which confronted the Trustees was that the publications should be suspended. Such a course to every Christian Scientist who is loyal to Mrs. Eddy would be unthinkable. If the Trustees had permitted this to be done they would have been recreant to the great trust which Mrs. Eddy established.

BOARD OF TRUSTEES.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

NORWOOD, OHIO.—First Church of Christ, Scientist, organized but a few years ago, will build its place of meeting on the south side of Weyer Avenue, immediately adjoining on the west the Masonic Lodge of Norwood, near Main Avenue. The site for this improvement was bought yesterday [Jan. 6], the congregation acquiring 100 by 135 feet, and paying seventy five hundred dollars.

Cincinnati Enquirer.

SARNIA, ONTARIO, CANADA.—In August, 1919, the Christian Science Society purchased the large brick residence with lot 80 by 108 feet on the corner of Charlotte and North Vidal Streets, to be used for the present for church services and reading room. It is the intention of the members to erect a modern edifice later. The first service in their new home was held Sunday, October 5.

The Sarnia Canadian Observer.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

WILLMAR, MINN. (First Church).—William D. Kilpatrick, lecturer; introduced by Ingebrigt C. Tollefson, who said in part:—

Few will deny that we are just emerging from an intensely material age. The genius of the human mind has spent itself in what the wise man called "many inventions." Man has harnessed a great number of the so-called forces of nature, through invention and new discoveries, and is making them serve him as never before. Wealth has multiplied, material comforts have increased; but have happiness, brotherly love, and the observance of the Golden Rule increased in the same ratio, or in anything like the same ratio?

There are, at the present day, unmistakable signs of a spiritual awakening,—a search for spiritual things. The most tangible and potent of these signs is Christian Science.

FORT WORTH, TEX. (First Church).—Charles I. Ohrenstein, lecturer; introduced by J. N. Sanborn, who said in part:—

For countless years the materialistic believers in the Bible have shrunk from the light of scientific reasoning, overlooking the fact that the Good Book itself invites us to "search the scriptures." It also says, "Come now, and let us reason together," and, "Prove all things; hold fast that which is good." With the return of the spiritual interpretation of the Scriptures through Christian Science, a new religious era has come.

NEW WESTMINSTER, BRITISH COLUMBIA, CANADA (Society).—Ezra W. Palmer, lecturer; introduced by Mrs. Mary A. Smith, who said in part:—

We read in the Bible that Jesus of Nazareth said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." He proved that this truth, when applied as he taught, would free mankind from all sin, sickness, and even death.

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His followers also proved this for themselves and others for nearly three centuries after the crucifixion. After that time the healing influence was lost until, a little over fifty years ago, it was rediscovered by Mary Baker Eddy, who named her discovery Christian Science. She also proved through her own healing and by the healing of others that this truth will heal the sick now and in every age as it did nineteen hundred years ago.

ADRIAN, MICH. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Mrs. Jerome N. Moran, who said in part:—

Over nineteen hundred years ago there was born in the city of Bethlehem of Judea Christ Jesus the Savior. The kindly shepherds, keeping watch o'er their flocks on the Judean hillsides, caught the joyous refrain, "On earth peace, good will toward men," as angels heralded the glad tidings of the coming of the Messiah, the Prince of Peace, whose mission on earth was "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

To the listening and receptive hearts to-day, as of old, there is borne on angel wings the same sweet refrain, that Christ is here and now, to-day as much as yesterday, bringing rest to the weary and heavy-laden, joy to the troubled heart, and peace to the sin sick soul. Christian Science is the messenger to this age, and we need but reach out and touch the hem of its robe to find that

"Warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love its Galilee."

CHICAGO, ILL. (Fifteenth Church).—Mrs. Blanche K. Corby, lecturer; introduced by Miss Luella Dee Gage, who said in part:—

We are told in the Scriptures that Jesus said to his disciples, "Preach the gospel," "Heal the sick, cleanse the lepers, raise the dead, cast out devils." The disciples were enabled to follow their Master's commands because of their knowledge and understanding of the divine Principle, God. To-day Christian Science is teaching the world the knowledge of that same divine Principle and how to apply that knowledge to every problem.



Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Birmingham (First Church): Church Edifice, Eleventh Avenue and Twenty-first Street, South, 8 p.m., April 9.
ARKANSAS—Monticello: Church Edifice, North Main Street, 8 p.m., April 9.
Pine Bluff: Shriners Temple, Seventh and Maine Streets, 8:15 p.m., April 8.
CALIFORNIA—Gridley: Fink's Theater, 8:15 p.m., April 8.
Los Angeles (joint lecture): Clune's Auditorium, Fifth and Olive Streets, 3 p.m., April 11.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., April 9.
Oakland (Third Church): Auditorium, 3 p.m., April 11.
San Luis Obispo: Women's Civic Club Auditorium, 3 p.m., April 11.
Santa Ana: Yost Theater, 305 Spurgeon Street, 8 p.m., April 12.
Stockton (First Church): Auditorium, Channel and Eldorado Streets, 8 p.m., April 9.
Venice: Church Edifice, Second and Brooks Avenue, 8 p.m., April 12.
COLORADO—Alamosa: The Colorado Hall, 8:30 p.m., April 15.
ENGLAND—Derby: Temperance Hall, 7:30 p.m., April 26.
London (Society, Finsbury Park): Allison Hall, Harringay, N.4, 7 p.m., May 1.
Norwich, Norfolk: Assembly Rooms, Theater Plain, 7:30 p.m., April 27.
Plymouth, Devonshire: The Corn Exchange, 3 p.m., May 9.
Torquay, Devonshire: Museum Hall, Babbacombe Road, 8 p.m., May 7.
IDAHO—Black Bear and Wallace (joint lecture): Grand Theater, Wallace, 8:15 p.m., April 13.
Moscow: Kenworthy Theater, 3 p.m., April 11.
Nampa: 8 p.m., April 16.
ILLINOIS—Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., April 13.
Chicago (Ninth Church): Church Edifice, 6150 Woodlawn Avenue, 8 p.m., April 16, and 3:30 p.m., April 18.
Maywood: Masonic Temple, Fifth Avenue and Second Street, 8 p.m., April 11.
Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., April 9.
Ottawa: Chapel, 116 Lafayette Street, 8 p.m., April 13.
INDIANA—Valparaiso: Memorial Opera House, 8:15 p.m., April 13.
IOWA—Clear Lake: White Pier, 8:15 p.m., April 12.
Dubuque: Church Edifice, Ninth and Bluff Streets, 8 p.m., April 12.
Oskaloosa: Church Edifice, 406 East High Avenue, 8 p.m., April 13.
LOUISIANA—Monroe: City School Auditorium, 3:30 p.m., April 11.
MARYLAND—Baltimore (Third Church): Academy of Music, North Howard Street, 3:30 p.m., April 11.
MASSACHUSETTS—Boston (Second Church): Codman Square Theater, Dorchester, 3 p.m., April 11.
Marlboro: Grand Army Hall, Main Street, 8 p.m., April 6.
Medford: Medford Theater, Salem Street, near Medford Square, 8 p.m., April 11.
MICHIGAN—Bay City: Masonic Temple, Madison Avenue and Sixth Street, 8:15 p.m., April 6.
MINNESOTA—Minneapolis (Third Church): Auditorium, 3:30 p.m., April 11.
MISSOURI—St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., April 16, and Odeon Building, Grand and Finney Avenues, 3 p.m., April 18.
St. Louis (Fourth Church): Church Edifice, 5569 Page Boulevard, 8 p.m., April 8.
MONTANA—Havre: Court Room, Hill County Court House, 3 p.m., April 11.
Helena: Auditorium, 8 p.m., April 12.
NEBRASKA—Kearney: Kearney Opera House, 3:30 p.m., April 4 (note change).
McCook: The Temple Theater, 8 p.m., April 16.
NEVADA—Tonopah: Lecture April 5 canceled.
NEW YORK—Ithaca: Lyceum Theater, 3:15 p.m., April 11.
OHIO—Canton: Church Edifice, 1014 Cleveland Avenue, N.W., 8:15 p.m., April 8.
Dayton (First Church): Memorial Hall, 8 p.m., April 12.
OKLAHOMA—Tulsa: High School Auditorium, 8:15 p.m., April 13.
OREGON—Corvallis: Majestic Theater, Porter Building, 3 p.m., April 18.
Hillsboro: Vita Hall, Washington Street, 8 p.m., April 16.
RHODE ISLAND—Providence: Church Edifice, Prospect and Meeting Streets, 8 p.m., April 12.
SCOTLAND—Edinburgh: The Synod Hall, Castle Terrace, 8 p.m., May 21.
SOUTH DAKOTA—Sioux Falls: Coliseum, 3 p.m., April 11.
TEXAS—Eastland: School Auditorium, 8 p.m., April 13.
Houston (First Church): Municipal Auditorium, 8:15 p.m., April 13.
Waco: Scott Building, Eighth and Washington Streets, 8 p.m., April 12.
UTAH—Milford: Milford Opera House, 8:30 p.m., April 19.
Provo: Columbia Theater, 3 p.m., April 11.
WASHINGTON—Bellingham: Liberty Hall, 8 p.m., April 8.
Spokane (First Church): Lewis and Clark High School Auditorium, 8 p.m., April 8.
WISCONSIN—Milwaukee (Second Church): Church Edifice, 2720 Highland Boulevard, 8:15 p.m., April 9 and 10, and 3 p.m., April 11.

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Testimonies of Healing

Christian Science is a constant blessing to me and to my family. It is our help at all times, and always satisfies. It has healed me of hernia, severe headaches, intense fear of the dark and of thunder storms, of acute sensitiveness, of a predisposition to take cold. My husband was healed of a stomach trouble which was hereditary and of long standing.

Although our son has had whooping cough, measles, chicken pox, and scarlet fever, we have never needed to be quarantined; for each time, through the application of Christian Science, the disease has been so quickly overcome that we were saved the experience. At the time he was taken with scarlet fever, there was an epidemic of that disease in the town where we were then living. It seemed a desperate case, and it was a struggle for the writer to be willing to have the house quarantined if necessary. Finally she realized that Christian Scientists are taught to be obedient to state and national laws, and since Michigan required the quarantining of so-called contagious diseases, she called a physician. Before the physician came the writer saw that she was afraid of a name, and the true realization also came to her that God was greater than any name materia medica could give. With this all sense of fear and responsibility vanished, and she greeted the doctor with a light heart. When the physician examined the child he pronounced his throat to be in a terrible condition, and said he should be burning up with fever, but his temperature was only one degree above normal, and he added: "I do not understand his case to be scarlet fever when he has no fever, but call me in the morning." When morning came, a cheery voice called out to me, "Mother, I'm all right." Two days later the boy went to school as usual, perfectly well.

I am most grateful for having had the experience of class instruction. Each day discloses to me a new depth of gratitude to Mrs. Eddy that her wisdom has given us The Mother Church and its branch churches, with the privilege of membership, also the Church Manual and the Christian Science periodicals.

(Mrs.) Edna Dickinson Arnold, Zanesville, Ohio.

I can testify as to the truthfulness of the statements of my wife regarding her healing, as being very wonderful and permanent. My own experience with Christian Science proves it to be a protection, and it has to a great extent helped to overcome my fear of sickness; it is also a great help in my business. I have been healed of a very severe and distressing case of indigestion and stomach trouble, where other methods had failed. I am very grateful for my knowledge of this truth.—C. S. Arnold.

It is with the deepest sense of gratitude to God for all the blessings I have received through Christian Science, that I offer my testimony at this time, earnestly hoping it may be helpful to some one, as the testimonies of others have been to me. At the time of my coming into Christian Science, I had reached the end of all material aid; I had undergone five operations. In four years' time a complete nervous collapse manifested itself. I was urged to consult a specialist, who informed me another operation was necessary, as I was suffering from an abdominal difficulty, as well as from a growth in the stomach. After a consultation of specialists and X-ray physicians, it seemed there was nothing left for me to do but to die, as I could not submit to another operation. It was in this dreadful state of despondency that the thought came to me, "Why not try Christian Science?" I asked a practitioner if she thought Christian Science could help my case. She smiled and said, "There is nothing impossible in Truth," and I have indeed learned to know that very clearly myself. After a very few treatments I became a well, strong woman with an unlimited capacity for many things. My healing to me seems indeed wonderful, but it is as nothing compared with the great uplift of mind, the desire for all that is good. The only way I can prove my thankfulness to God and my gratitude to our revered Leader is to practice each day more and more efficiently the glorious truths we are taught in Christian Science. I have had the privilege of class instruction, and although I have only been in Science two years I am demonstrating more and more each day the power of this great truth. I am also grateful for membership in The Mother Church and for our Christian Science literature, which helps us so much in solving our daily problems.

(Mrs.) Lulu Edsall Serven, Pearl River, N. Y.

Reading a testimony of healing of a condition so similar to my own was such a help to me that I want to pass mine on in the hope of helping another. In six years I had had five operations on my nose for an abnormal growth. Later another started and grew rapidly, so that I breathed through the nose with difficulty, and had a noticeable huskiness of speech. I called on a Christian Science practitioner for treatment and was helped temporarily, but the condition returned in a more severe form. When it was at its worst, and I was also having an attack of grippe, I was entirely healed in Christian Science, the growth passing from the nose without a particle of sensation. A gathering in the ear was healed at the same time. I feel that I have everything to be thankful to God for, and am grateful to Mrs. Eddy for the understanding of Truth she so lovingly gave the world.

(Mrs.) Aimee Spooner, Alhambra, Calif.

For nearly eleven years before Christian Science found me I had been a sufferer with stomach trouble. During this period I was constantly under the care of physicians, among them some of the best in this and another city. My condition grew steadily worse, and each attack of the trouble grew more violent and left me in a more weakened condition. I had been suffering with the last attack for about five weeks when I despaired of receiving any aid from the doctors and determined to try Christian Science. My wife assisted me to the door of a practitioner and left me to interview the gentleman alone. After some conversation I realized that whatever there was in the teaching of Christian Science, it was more than mere physical healing. In short I had a glimpse of the truth that makes man free.

At the close of that interview and treatment I made my way to a Christian Science reading room and spent several hours reading from the chapter on Prayer in "Science and Health with Key to the Scriptures" by Mrs. Eddy. When I left I had in my possession a copy of this book, which I had purchased. I returned home walking the entire distance. That evening I ate what for me was a hearty meal, and after again reading from Science and Health for several hours, retired and enjoyed the first real sleep I had had for some weeks. I awoke the following morning early, feeling good and strong, and went about my work as though I were a well man. My wife was convinced that I was on the way to recovery and prepared a good meal, of which I partook heartily. Toward evening I began to feel ill. I made my way home and again read from Science and Health. The

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practitioner who had treated me the preceding day called that night and spent an hour with me; he called again the following morning and found me up and dressed. I visited him the following morning, after which I had no more treatments for that condition. By constant reading and study for some months and the application of Truth as the understanding came to me, the trouble was finally overcome, and I can record a perfect healing.

Since that time my wife and I have been blessed with many healings, physical and otherwise, and this testimony is given in loving gratitude to God, to our Leader, Mrs. Eddy, and to the practitioners who so lovingly ministered to me.—WILLIAM A. RUNYEON, Philadelphia, Pa.

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That Christian Science restores and maintains health has been amply proved in my experience. Never having been robust from childhood, in later years a nervous breakdown left a sense of weakness and physical disability which nothing seemed able to remove. Christian Science was lovingly offered and after objections and opposition had been met with kindliest explanations, I began to see that there was more in the textbook than at first appeared. My sole thought at first in taking up the study of this wonderful Science was to obtain physical benefit. So long as this was my aim I did not achieve much, but when I began to see that here at last was the true explanation of the questions and puzzles of life, and when I realized that I had caught a glimpse of the truth which Jesus declared should make us free, I also realized that I wanted this even more than physical healing. Needless to say it was not long before health and strength came in even greater measure than I had ever known before. This is fully six years ago and ever since Christian Science has been more to me than I can possibly explain. I have experienced quick release from a so-called incurable disease of the gums; that is, pyorrhea, the dentist remarking that it was wonderful the way in which the trouble had disappeared.

For the joy, peace, and freedom which Christian Science teaches to be the rightful heritage of every one of God's ideas, I am sincerely grateful. For having found a practical religion which, when demonstrated, removes discord of every kind, for the great comfort and help Christian Science is and has been, both to myself and to dear ones, I gratefully offer this testimony.

(Miss) GRACE E. DAVIS, Birkenhead, England.

I am glad to be able to confirm the above statement by my daughter and to say Christian Science has brought much joy into my life and harmony into our home. Through its study many ailments have disappeared that had troubled me for thirty years. "Science and Health with Key to the Scriptures" is most helpful, also Mrs. Eddy's other writings, and the Christian Science literature.—(Mrs.) E. DAVIS.

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I am happy to testify to the blessings which have come to me through the understanding of Truth, as taught in Christian Science. My children and I have had many healings and many proofs of the power and protection of ever present divine Love. They have been healed of croup, colds, influenza, bowel and kidney trouble, and stammering. They have also been helped in their studies and in their music by the understanding that there is only one Mind, which is the one intelligence, and this Mind is reflected by every one of God's ideas. But the blessing for which I feel most grateful is the destruction of fear when any illness comes to one of my children. At one time I thought one of them was not growing and developing as a normal child should, but through the understanding of Christian Science the false condition was overcome.

I am more grateful for this beautiful teaching than words can express. I am deeply grateful to Mrs. Eddy whose life of self-sacrifice brought the light of Truth once more to man. I am also grateful for the literature of The Christian Science Publishing Society, which always meets my needs, and to the practitioners who have so lovingly helped me.

(Mrs.) MARY C. ADDISON, Norfolk, Va.

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It is with deep and heartfelt gratitude that I send this testimony to the *Sentinel*, so that all may know what Truth has done for me and is doing. It is very beautiful to be able to tell one's own experiences, and not merely repeat what some one else has said. For some years now I have been a student of Christian Science, and during those years the overcoming of sin and sickness has been beautiful. Although I, like most students, am deeply grateful for the healing of sickness, I am far more grateful for the healing of sin; we can only gain the physical healing through overcoming the thoughts which produce sickness.

I have had many proofs of the healing power of Truth, one of which I should like to mention. I seemed to be suffering from a belief of nervous exhaustion, being too tired to take any interest in anything; in fact I seemed very listless. I went to stay with a very loving practitioner, who saw the trouble and gave me the sweetest and most loving help. In a week I was perfectly healed; my strength returned and I felt well and happy. My heart goes out in deep gratitude to our Father-Mother God, and to our revered Leader for this practical truth; and my gratitude is great for our dear, loving practitioners. I can see more clearly every day that if I wish to progress, it must be in the way Love points out, and not in my own way. My earnest desire is to grow in the understanding of Truth and to be able to comfort and help others as I have been helped.

(Miss) AMY SCHLENCKER, Claremont, West Australia.

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During the so-called epidemic a member of my family, who was not a Scientist, seemed to manifest influenza. I believed that I did not have any fear of the disease for myself, but somehow it suggested itself to me on account of the condition of my relative. Within less than a day I had a severe attack of this sickness and seemed much worse than my relative. With two treatments I was healed. I am grateful for this experience, because it served to set forth the truth of this statement, beginning on page 391 of Science and Health: "Fear is the fountain of sickness, and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease." I have also been healed of chronic bowel trouble and nasal catarrh through reading the textbook.

Permit me to take this opportunity of expressing my gratitude for the splendid healing my mother has experienced. She had a severe attack of paralysis and for several months was unable to walk. This was healed under very trying circumstances. At this time we experienced a great financial loss and also suffered from limitation and want; but I am indeed grateful to state that where there was once a scanty supply, to-day there is a bountiful supply.

For a number of years before becoming interested in Christian Science I was a devout student of the Bible and a member of a denominational church. I attended three classes for instruction in Bible history and thought I knew God. When trials and tribulations came I could not prove

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that "God is . . . a very present help in trouble." After battling with what I know now were false beliefs I came to the conclusion that there was not any God. For one week I held this thought, and while it may seem to be a brief period, it was the most awful week that I have ever lived through. Now I know that I had only lost my false concept of God. Through the love reflected by the practitioner who helped my mother, I was lifted out of this "chaos and old night" to begin to realize that "God is Love." I am grateful for these experiences; Christian Science has done much for me, and words are indeed inadequate to tell how grateful I am for its teachings. It is, as Mrs. Eddy writes in Science and Health (p. 127), "the Comforter which leadeth into all truth." I trust that I may be ever mindful of the debt of gratitude I owe to Christian Science and to our dear Leader.

(Miss) Mary Ruete, West Hoboken, N. J.

✧

One Saturday evening I fell down some steps, and owing to severe pain in the left ankle, it was very difficult for me to arise. A gentleman who came to my assistance expressed the gravest fears, which I did not allow myself to believe, but denied them as taught in Christian Science, trying to realize that "accidents are unknown to God, or immortal Mind" (Science and Health, p. 424). With great difficulty I walked to the next car stop, and the trip home proved to be very painful. Although I continued to declare the truth, the pain became worse. At twelve o'clock I endeavored to walk, but the foot seemed paralyzed, and at two o'clock I was carried to bed. I had expected to hear the Lesson-Sermon on the subject "God" read in our church the following morning. I thought over the sermon and enjoyed hours of silent communion with God. It was this realization which healed me. At seven o'clock, without having slept or removed my shoes, I arose and was able to walk. Although considerable effort was required, I attended the service and there experienced my complete healing.

I am inexpressibly thankful to God for this new proof of divine Love's power, which has been manifested to me many times during the last fourteen years through Christian Science. I thank our beloved Leader, Mrs. Eddy, daily for her great gift.—(Mrs.) Clara Vontin, Hamburg, Germany.

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When Christian Science was first introduced into our home, I was a very sick, weak child, depending entirely on materia medica for my aid. I was never allowed to be away any distance from mother, as they said I was too nervous. I was suffering from blood-poisoning in my foot when given the scientific statement of being (Science and Health, p. 468) to understand, and in three days was able to get around, to put my shoe on, and walk comfortably.

This healing raised new hope in me, I wanted what other Scientists had, but was told I must be studious to gain this. I started to Sunday school and before long my eyes, that had been crossed since I was two years old, so badly that it was impossible to see the eyeball of my left eye at all at times, were healed. This healing of my eyes was accomplished over four years ago, and I have had absolutely no trouble with them since.

Words are inadequate to express my gratitude to Mrs. Eddy for revealing to us this new-old, practical religion of love. "The vital part, the heart and soul of Christian Science, is Love" (Science and Health, p. 113). It has met every need for the last five years. I have been healed of mumps, hemorrhages, sunstroke, fainting spells, misplaced hip, broken fingers, and Spanish influenza, and all this is indeed proof of the statement: "Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God" (Science and Health, p. 43). I am thankful for all these blessings, also for the practitioner who was the channel for my healings; but most of all I am grateful for the spiritual regeneration, which our dear Leader, Mrs. Eddy, made possible for us by her life of devotion to God.

(Miss) Mabel Tress, Toronto, Ontario, Canada.

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With sincere gratitude I offer this testimony of what Christian Science has done for me. My first proof of healing was the cure of pain in the stomach. To make my demonstration, I endeavored to become conscious of the truth of spiritual existence, and Paul's admonition came to me, to be "willing rather to be absent from the body, and to be present with the Lord." The pain vanished suddenly, and I can truthfully say it was impossible to feel any pain. Toothache, sore eye, and other ailments have also been destroyed through Christian Science.

I thank God for having given us Mrs. Eddy, who has shown us the way of and to Life. I am very grateful for membership in The Mother Church and a branch church, very grateful for class instruction and the help and uplift it affords me still, and for our literature.

Siegmund J. D. Thamling, Phillipsburg, Kan.

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This testimony is given in loving gratitude for what Christian Science has done for me; it is now eight years since I became interested in the study of it. I cannot express in words the gratitude I feel toward Mrs. Eddy, who discovered the law of spiritual healing which Christ Jesus had taught and demonstrated, and which she named Christian Science.

Like many others who know little or nothing about Christian Science, I condemned it publicly and privately, not knowing in the least what I was talking about. I began the study after being told by several different doctors that there was no known cure for me. I had suffered over twenty years from a skin disease, and from a human standpoint my case was hopeless; but I was healed entirely after a few treatments by a Christian Science practitioner. Gratitude for such healing can only be expressed by devotion to God.

There were also many unhappy conditions in the home, but one by one they are yielding to the power of Truth. I am deeply grateful for all the blessings received through my study. I have been healed of sick headaches from which I had suffered all my life, often being confined to my bed for a week at a time, and never being free for more than a few weeks until I began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, eight years ago. This was my first demonstration, and no one can understand how grateful I am for a religion which teaches and demonstrates that God is the only power, a God who is ever present Love. My daughter was also healed of blindness six years ago after three doctors had said there was no cure for her, and she has had perfect sight ever since. My son, now nine years old, was always sick until I began the study of Christian Science, but with the loving help of a practitioner we have been able to overcome everything that has tried to manifest itself the last seven years, and he is perfectly healthy in every way and does not know what it is to take medicine.

I am very grateful for the Christian Science literature, which is always bringing just what may be needed each day.

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I rejoice each day in comprehending more of the life-giving truth brought to the world through Christian Science and am trying to live according to the rules of life set forth by our Leader, Mrs. Eddy. I have been healed of an injury to the spine for which there was no material help; also, through the study of our textbook, of extreme nervousness and ill nature. I wore glasses, and an eye specialist had said I would always have to wear them, but I laid them aside seven years ago and have never felt the need of them since. I am very grateful to all who have helped me to see the Christ, Truth, and especially to Mrs. Eddy who was courageous enough to give her discovery to the world in such plain language that even if one has very little education he can work out his salvation by the study of her writings.

I pray that wisdom may be given me to serve others as lovingly, patiently, and humbly as I have been served and that I may show my gratitude in actions as well as words. I am far more grateful for the understanding of the Bible and for the spiritual uplift than for all other benefits I have received since I began the study of the Bible and Science and Health.—(Mrs.) MARY C. BRONSON, Colville, Wash.

✧

Thirteen years ago our attention was directed to Christian Science by a friend. As my mother was a diligent Bible student, she said that she must first investigate this teaching to ascertain whether it agreed with the teachings of the Bible, so we attended the services and meetings and purchased copies of *Der Herold der Christian Science,* in this way gaining a deeper spiritual understanding. Then we requested the help of a practitioner. My mother was suffering from a nervous heart trouble and numerous sores on the hand, which would not heal, in spite of the salves she applied. For eleven years I had suffered from a skin disease which hindered my walking and caused me great distress. I was also sick in other ways and suffered much from headache. My mother and I went to a practitioner at the same time, each of us having three treatments, through which we were completely healed. For a long time after that we were able to overcome all difficulties through our own study of Christian Science and the application of what we had learned.

Only recently, after thirteen years, it again became necessary for me to request the help of a practitioner, as I was unable to overcome an erroneous condition for myself, namely an abnormal loss of hair. I was again quickly healed, and realize that this lesson was necessary, for I had never thought of expressing my thanks to God publicly for the privilege of knowing Christian Science, which was a rod and a staff to my mother and myself during the trying years of the recent war. We are inexpressibly thankful for the love of our dear Leader, Mrs. Eddy, who gave us a correct understanding of the Bible and of Jesus' teachings.—(Miss) MAGDALENE POSECK, Berlin-Niederschönweide, Germany.

✧

My heart is full of gratitude for the wonderful truth that is revealed to us through the study of Christian Science. So manifold have been the blessings received it would be too much to relate them all, but one healing which meant a great deal to me was the overcoming of chronic backache. I could scarcely do anything for weeks and then was healed in one treatment. That occurred nearly a year ago and there has been no return of the pain whatever. Neuralgia, pleurisy, influenza, and severe colds have all been overcome through Christian Science. Our two children are wonderfully well and strong and it is to this glorious truth we owe it all. To know they do not have to have all the so-called children's diseases is a great comfort. They have been exposed to whooping cough, measles, and chicken pox, at different times and Christian Science has always been our ever present help. The declaration in the ninety-first psalm, "Because thou hast made the Lord . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling," is always a source of strength.

I am grateful not only for the healing received but for the mental uplift which comes through the reading of the Christian Science periodicals, which brings the peace "which passeth all understanding." My daily prayer is that I may so live and love this new-old truth, that I may help others to see the light.—(Mrs.) EDITH L. HILL, Bakersfield, Calif.

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To express my deep gratitude for what Christian Science has done for me, I wish to add my testimony to the many that I have read.

About fourteen months ago I was pronounced a consumptive by two of the best doctors in Seattle and by a specialist in Denver, and was told after an examination by X ray and other means, that I was in a bad condition. The discouragement was so great that I knew there was no help for me from material means, and as I had been in the employ of a Christian Scientist a year before this and had heard him mention it several times, I immediately turned to Christian Science for help. After what I thought was a long time I was healed instantly one day, and for the past seven months I have been doing the hardest kind of work and getting better in every way. I am learning more every day that God is the only power.

No one can realize the wonderful difference in my life since my healing. Where everything was despondency, now it is joy. One thing that I see now was a blessing, though I did not know it at the time, was the action of the Christian Scientist in whose employ I was. Noticing my physical condition he sometimes would suggest Christian Science to me. At that time it seemingly had no effect on me, but I see now that it surely was a blessing to me that I was employed by him. I send this testimony, hoping it will be the means of helping some one who seems to be struggling to find the truth. To say that I am grateful for this truth is putting it mildly indeed. I am grateful for the physical healing, but more so for the knowledge that there is a God who heals all our diseases.—S. I. OGDEN, Lincoln, Neb.

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I am indeed grateful for Christian Science and cannot express in words my thankfulness for what it has done to help me and my family. After my healing I thought of the woman whom we read about in the Bible who had spent all her living for physicians, yet no healing came. Then she touched Christ's garment and was healed of her infirmities. My healing came in the same way. After all material help had failed I was healed instantly in Christian Science. I would like to mention some of the healings we have had in our family: for instance an abnormal growth, tubercular trouble, scarlet fever, and nervous headaches have all been overcome. Christian Science has made me a better wife, mother, and neighbor. I am indeed grateful for the loving help received from relatives and from practitioners and want so to live daily that I may be worthy to be called a true and loyal Christian Scientist. I am a member of The Mother Church and also of a local church and have taken class instruction. I have been reading Christian Science since 1914 and it has met my every need.

(Mrs.) MARY FRANCIS MOSELEY, Italy, Texas.

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Signs of the Times

[R. F. Horton, M.A., D.D., in *The Christian World*, London]

To say, as the economist did, that the interests of employer and employed are necessarily antagonistic and the conflict continuous, is totally to misrepresent human life and the world as God made it. If they are antagonistic they have to be reconciled. Employer and employed ought to be mutually serviceable; they ought to serve each other equally. The employer should be as beneficial to the employed as the employed is to the employer. There is no reason in the nature of things why they should not, in that beautiful Scriptural phrase, "by love serve one another." But if ever we are to overcome this dogma of the dismal science, if ever we are to get the right relation between the management and the labor in industry, there must come into it all another spirit. It cannot be settled by a conflict or a calculation of interests. It must be settled by something more human, more divine. It will only be done if we get back into life the great element of religion, the great power of God. Now, the reconciliation between labor and Christianity is, as I hinted, the one thing that is needed. Christ's solution of the industrial problem is the only solution which will not prove worse than the present troubles. . . .

Now I suppose it is almost superfluous for me to say to you that I personally am quite sure that Christ lives, that he lives and works to-day on just the same principles as he showed in his life; that his words spoken then apply now, that the spirit he manifested in his human life is the spirit that is ever at the disposal of men who will receive it and live by it. I need not say that my firm belief is that Christ lives, that Christ is accessible, that Christ is moving among us in such a way that if we were willing we could have his guidance and his power, and could find the settlement of our difficulties from his unfailing interest and his almighty gift of grace and love to the men whom he died to save. Now I would put that in a more definite and concrete form. If all employers of labor would honestly seek to know from Christ how he would have them treat the employed, if they would make it their business to learn from Christ the treatment of the employed, the whole way would begin to open out before them.

Now, if you notice carefully to-day you will see that the Christian church is altering its tone. Upon the question that occupies us to-night a radical change is taking place. In the Archbishops' report on Christianity and industrial problems you can read already the forecast of that reformation. It says: "The spirit and teaching of the Lord Jesus Christ must be applied to labor questions. Christianity teaches that all men are brothers and should labor for the community, that every soul is of infinite and equal value, that what is wrong for an individual cannot be right for any company or connected body, that no one should suffer want while others have more than they need."

[J. Fort Newton, D.D., D.Litt., in *Christian World*, London]

The real life of a man, the center of his power and the secret of his service, is inward and unseen. His bitterest woe, his highest joy, his actual victory or defeat, are hidden away in his heart. There is an inward kingdom stretching away into strange distances, to discover and conquer which is the real achievement of life. Here, within our own souls, are depths unguessed, powers undreamed of, emancipations unproclaimed, revelations unknown.

What we need, more than all else, in the hurry and stress and trial of life, is to be possessed by the power and armored by the might of great truths. There is no evil that we cannot overcome, no crisis we cannot face, no victory we cannot win, if the mind and heart are thus ruled by just, sane, lofty, spiritual ideas. Once we take the truth as it is in Jesus to heart, feeling, desire, and life itself will rise up and follow it.

[*Berkeley* (Calif.) *Times*]

This is the opening of a great humanistic age when men are feverishly, if not consciously, searching the heart for an answer to the old, old question, "Who is my neighbour?"

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Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

AT this time I wish to express my gratitude for THE CHRISTIAN SCIENCE MONITOR. Last year while teaching in a Jewish technical school in ————, I became acquainted with this paper, as we had a daily copy in the teachers' room. A substitute teacher, a Westerner, and one who has traveled much throughout the country, remarked that she had found the MONITOR wherever she was; that in hotel, train, or boat, she always expected to find a current copy of this paper. She was, however, a little surprised to find it in the school. I would add that at some time or other, I have heard from every member of that faculty, from Orthodox, Jew, Catholic, and from those representing every political belief, the expression of the truth and the interest to be found therein. This year I am commuting to the city where I am teaching, and I look forward with pleasure to the reading of this paper on the train. Foreign people and students have remarked so many times that they would like to find a paper that would give them the true situation in Europe, and it is always a pleasure to me to be able to talk in an intelligent manner of the country in which they are interested, through the knowledge I have gained from reading the MONITOR. I believe that no daily paper could more completely and truly state the questions of the day than this paper.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus







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Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII APRIL 10, 1920 NUMBER 32

Right Thinking

ALFRED F. GOODMAN

IT must be understood that constant warfare with the flesh is necessary to progress in Christian Science. Without continual effort to prevent wrong thinking we cannot attain that peace "which passeth all understanding," and this never ceasing endeavor to think rightly partakes somewhat of the nature of warfare and so might indeed be termed mental warfare. Is not the knowing of the truth and the unknowing of error more or less of a fight when error has a seeming host of false witnesses arrayed against the supremacy of God, good? True, it is the real against the unreal, light against darkness, and there can never be the least doubt as to the ultimate outcome. The battle is mental and is the struggle to admit light, to acknowledge the real. Sooner or later each one must decide for himself upon the basis of Principle just what is real and what is unreal, and this deciding or testing constitutes the battle between Spirit and the flesh. Mortals cling tenaciously to wrong thinking. The whole structure of the false claim of existence is based upon untrue or false thinking regarding God and man. For this reason every thought must be weighed and tested before it is admitted as a reality, in order that wrong thoughts with their accompanying beliefs of sin, sickness, poverty, and death may not find lodgment.

We must become dissatisfied with matter. We must understand that matter from beginning to end is not real, lasting, or truly desirable. It can give us nothing of real value, nothing which is real pleasure. Until these facts are clearly understood mankind will not care to look beyond matter for something better. Once convinced that matter is undesirable, however, we are willing to turn from its fleeting joys and false claims, to the truth of being, and there find freedom. At every turn in thus changing from one basis to another, we come in contact with suggestions of material sense which whisper that we are not doing the best thing, that matter is more substantial than Spirit, its joys more real and lasting, its rewards more generous, its results more certain. It is the warding off of these suggestions which constitutes the warfare in which every active Christian Scientist is engaged to-day.

We must be nothing less than pitiless with every erroneous thought and immediately reject it. To dwell upon it as a reality for a moment is to give it entrance, and thus to cause more trouble in finally ejecting it, for ejected it must inevitably be. The only way is never to admit recognized errors, but to follow the Master, who "suffered them not to speak." Our revered Leader has placed great emphasis upon this point, as is revealed in the many references thereto in her writings. On page 288 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love." Again on page 234 of the textbook she has written: "If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out. We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease." Farther down on the same page we read: "Sin and disease must be thought before they can be manifested. You must control evil thoughts in the first instance, or they will control you in the second. Jesus declared that to look with desire on forbidden objects was to break a moral precept."

Our thinking, then, is the controlling factor of our lives. If it were generally realized that wrong thoughts are every whit as harmful and destructive to health and success as wrong-doing, since both pull us down from the exalting influence of the divine Mind or spiritual consciousness, mankind would make a great stride forward. Remember that it is always the quality of your thoughts which determines the nature of your experience. Consider the baser types of mortal mind,—those who are called the inebriates, the idlers, the victims of false appetites, the criminals. In what channels does their thinking run? Any fair-minded person will readily admit that their condition is the result of their thinking. This is proved by the fact that when their mental condition is uplifted, we have what is known as a reformed man. Reformation is always an uplifting process.

Christian Scientists have enlisted in the great army of right thinkers. They are daily and hourly striving to reform their thoughts and lives by lifting them up to the standard set by Christ Jesus, the Way-shower. This is resulting in a body of clean-living, clean-thinking, healthy, happy men and women. The Bible is to them the most precious treasure on earth through the interpretation given them by Mrs. Eddy in "Science and Health with Key to the Scriptures" and her other writings. Every incident in the Bible has much more than a historical interest for them; it contains a practical truth which Christian Science explains and makes available. The prophets and apostles become known as the blazers of trails which stretch before, leading always to greater heights.

Is it any wonder that Christian Scientists are thankful to Christ Jesus, the Way-shower, and to Mary Baker Eddy, who has again revealed the practical availability of his teachings, for having labored and suffered in order that we might have a certain, absolute knowledge of God which brings us into at-one-ment with the ever active, powerful, and certain laws of divine Principle? Through right thinking, as made plain by the study of Christian Science, we become conscious now and here of God's ability and willingness to heal and save; and through right application of the truths absorbed by correct study, we can apply the rule furnished by the Master and rise above all human discord. "The kingdom of God is within you," said Jesus. Let us see that wrong thinking is barred from our mental processes, and that nothing but this kingdom of God rules us. Scientifically correct thoughts are priceless.

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Discovery

CATHARINE VERRALL

THE writer once found an old atlas the purpose of which was to show the gradual discovery of what we now call the world. On the first page was a small plot of ground called the Garden of Eden; this was surrounded by water. The next page showed a larger tract of land, and so on, until two pages were needed to show the whole of the world's discoveries. To a Christian Scientist, with the first glimpse of the world of Spirit comes some of the joy of a discoverer, where it is seen that though God's creation is finished, this creation is to be discovered only by taking the footsteps pointed out by Mrs. Eddy, whose tireless work revealed to her so much of the land which to others may seem very far off. Each demonstration of the fact of God as ever present and man in His image and likeness is an everlasting possession. Things that the world calls important fade away into nothingness when we rise high enough above the mist of materialism to see something of the allness of God, good, and the nothingness of evil. It is only when we allow thought to dwell on hardships and difficulties that the way seems toilsome. The true explorer is glad if his toil brings something to light that was unknown before. His enthusiasm is undaunted and his hope never flags. And so it is with the true Christian Scientist.

To the distributor of the Christian Science literature, each fresh place he finds where his gift is gladly accepted is a discovery. Each patient who is healed discovers something that was always there before, only awaiting the recognition of the practitioner and the receptivity of the patient. Each testimony of gratitude and praise reveals fresh glimpses of the light which was always shining out into the darkness and has at last been seen and acknowledged. Through the wisdom of our Leader churches are required to elect or reelect as their own officers not only those who have proved themselves fitted for their office, but they must also enlarge their borders and exercise a wider vision, a larger discernment of the fitness of their membership for office. Church building, which becomes necessary as the attendance grows, requires ever increasing effort and new discoveries. The lecturer is constantly discovering new regions where the gospel may be preached, as he hears the cry, "Come over . . . and help us." New fields for discovery are steadily being opened up to the Committees on Publication, and so on through all the varied activities of the Christian Science movement.

Beginners taking their first steps toward the new world of Spirit ask eagerly, "What can I do?" What did those do who sailed to the New World with Columbus? They went with him. He could not have gone without them. They could have helped him more, however, if they had acknowledged his leadership and obeyed even when they did not fully understand. Very much can be done even by a beginner. He can start at once to learn the new language of Spirit by carefully studying the Bible with Science and Health, the "Key to the Scriptures" Mrs. Eddy has given to us. He can begin at once to walk in the way pointed out, by following always that which is good. He can test his understanding by applying what he reads to his daily affairs and watch the result on his health and happiness. The beginner is tempted again and again to believe in false laws of limitation, lack of time, of money, of friends, and of other things that seem desirable. Peter says the trial of our faith is "more precious than of gold that perisheth." Each trial rightly met brings fresh inspiration and encouragement to persevere.

On page 108 of Science and Health Mrs. Eddy speaks of "'the price of learning love,'" in the sentence: "It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, 'the price of learning love,' establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer." Who that is paying the price does not find it worth while? What should Columbus care about his own fortune if he enriched the world by his discovery? He that would gain his life must lose it. Lose what? His false sense of life, all his meanness and idleness and self-love, all that is unlike God. And what does he gain who becomes poor for Christ's sake? Our Leader's life is the answer. She gained all that is worth while, because she was a true discoverer, glad to part with everything that might hinder her from sharing her discovery with all mankind.

"Sing unto the Lord"

ALFRED H. SMITH

"IT is a good thing," declared the psalmist, "to sing praises unto thy name." To "make a joyful noise" was the glad service of those who came with singing into the presence of the Most High. The people sang their joys and griefs in all the great crises of their history,—now the rolling pæan of triumph and again the sobbing murmur of inglorious defeat. Standing on the troubled shores of the protecting sea, Miriam sounded her joyous timbrel to celebrate the deliverance of her people. "Sing unto the Lord, all the earth," exhorted the psalmist, "honour and majesty are before him: strength and beauty are in his sanctuary." "Break forth into joy," cried the rapt Isaiah, "sing together . . . for the Lord hath . . . redeemed Jerusalem." "Sing and rejoice, O daughter of Zion," commanded Zechariah, "for, lo, I come, and I will dwell in the midst of thee, saith the Lord." Paul and Silas sought solace by singing hymns in the gloomy prison and won courage to their lonely hearts. On the solemn night of Gethsemane, "when they had sung an hymn," the Master went out into the Mount of Olives to meet the traitor and to be delivered up to the enemy.

It was a wise man who desired to write the hymns of a nation, for a good hymn will sing its message of courage and consolation to wistful humanity when tedious volumes of theology lie forgotten in the dusty years. A good hymn voices all the aspirations of the heart, it gives courage to the timid, brings consolation to the desolate, binds up the wounds of the broken soldier of circumstance, sets free the captive of sinful sense, and breathes the adoration of the saint.

The good hymnist springs from the royal line of prophets; like them he has insight into the "deep things of God,"—"the depth of the riches, both of the wisdom and knowledge of God." He knows whom he has believed; upon God's law has he meditated all the day; "his delight is in the law of the Lord;" when "day uttereth speech" and night "sheweth knowledge," their various language falls upon his attentive thought. The hymnist sounds all the depths and shoals of our experience, gives fitting expression to its gratitude and devotion, makes vocal its living confession of loving faith, and lifts into glorious song its radiant prayer of confident affirmation. Like the prophet, the hymnist must impart his revelation. He voices the grand harmonies of Soul, and weaves all devotion into his warp and woof of sound and sense. Then are we lifted up that the "King of glory" may come in.

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A great hymn must express competently and with convincing fervor the deep religious convictions of sincerity and true reverence. There must be unity of thought, harmony of diction, clarity of spiritual sense, and a right relation of words and music devoted to the lyrical expression of a noble theme. Doctrinal tenets and sectarian beliefs should never appear in a hymn, nor should "the daughters of musick . . . be brought low" by a trivial melody. If a man is known by the company he keeps, is it not reasonable that a people should be known by the songs they sing? Not that hymns should consciously set forth a didactic exposition of a creed, but they should glow with the warm courage of high resolve; they should be informed with the spirit that maketh alive; they should bear the hearty message of "on earth peace, good will toward men." Why should we not win the tribute offered of old, "Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them"?

The great literature of Christian Science is a vital force in this pure and loving thought. The inspired volumes of our Leader, Mary Baker Eddy, have grounded us in the faith; the lectures have instructed us in those things which are most surely believed among us; the testimonies of healing have gone forth as "signs following" them that believe; our periodicals bring "good tidings of great joy" and publish peace to all the world; and our grand hymns affirm our confident knowledge of salvation and bear our sincere prayer of communion, to One in whom is no "shadow of turning."

The Christian Scientist who neglects giving our Hymnal his loving, thoughtful attention, fails to possess in full "the things which God hath prepared for them that love him." Especially should he draw very near to those sweet and beautiful expressions of tender grace from the pen of our Leader; for truly they reveal the "deep things of God." They come fresh from the fount where patience has "her perfect work;" some are made perfect by tribulation; some are chastened by experience and show His care for those he loves; others are the flowers from the fields of untroubled thinking. In all of them, the discerning one may find the leaves for "the healing of the nations." So in this bright, new revelation of old, far-off, half-forgotten healing, we renew the covenant whereby, in the words of Jesus, "the works that I do shall he do also" and join heartily in singing "unto the Lord a new song,"—that song of which Mrs. Eddy speaks in "Science and Health with Key to the Scriptures" (p. 568) where she says: "A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there and Love sends forth her primal and everlasting strain."

Discipline

ETHEL ENDSLEY

AFTER teaching in the Christian Science Sunday school for many months with the same group of children, a teacher began to see manifested signs of inattention and restlessness, annoyance of classmates, and indifference to correction. She strove earnestly and conscientiously to meet the situation in a Christianly scientific manner. One day while studying the Lesson-Sermon from *The Christian Science Quarterly* and seeking divine guidance regarding the condition that needed adjustment in the class, it was seen that discipline must be better understood. Webster's first definition of it is, "The treatment suited to a disciple or learner." Thought naturally turned to those disciples whose teacher was Jesus the Christ. It became clear that teacher and pupil alike in the Christian Science Sunday school were striving to be disciples and learners. The whole question then resolved itself into: What was Jesus' attitude toward his disciples? The complete answer did not come immediately, but with each day's study of the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy, new light has been shed on this vital question, until some very useful lessons have been learned.

As a first aid the definition of Jesus was studied (Science and Health, p. 589), "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." That Mind which Jesus expressed is just as truly the teacher to-day as in the time of Peter and John. In the presence of such a consciousness the rebuke of error and its destruction can be assured. Who can imagine a disobedient child in the presence of such love for them as was manifested by Jesus, when he said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God"?

The results of applying the new light as it has come, week by week, have been most gratifying; much progress has been made, and the question of discipline has taken its rightful place.

Preparedness

ALICE CARY VICTOR

THERE are two words which became very familiar to all during the period of the war,—words which we, as students of Christian Science, should understand in their deepest meaning,—propaganda and preparedness. This was brought to the writer's attention clearly a few days since by the remarks of a neighbor, who said in the course of a conversation, when speaking of a so-called contagious malady, "It is already here,—not in this town yet, perhaps, but in the state, and I hope people are preparing themselves to meet it." The expressed belief was immediately denied mentally by the hearer. Later, when alone, her thought reverted to the statement and she saw how this neighbor was spreading the propaganda of disease and death, and unwittingly preparing herself and her family to be possible victims of the prevailing fear. Then came the thought: What is a Christian Scientist's understanding of these two words? Propaganda is defined as "any method for the propagation of doctrines. . . ." Then audible speech is not the only means for disseminating the beliefs of the human mind; no, nor always the most seemingly potential, for a lie voiced can be denied and rejected, but the claim of mesmerism, when not understood as powerless, is a method of propaganda that numbers its victims by the thousand. Mrs. Eddy long since told us (Science and Health, p. 102), "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle," and has not this statement of hers been proved over and over again through enemy psychology, enemy propaganda, hypnotism, mesmerism, and every silent, mental method of attack on all that stands for the liberty and well-being of mankind?

Were Christian Scientists prepared to meet these conditions? Yes; our workers went forth with their "feet shod with the preparation of the gospel of peace," secure in the knowledge of the omnipresence and omnipotence of divine Love which would "strengthen their hands in the work" literally, while lifting thought above the material, with such an understanding of Truth and Love that the sick and wounded were healed, the weak made strong, the fearful, bold, and the sorrowing comforted. Food, clothing, money, loving help of every material kind we freely gave, as did others the

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world over; but each gift of a Christian Scientist was accompanied by a prayer,—not merely a petition, but a silent declaration of the allness of God, good, of infinite Love, and of the brotherhood of man; for have we not all one Father-Mother, even God?

On page 559 of Science and Health, we are told, "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound." This, then, is our answer to propaganda,—"the 'still, small voice' of scientific thought," going out to heal and bless; the divine, spiritual method.

The material war seems to have ended, but Armageddon is not yet won. The forces of mortal mind seem to be in a riot, and peace is seemingly not yet established. Are we prepared to meet and master the discord and fear of the hour? We can prove that we are if we know our refuge is "in the secret place of the most High." Mortal beliefs may come to us with a sword, a spear, and a shield, as David was met by Goliath, but we can go forth, as did David, in the name of the Lord of hosts, armed with the sword of Spirit. As Mrs. Eddy says on page 571 of Science and Health, "Clad in the panoply of Love, human hatred cannot reach you," and we can thereby win the victories which the Lord has promised to those who put their trust in Him.

The Joy of Proving

MARY E. TRUITT

WHEN to the student of Christian Science comes an understanding of the practical import of Jesus' teaching, his joy is unbounded. After he has wandered through the unsatisfying mazes of theology and medicine, it is a wonderful thing to learn and to know really that God is Love and that as Mrs. Eddy says, "The same power which heals sin heals also sickness" (Science and Health, p. 135). When one has felt the healing touch of the Christ, Truth, whether through deliverance from sin, sickness, or sorrow, he longs to share with others, and especially those nearest and dearest, this wonderful new knowledge. It seems so simple and so clear that he never doubts but that all will accept it. Perhaps this desire takes precedence over the wiser one, which is to gain first a knowledge of the teachings of Christian Science so thorough that it cannot be shaken by the doubts and questions of others.

Questions will be asked by those who really care to know, and to them is due intelligent explanation or the loving advice to study the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, together with the Bible. Then, too, questions will come from those whose desire is not for knowledge of the teachings of Christian Science, but merely for argument or to confuse and to create doubt where there should be assurance. A wise thought of Peter's is worth remembering: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." That is, to sanctify, consecrate, and devote one's time and thought to the knowing of God and man's relationship to Him!

Soon the student of Christian Science learns that he cannot take any merely material relationship with him into this new and interesting search for the truth; then he realizes the wisdom of silently working out his own salvation and recognizes that the approval of others is not necessary to his advancement. Perhaps there will come the reflected thought that a great gulf is being formed between him and the loved ones; something may seem to tell him to advance slowly, or to wait until they are ready to travel the path he has chosen. Some may linger long in the valley of indecision, and to such Mrs. Eddy gives a kindly admonition on page 183 of Science and Health: "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty." Jesus realized that only through undivided allegiance to God could he help others, and he said, "I, if I be lifted up from the earth, will draw all men unto me." Jesus waited not for the plaudits of the multitude, but spoke and taught the truth as it was given to him by his Father. He was always loving, compassionate, and thoughtful of others, and so should every Christian Scientist be, but this does not mean conceding anything to public opinion if that opinion does not measure up to the standards of Principle. One's work must be done well in quietness and peace so that when a testing time comes, a time when error rages and the evidence of the senses is terrifying, then he can rejoice in the knowledge of the nothingness of error and the allness of God, and rest secure in the assurance that God is Love. How gratefully and confidently he turns to God in this hour of trial, needing only to know that the God who is Love is a living, healing presence. He rejoices in this opportunity to prove God's allness, knowing as we are told in Science and Health (p. 66), "Each successive stage of experience unfolds new views of divine goodness and love."

Christ Jesus said to his disciples, "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." When it is seen that Jesus' words and example were meant for us today, that his teachings can be lived and applied to every problem, for Love is the one and only power, this knowledge is truly a joy that cannot be taken away. Each one's little circle of friends and the world at large are rightly looking for practice not preaching, for proof not mere words; and when one is ready to prove his statements by his deeds, to live each day a little nearer to the teachings of Christ, then nothing can destroy his faith, for it has become understanding; nothing can take away his joy, for it is established in God, divine Love.

"Obedience to Truth"

VIOLET CUMBERLEGE

IN the textbook of Christian Science, "Science and Health with Key to the Scriptures" (p. 183) Mrs. Eddy writes, "Obedience to Truth gives man power and strength," and as we increase in the understanding of the Christ, Truth, as explained in Christian Science, we see more and more clearly that willing obedience to divine Love is the first essential toward the demonstration of harmony in our daily lives. In this connection the account of the healing from leprosy of Naaman, captain of the host of the king of Syria, as told in the fifth chapter of II Kings, seems quite typical of the experience which some of us pass through when beginning the study of Christian Science. This narrative shows how Naaman, after having traveled a great distance to be healed by the prophet Elisha, "was wroth" because he merely received a message bidding him "wash in Jordan seven times." Naaman expected Elisha to come out to him, to "strike his hand over the place, and recover the leper." In other words, Naaman expected Elisha to perform on his behalf a miracle, without making any demand upon the one who was seeking to be healed.

Now we may have continued in our old beliefs of sickness, sin, or poverty for many years, and we may have

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become firmly convinced that there is no way out of these conditions. Then we hear of Christian Science, probably have treatment from a practitioner, and expect complete healing of our ills, without any effort on our part, not understanding that we have much wrong thinking to undo and much truth to learn. Like Naaman we may not understand that "obedience to Truth" is necessary, and we perhaps resent being told to read and study the textbook, because that does not seem a sufficiently important view for the practitioner to take of our individual case. In fact, very often we are expecting something sensational to occur. We read how Naaman's servants pointed out to their master that if Elisha had told him to do some great thing he would have quickly obeyed, but that because of the very simplicity of the requirement, he was not willing to do so. Naaman finally saw this and went and dipped himself in Jordan seven times, and we read that "his flesh came again like unto the flesh of a little child, and he was clean."

The paragraph quoted from Science and Health at the beginning of this article continues, "Submission to error superinduces loss of power." The words "submission to error" seem to indicate that it is not only in yielding to suggestions of sin or sickness that we are "submitting," but even in thinking or saying unkind things of those around us, for in so doing we forget that they also are the children of God and we thereby allow human modes of thought to obscure our vision, thus losing our power for good. The writer has proved the truth of this many times. Always when the error has been recognized, met, and destroyed by "obedience to Truth," all wrong conditions have been overcome and harmony has been once more established. In each overcoming we know that we are one step nearer our realization of the kingdom of heaven, and our love and gratitude go out to our revered Leader, Mary Baker Eddy, for so clearly showing us the way.

[Written for the *Sentinel*]

Reflection

MARION LODER WAGNER

SHOULD a little sunbeam say:
I have so much to do to-day—
So much darkness to make light,
So much glooming to make bright,
So many hearts to warm and cheer—
I am not strong enough, I fear.
I must make more light, more heat,
That I the cold world's needs may meet.
I must work to shine!

Would not the great sun gently say:
You do not have to light your ray,
Dear little beam; I give the light
To make the whole world warm and bright.
To carry it is all your care;
To reflect the light you bear.
Limitless is your supply
Which I give you from on high.
You only have to shine.

So we, the beams from God's great sun—
Life and Truth and Love as one—
Do not have to make the power
To brighten up one darkened hour;
That is given us from above,—
The light of Truth, the warmth of Love;—
Limitless is our supply.
To reflect the glory from on high
We only have to shine.

Selected Articles

["Hell and Eternal Punishment"—*The Christian Science Monitor*, Boston, U.S.A., Nov. 22, 1919]

Scholasticism has many things to answer for, but the human mind being what it was when scholasticism was born, the result could scarcely have been otherwise. Materiality was, of course, the portion of this mind, that was why in its medieval days it took so kindly to Aristotleism; and that was why, in its Georgian era, it was so enamored of Mr. Locke. Plato naturally was an abomination unto it, Berkeley it could not away with; and all because every form of idealism was to it a fairy tale, since the evidence of its senses argued for and demonstrated the substantiality of matter. When, consequently, it engaged in reading the Bible, how could it doubt the deduction that a man being the image and likeness of God, the original must be of the nature of the model; that the devil being a bad man, the very worst of men, must in the nature of things be black rather than white; and that the Castle of St. Angelo and the Tower of London having their prison cells, braziers, and pincers, hell must be a colossal St. Angelo or a rabbit warren of Towers. Had not Jesus declared that the wicked should be cast into hell, "where their worm dieth not, and the fire is not quenched"?

The worst of the materialist is that he will always take everything literally except the spiritual fact. If he is a materialistic monk, he paints the most appalling pictures of a material hell; but if he is a materialistic philosopher, he smiles indulgently over the feeding of the multitude, and the walking upon the water. Yet Jesus did not speak of hell, but of *Gehenna*, and he was quoting, quite deliberately from the book of Isaiah. The prophet was, it need hardly be said, not dreaming of sheol or hades, where the material spirits of those who had died were supposed to linger on, but of the valley of Hinnom, outside of the walls of Jerusalem, where the carcasses, as he is careful to explain, of the malefactors were exposed after death: here the worms consumed them, whilst great fires were lighted for their destruction. What the prophet was engaged in saying, in his metaphysical, eastern way, was, that those who fought against Jehovah would come, in due time, to Hinnom. Jesus, picking up the prophet's words, applied them somewhat differently. Death he had explained, again and again, was merely a sleep, out of which a man would wake. What, then, would it advantage a man, if he should keep his physical body safe and sound, in this world, only to awake on another plane of existence, after death, with a mentality so besmirched that he would embark upon another and a more tormented career of misery and remorse?

This is, indeed, all there is, and it is quite enough, of future punishment, what the Greek of the New Testament describes as age-long and not eternal. Hell, then, is that present or future state which a man's own ill conduct brings down upon him. It can begin in this world as easily as in the next, since in a world of ideas, even if expressed physically, its origin is mental. "Sin," Mrs. Eddy writes on page 196 of Science and Health, "makes its own hell, and goodness its own heaven." Nor is death ever a means of escape from this hell. Death on this plane of existence is followed by death upon the next, unless the probationary stage here is taken advantage of so that, though a man may yield here to the mesmerism of "the last enemy that shall be destroyed," he shall have sufficiently improved his time to render the second death powerless over him. The writer of Revelation makes this perfectly clear when he says, "Blessed and holy

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is he that hath part in the first resurrection: on such the second death hath no power." Referring to which saying, Mrs. Eddy has written, on page 3 of "Unity of Good," "They upon whom the second death of which we read in the Apocalypse (Revelation xx:6), hath no power, are those who have obeyed God's commands, and have washed their robes white through the sufferings of the flesh and the triumphs of Spirit." The writer of Revelation could, however, see a more terrible condition of suffering than this. It was the moment when even the relief of death should be denied to a man. It is, as it were, the very last agony of hell for the man who has failed to reform, and it is recorded in the words, "and shall desire to die, and death shall flee from them."

There can be, then, surely no doubt at all as to what Jesus meant by hell and by what is termed eternal punishment. He meant that the denial of Principle, itself constituted inharmony and was bound to produce inharmony in the ratio of its violence and virulence. It is thus the departure from Principle, the denial of God, that entails punishment, though, of course, it is the existence of Principle, as a thing to be departed from, which is the actual cause. Now the further a man diverges from Principle, the longer is his road back, and thus the more completely he throws himself into the arms of matter, the greater are the obstacles which have to be surmounted in the course of that return. The insidiousness of this steady and yet almost imperceptible surrender to matter, Jesus made quite clear, in the course of the Sermon on the Mount. The word "raca" had obviously become a term of reproach, in the form of an expletive, for the use of which the Sanhedrin had prescribed a penalty. Therefore, Jesus pointed out, the man who gave way to the use of it was in danger of the Council. But this man, who might fear the material penalty imposed by the Sanhedrin for indulgence in an expletive, might never give a thought to the loss of spirituality entailed by calling his brother a fool, and so indulging himself in the materiality of anger and hatred; and yet this indulgence was leading him away from Principle, and causing him to deny God by representing his brother, not as the image and likeness of Principle, but of evil. To believe, however, in anything but God is to break the First Commandment, and to take the first step into hell.

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[A. O. Freel in *Medford* (Ore.) *Mail-Tribune*]

In a recent issue is the announcement of a sermon lecture to be delivered on the topic, "Mental Telepathy, Psychic Phenomena, Power of the Subjective Mind over the Body." The announcement goes on to state that the topic is one that deals with "modern cults," such as "hypnotism, faith healing, spiritualism, autosuggestion, Christian Science healing, and mind reading." It further states that "the speaker has made a special study of all these subjects."

In making this announcement there is evidently a mistake. To even the casual student of Christian Science, it is clear that Christian Science holds nothing in common with any of the subjects mentioned in the sermon topic. Christian Science is not in any way to be thought of as resembling hypnotism, faith healing, spiritualism, autosuggestion, or mind reading.

The control of mind over body is no new theory; but the trouble has been, and is now, that mankind has been perfectly satisfied to be controlled by the carnal mind, which Paul designates as "enmity against God." And this carnal mind has only the gratification of its own selfish desires in consciousness. As a result its fruits are externalized on the body in sin, sickness, and death. Christian Science does not teach the control of the body by such a miscalled mind, but does teach control by that divine Mind which, the apostle said, "was also in Christ Jesus." When this control is brought about, the body responds to its healing power, and the individual is healed morally and physically.

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[Aaron E. Brandt in *The Butler* (Pa.) *Citizen*]

The success of Christian Science throughout the world in healing the sick and reforming the sinful through a correct knowledge of Bible teaching has grown to such proportions as to become one of the marvels of the world. In half a century its organized churches and societies have reached a total of eighteen hundred and its membership includes many of the most intelligent people in the world. It is not surprising at all that such a substantial growth should result in occasional but needless alarm among ministers of other churches who have not studied the subject sufficiently to understand its absolutely scientific and Christian nature, or who have studied and foreseen the doom of religious dogmas, but without comprehending the fact that better things are coming. Hence there are occasional outbreaks such as appeared recently in *The Citizen* against what Christian Science is supposed to be, but which upon examination turns out to be only a belaboring of the critic's own erroneous concepts about a subject of which he has either a very superficial and incorrect knowledge, or which he deliberately misrepresents. In fact his presentation is so far from being a correct one regarding Christian Science that, if true, no intelligent person would accept this religion.

No one has ever successfully refuted the truth of Mrs. Eddy's teaching, and every attempt to do so has only resulted in misrepresenting the subject or in repudiating the teaching of Christ Jesus. That his teaching and Christian Science are in absolute accord, there is no doubt among those who have reached a demonstrable understanding of the subject, including clergymen. This particular critic attempts to justify his attack on the ground that if Christian Science "just confined its claims and activities to a mind-cure, which in reality," he alleges, "it is, and made no pretensions of being God-inspired and God-revealed, then the Christian pulpit would have nothing to do with it or say about it." This reverend critic may be one of those who believe that unintelligent matter and drugs were provided of God to heal the sick, while mind or intelligence was not. Nevertheless, the critic was never more mistaken in his life than when he assumed that the teachings and practice of Christian Science are based on the human mind. The Pharisees made the same mistake when accusing Jesus of casting out devils through Beelzebub. On the contrary, Christian Science accepts absolutely the Mind which Paul said was in Christ Jesus, and by manifesting that Mind, destroys the human or carnal mind, which is responsible for all evil. This results in making better Christians and better citizens, better in health and morals, with a profound gratitude and love for Bible truths, especially the teaching of Christ Jesus, and for a little understanding of his spiritual method of healing.

Whatever the theory of matter among naturalists may be to-day, the general opinion is that matter is an abstraction or manifestation of force or energy, the phenomenon of some unknown cause; that their knowledge of matter is knowledge of its properties. Of its substance, if it have any, they know nothing. The greatest thinkers of the world declare, however, that the properties of matter are mental and their cause mental. Professor Fiske, formerly a lecturer on philosophy in Harvard University, is authority for the follow-

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ing: "All the qualities of matter are what the mind makes them, and have no existence as such apart from the mind." He also says, "Apart from consciousness, there are no such things as color, form, position, or hardness, and there is no such thing as matter." An extract from a textbook on physics, by Henderson and Woodhull of Columbia University, has the following: "Matter makes itself known to us by the testimony of the senses. . . . We see, hear, smell, taste, touch, in our consciousness only. We cannot assert, therefore, that matter exists apart from this consciousness."

In view of such high authority, and of many others that might be mentioned, to the effect that matter is mental in origin and nature, the critic does nothing but throw discredit upon his own sincerity or his own intelligence, when he attempts to ridicule Mrs. Eddy's statement (Miscellaneous Writings, p. 27), that a stone "is a small manifestation of Mind, a type of spiritual substance." If her further statement, "Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof," conveys no intelligence to him, it is quite safe to conclude that he does not at all understand the Scriptural passage, "He uttered his voice, the earth melted," nor comprehend the vision of John, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Material belief is a positive hindrance to spiritual understanding.

The spiritual law discovered by Mrs. Eddy led her far beyond the conclusions of the natural scientists, and revealed to her that the ever changing phenomena of matter or energy cannot be the product of a cause that is without variableness or "shadow of turning." She learned that matter is a human concept, and not a creation of God; that God's creation consists of spiritual ideas, which forever reflect the intelligence of their creator; that these ideas constitute spiritual consciousness, man made in the image and likeness of God; and that there is no real intelligence nor existence separate and apart from such ideas and such a spiritual consciousness, that Mind "which was also in Christ Jesus."

"Matter has no life," wrote Mrs. Eddy, "hence it has no real existence. Mind is immortal" (Science and Health, p. 584). Christian Science agrees with the physical scientists' views that matter is an expression of thought, but there the agreement ceases, for the former holds that matter is an expression of wrong thought. No wonder that the longer scientists and physicists delve in matter, the less stability they find about it; for it has no stable quality. Therefore again wrote Mrs. Eddy, in her clear-cut fashion, on page 462 of Science and Health: "Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. . . . The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease."

The fact is that the whole material universe, with all its sin, sickness, and death, is the manifestation of wrong thinking, which has deceived the people for ages. The world will some day acknowledge the never ending debt of gratitude which it owes to Mrs. Eddy for the discovery of this fact. Without such knowledge the commands of Christ Jesus to his followers to heal the sick, will never be obeyed. In view of the critic's contention for the reality of matter, it is not surprising that he should also contend for the reality of sin, sickness, and death, unaware that thereby he becomes a partner in the destructive work which such beliefs accomplish. Jesus said, "I am come that they might have life, and that they might have it more abundantly," and also, "Whosoever . . . believeth in me shall never die. . . ." What, it may be asked, would death be to such believers? What was death to Enoch, whom God took, or Elijah, who was translated? There is no hope whatever of any one being translated by the material doctrine of our critic.

Another great folly committed by the critic is his attack on Christian Science regarding the atonement. "The Christian Scientists," he says, "do not believe in the atonement, if they believe what Mrs. Eddy says." I am reminded by this of a theologian who asserted that only about seven people out of seven hundred agree on the doctrine of atonement. There may be a very significant reason why, out of many opinions on the subject, the Christian Science view and acceptance of the atonement is attacked. In her textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy has written a chapter on the subject, entitled "Atonement and Eucharist," in which she clears up the subject; and it will not be a happy time for dogmatic theology when the people become awake to the awful delusion which it has visited upon them in having them believe that the death of Jesus, which occurred nearly two thousand years ago, and which has not now nor heretofore saved them from sin, sickness, and death, can save them in a hereafter which the theologians know nothing about. "Now is the day of salvation," said Paul, and he healed the sick and raised the dead. A theology which postpones the day of salvation from sin, sickness, and death until some uncertain future time, can give no assurance of such salvation at all.

If the people were taught to understand that only by overcoming sin and material beliefs can they escape the consequences thereof, and how they can do so, they would soon become better and healthier citizens. They will never succeed in doing this wholly by believing in the reality of evil, for so long as that belief lasts they will reap its evil consequences. They must learn to understand the absolute fact of the infinity of God and His goodness, and the unreality of all that God did not create.

[Written for the *Sentinel*]

Return unto thy Rest

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.—Psalms 116:7, 8.

ADELA V. SCRIMGEOUR

RETURN unto thy rest. At last, my soul,
War's clamors cease, the path of duty run;
The night is past, and now the rising sun
Smiles on thy rest.

Return unto thy rest; from that deep sleep
Which fear calls death, God hath delivered thee.
Not weak and faint, but upright, strong, and free,
Take thou thy rest.

Return unto thy rest, O soul, in peace,
And gaze not backward at the weary years.
Thou hast delivered mine eyes, O God, from tears;
Sweet is my rest.

Return unto thy rest; I see no more
The rock-strewn way where faltering footsteps trod;
My feet from falling thou hast held, O God.
Safe is my rest.

Return unto thy rest. The din of war
Grows faint and dies away, and that new birth
In which the meek in heart possess the earth
Dawns o'er thy rest.

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Established, 1898, by Mary Baker Eddy

Frederick Dixon, Acting Editor Gustavus S. Paine, Acting Associate Editor

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Editorial

Philadelphia

When Attalus II, King of Pergamos, was founding the famous city which he intended to be the seat of Græco-Asian culture in Lydia, indeed in Asia, he gave it the name of Philadelphia, meaning love of the brethren, in token of the unshaken loyalty and affection of the king for his own brother. From that day Philadelphia became, as it were, a missionary city. From it went forth every effort to spread the civilization of Hellas throughout Asia; and here, appropriately enough, was established one of the seven churches of Asia to which were sent the scrolls of Revelation, for distribution amongst the Christian communities of the continent.

The example set by the pagan king should have been at least an inspiration to Christendom; Christendom should have accepted the missionary spirit of the city, and should have carried the torch of brotherly love throughout the world. Some eighteen centuries passed, and the colonists of Pennsylvania, which took its name from William Penn, the friend and fellow worker of the Quaker, George Fox, founded in the New World a new city of Philadelphia. Like its ancient prototype, it was to be the City of Brotherly Love. Had not Penn promised this love to the red men, under the famous tree at Shakamaxon? In the end Philadelphia became very much what the Philadelphia in the Cogamis Valley had become centuries before it, a city of the slave trade. The ideals of the Quakers had petered out in the language of the worship of divus Cæsar. The story, extending over the whole of the Christian era and of the century and a half before it, affords an example of the frailty of humanity, and of the futility of human ideals. What the world should have learned from the experience is a doubt as to its own definition of love, to say nothing of the tragedy of its own accomplishment. But, as long as the world attributes to love a sensuous definition, so long will it fail to demonstrate the teaching of the Founder of the Christian religion, when he declared, "Greater love hath no man than this, that a man lay down his life for his friends."

Now it has been pointed out often enough in the Christian Science periodicals, that the word translated life, used by Christ Jesus on this occasion, is not the ordinary word for life, but the word commonly translated soul; and that, moreover, this word soul meant the veriest animal instinct of existence, that which separates animate from what it is usual to describe as inanimate matter. Clearly, then, what Jesus was advising his followers to do was to exhibit to their friends not the carnal affection of the old dispensation, but that spiritual understanding of love, derived from a metaphysical knowledge of Principle. Only the man who surrenders his belief of life in matter to an understanding of Life as Principle, as Love itself, can ever hope to understand what the writer of the epistles of John meant when he said, "He that loveth not knoweth not God; for God is love;" much less what Jesus himself meant when he told Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit." Yet the statements contain exactly the same truth: only as a man lays down his animality for his friends, does he put off the old man with his lusts, in other words, does he deny that which is born of the flesh; and the only way in which he can realize that which is born of the Spirit is as he learns to love, in other words, as he puts on the new man, which is his understanding that God, Spirit, is Love.

The writer of the fourth gospel had grasped very clearly what Christ Jesus meant when he wrote, in the exordium to that gospel, "But as many as received him [the Christ], to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God [Love]." Jesus knew that there was no animal instinct in real love, and that this being the case, brotherly love swept into its procession all the sons and daughters of God. On that day when, in the press around him as he taught, they said unto him that his mother and his brethren sought him but could not reach him because of the crowd, he turned, and "answered and said unto them, My mother and my brethren are these which hear the word of God, and do it." Not those born of the blood, or of the flesh, or of the will of man, but those whose understanding of Principle, of Love, brought them all into the atonement, into that at-one-ment in their understanding of Principle, which enabled them not merely to understand the truth when it was spoken to them, but to prove their understanding through demonstration.

In three lines, on page 275 of Science and Health, Mrs. Eddy sums up the teaching of Jesus, in one of the deepest and yet most luminous passages in all her writings. "The starting-point of divine Science," she writes there, "is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle." The man in the street, accustomed to regard love not as the Founder of the Christian religion taught it to be, but as the poets and the writers of romance, and for that matter not a few of the philosophers, have pictured it, finds Mrs. Eddy's words abstract and even cold. Such a man is of those passions which Tennyson painted in his picture of Guinevere. To assure himself of love, he too must have the warmth and color inherent in matter. But that was not what Jesus taught, nor was it thus that John wrote of love. God, Jesus told the woman of Samaria, is Spirit; God, John wrote, is Love; and that, Jesus told Nicodemus, which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Love, therefore, which is born of the Spirit, which is born of God or Principle, is that love which is born of Love, which binds together in true unity the brotherhood of the world.

Could any man show greater love to his friends than to destroy his own animality sufficiently to walk in the footsteps of Jesus the Christ, and so to be enabled to overcome for humanity, sorrow, and sickness, and sin? And could any man, whilst believing in the reality of matter, hope to overcome the ills of the flesh and the sins of the human mind, which are inherent in a belief in matter? Therefore man's greatest humanity to man, to say nothing of his love for man, is so to live as to destroy his own animal propensities in the effort to demonstrate a true understanding of Love. But he will never do this, so long as he regards his brother as a sinner, and imagines that brotherly love consists in an insistence on this. "Jesus," Mrs. Eddy writes, on pages 476 and 477 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own like-

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ness, and this correct view of man healed the sick." Only in the proportion in which humanity lives up to this saying of Mrs. Eddy's, will it be found possible for it to demonstrate brotherly love in the flesh, and to build those cities of Philadelphia which are really cities of God.

FREDERICK DIXON.

Before the Whole World

IN many a case Christ Jesus proved, before the very eyes of the multitude, the power of God to heal. "When he was come down from the mountain," Matthew tells us, for instance, "great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Clearly this healing, which was instantaneous, was so thorough that it could satisfy the most skeptical. Though there was no reason for exhibiting it ostentatiously—and the best way is always to go forward quietly—the healing was, like all true healing, complete according to any possible standard, as any one who might care to investigate could ascertain. "When the multitudes saw it," we are told in connection with the healing of the one sick of the palsy, "they marvelled, and glorified God, which had given such power unto men."

Thus each one who is healed by the understanding of Truth should go quietly about his business, rejoicing that Principle maintains completely right action. There is, however, nothing secret about the Principle and effective practice of true healing. One must not be in the slightest afraid of publicity, if it seems to come. The most searching scrutiny turned upon Christian Science can find only good as the reality. Of course the flamboyant spreading broadcast of unassimilated statements is ridiculous. So, too, is the telling of one's experience before one has learned in any degree what an overturning the real healing has involved and accomplished. Still the fact remains, that should any one, whether friendly or apparently antagonistic, discern the healing process that has been going on, there is no danger whatever to any one in such a discovery. Instead of fearing or regretting, one must rejoice that divine intelligence takes entire care of its activity. Even the onlooker who jeers will soon learn humility and appreciation before the demonstrated goodness of God.

Throughout her experience Mrs. Eddy proved this. While the world watched with open scorn and with malicious desire for the defeat of her work, she continued with patient consecration her daily proving that the divine Mind heals all manner of wrong conditions. As she declared in her Message for 1901 (p. 28), "Sacred history shows that those who have followed exclusively Christ's teaching, have been scourged in synagogues and persecuted from city to city. But this is no cause for not following it; and my only apology for trying to follow it is that I love Christ more than all the world, and my demonstration of Christian Science in healing has proven to me beyond a doubt that Christ, Truth, is indeed the way of salvation from all that worketh or maketh a lie." So she found to her joy that activity in accordance with Principle cannot really be attacked by any supposition of trouble, for divine intelligence with its manifestation forever resists any such supposititious attacks as fully as the light resists the darkness.

In the same way, sooner or later, every student of Christian Science must know that the one infinite consciousness and its idea is and always has been wholly protected from any supposition of hatred denying the efficacy of right practice. Those who served in the war frequently had to prove in barracks or even hospitals that reliance upon the divine Mind alone means the continuance of right action of every sort. While some of their companions were perhaps watching and wishing for the failure of Christian Science, they had to rejoice in the spiritual establishment of freedom on the basis of the divine Mind and what it knows. Before the persistent scoffing of the most intolerant, the many have demonstrated that Principle does succeed in preserving its whole expression. If Christian Science could not heal in any of these trying circumstances, it would be of little avail. As a matter of fact, however, the worst that could ever even seemingly be devised by the hypothetical mortal mind as a suggestion to obstruct or nullify truly spiritual healing has never hindered in the slightest the veritable operation of Principle. The divine consciousness and its joyous activity goes on ceaselessly, quite apart from any malicious denials of its all-inclusiveness.

Now that the general public has come to the place where it is tired of secret treaties or subterranean machinations of any kind, all simply must learn to turn together openly and with the utmost freedom to divine intelligence. Cooperation in relying on Principle is the only genuine democracy. To endure at all, it must be able to endure in spite of whatever doubts may try to arise. To God there is just one harmonious activity. To the whole world, therefore, this concord must, in the last analysis, be the only actuality. Idea in absolute accord with the one creative Mind is spiritually whole and holy. It includes no destructive subtleties whatever. This truth Christian Science reveals with full assurance. As Mrs. Eddy says on page 2 of her Message for 1902: "God speed the right! The wise builders will build on the stone at the head of the corner; and so Christian Science, the little leaven hid in three measures of meal,—ethics, medicine, and religion,—is rapidly fermenting, and enlightening the world with the glory of untrammeled truth." Before the truth that divine Love alone can produce any really tangible and permanent action, all the illusory beliefs of the world have to vanish. To know this is always a glorious privilege.

GUSTAVUS S. PAINE.

Trustees Denounce Libelous Statements

BOSTON, Massachusetts—In consequence of libelous statements which have been reported from various parts of the country, one in particular coming from San Francisco, the Board of Trustees of the Christian Science Publishing Society last night sent the following telegram to their counsel in San Francisco, Mr. James A. MacKenzie:

"The Trustees indignantly denounce statements in resolutions now circulated by Fourth Church, as absolutely false and apparently malicious. The Trustees are not withholding one cent from the Directors. They have made no improper entries on their books. Their accounts are open to the world.

"We authorize you immediately to take action to put a stop to these criminal libels and any others like them throughout California.

"Please report promptly on the whole matter."

(Signed) BOARD OF TRUSTEES,
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

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Among the Churches

Current Notes

Melbourne, Australia.—We had arranged for our lectures to be held on November 15, 16, and 17, but owing to the Transcontinental Railway strike, Dr. Hubbard was unable to proceed to Western Australia on the day arranged. In order that he might have an opportunity of going later, if the strike were settled, we changed our dates to a week earlier, leaving very little time for the ordinary advertising. In spite of this we had splendid audiences, and so greatly were the three lectures appreciated, that we had many requests to have another, which we did on the following Sunday afternoon, as Dr. Hubbard was still unable to go to the West. We had only four days to advertise and make the necessary arrangements, but we had only fifty people less than the previous Sunday; that is to say, we had an audience of fourteen hundred. We feel the lectures have been a tremendous help to the community and we are grateful that we have been able to give them such a feast.

Anaheim, Calif.—Dedication services were held by First Church of Christ, Scientist, Sunday, January 18.

In January, 1909, a few who were interested in Christian Science met in a private home. The meetings continued to grow numerically and a Christian Science Society was organized August 1, 1909. In April, 1910, the Opera House was rented for Sunday services and testimony meetings. In April, 1911, the lots on which the building now stands were purchased, a building committee was formed, and plans for a building adopted. The first church services were held in the building in November, 1911. On February 20, 1919, it was voted to organize as First Church of Christ, Scientist, of Anaheim, and the charter was received June 24, 1919.

Anaheim Herald.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

The Lectures

Boston, Mass. (The Mother Church).—John C. Lathrop, lecturer; introduced by Bicknell Young, who said in part:—

Remarks upon Christian Science carry conviction in the measure that they are founded upon actual experience and demonstration. Mr. Lathrop has been a Christian Science practitioner for many years. As such he has had an interesting and helpful career in healing the sick and saving sinners. Our lecturers find that voicing the word does not restrict their healing work, but on the contrary broadens it. This is in accord with the promise made by Jesus to his disciples when sending them forth to preach and heal. He was so sure that the utterance of truth could not fail to have a healing and regenerative result that he told them that even when their word seemed to be rejected, it had not been uttered in vain. His exact words were, "Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." Those words carry a great assurance to the seeker after Truth, and they encourage such a one to be attentive and expectant in hearing and understanding a Christian Science lecture.—*The Christian Science Monitor.*

Chicago, Ill. (Twelfth Church).—John Randall Dunn, lecturer; introduced by William Roe Conner, who said in part:—

Mrs. Eddy, the Discoverer and Founder of Christian Science, in her book, "Science and Health with Key to the Scriptures" (p. 98), says: "The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, and no other sign shall be given." There are in existence to-day nearly two thousand Christian Science churches to which there journey each Wednesday evening multitudes who were lame, sick, or burdened with sin, but who, figuratively speaking, leaping and walking, many for the first time in years, rejoice in the opportunity to praise God. Likewise, thousands of testimonies of healing and reformation appearing in the several Christian Science periodicals, published weekly and monthly, attest the healing efficacy of this religion of Love. These, surely, are "the signs of these times."

Jefferson City, Mo. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Alice S. Eubanks, who said in part:—

There is a message from God, a message bringing "good tidings of good." Jesus of Nazareth it was that brought this message of spiritual light or understanding of God, to a darkened, material world,—this message that brings hope to the hopeless, joy to the sorrowing, and healeth all our diseases.

Because of material worship the thought of following ages drifted so far away from God, that the spiritual light grew dim, and divine healing was almost lost. But again the spiritual light is flooding the world, again the power of God is known and demonstrated in the destruction of sin and the healing of disease through the Science of Christianity, or Christian Science, as discovered and revealed to the world by Mary Baker Eddy.—*The Capital News.*

New York, N. Y. (Sixth Church).—Rev. Andrew J. Graham, lecturer; introduced by Miss Minnie C. Vesey, who said in part:—

Out of the depths of its tortured dream of misery and chaos, despairing humanity everywhere is crying out for relief from its inexpressible woe. Is it not true that the only solution of its problem would be the practice of the Golden Rule? You answer, "Yes, perhaps; but in this material age that is too chimerical, too transcendental; it is impossible." It is not impossible—on the other hand, it is being proved every day that it is possible.

Some fifty years ago a gentle, unselfed woman, through her purity of living, found out just how the commandments of Jesus could be followed. She learned that the statements of the Bible that God made man in His image and likeness and that God is Love, are demonstrably true. This woman

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was Mary Baker Eddy, the Discoverer and Founder of Christian Science, and on page 225 of her wonderful book, "Science and Health with Key to the Scriptures," she says, "Love is the liberator." Thousands of her followers all over the globe to-day are proving that a working knowledge of this Love can still all turmoil, can heal all sickness, sorrow, and sin. Christian Science is a religion of Love.

DUBLIN, IRELAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Capt. Coote, who said in part:—

Christ Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." What the world needs to-day is rest. Nothing new is happening; it is the old, old trouble—human unrest; and it is this trouble that Jesus taught how to cure. This intensely practical teaching of Jesus has gradually become confused by people, until it is generally considered to be a beautiful ideal, but quite incapable of practical application to the needs of to-day. The people of nineteen hundred years ago thought just the same thing, until they saw the proofs given by Christ Jesus of the power of God to give rest,—rest from sin, from sickness, and from all human troubles. Christian Science teaches us that this rest is obtainable just the same to-day as it was when Jesus was in the world, and that we are able to do what he ordered us to do, just so far as we understand and apply his teaching.—*The Irish Weekly Mail.*

WINCHESTER, KY. (Society).—Prof. Hermann S. Hering, lecturer; introduced by Lillian C. Duty, who said in part:—

I think we will all agree that the goal of human endeavor is happiness. Now we know that happiness cannot exist where sickness, sorrow, poverty, and the results of sin are present. For ages humanity has been trying to eliminate these miserable experiences from life, but the efforts to do so have been mainly along material lines. Now Christian Science comes with an absolute reversal of the idea that happiness or salvation can be obtained through material means. It comes proclaiming the omnipotence of Mind, or Spirit, God. In the Bible we are told to let that Mind be in us "which was also in Christ Jesus," and in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, on page 131 is found this statement, "The central fact of the Bible is the superiority of spiritual over physical power." Also on page 111 of this same book we read, "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error."

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ALABAMA—Selma: Walton Theater, 3:30 p.m., April 11.

CALIFORNIA—Bakersfield: Hippodrome Theater, 8 p.m., April 13.
Glendale: Church Edifice, California and Maryland Avenues, 8 p.m., April 23.
Napa: Native Sons Hall, First and Coombs Streets, 8:15 p.m., April 17.
Oakland (First Church): Auditorium Theater, 8 p.m., April 15.
San Bernardino: Church Edifice, 736 E Street, 8 p.m., April 22.
Visalia: Municipal Auditorium, Acequia Street, between Garden and Bridge Streets, 8:30 p.m., April 9.
Watsonville: I. O. O. F. Hall, 8 p.m., April 16.

COLORADO—Denver (Fifth Church): Thompson Theater Building, 3317 East Colfax Street, 8 p.m., April 15.
Durango: Redmen Hall, 8 p.m., April 13.

ENGLAND—Camberley, Surrey: 3 p.m., May 5.
Cheltenham, Gloucestershire: Town Hall, 8 p.m., May 3.
London: Albert Hall, 8 p.m., May 6.
London (First Church): Queen's Hall, Langham Place, 8 p.m., May 18.
London (Sixth and Eighth Churches; and First Croydon, Kingston, and Richmond): Stanley Hall, South Norwood Hill, S. E., 8 p.m., May 4.
Sheffield, Yorkshire: April 18.
Whitley Bay, Northumberland: Kursaal, 3 p.m., April 24.

ILLINOIS—Alton: Temple Theater, 8 p.m., April 16.
Belvidere: Y. M. C. A., 8 p.m., April 16.
Carbondale: Amuse-U Theater, 8 p.m., April 19.
Champaign (Second Church): Orpheum Theater, 3 p.m., April 18.
Decatur: Orlando Hotel, 8:15 p.m., April 15.
Downers Grove: Curtiss Theater, 8 p.m., April 19.
Park Ridge: Church Edifice, Park Avenue, 7:45 p.m., April 18.
Waukegan: Church Edifice, 329 West Street, 8 p.m., April 15.

INDIANA—Attica: Orpheum Theater, 8 p.m., April 19.
Indianapolis (Second Church): Murat Theater, 3:30 p.m., April 18.
South Bend: Church Edifice, Main and Madison Streets, 8 p.m., April 20.

IOWA—Des Moines (Second Church): Auditorium, 8:15 p.m., April 16.
Sheldon: Lyric Theatre, 3 p.m., April 18.

KANSAS—Blue Rapids: Opera House, 8:30 p.m., April 19.
Merriam: Christian Church, 8 p.m., April 22.

KENTUCKY—Louisville (First Church): Macauley's Theater, 3 p.m., April 18.

MAINE—Bath: First Universalist Church, 8 p.m., April 15.

MICHIGAN—Detroit (joint lectures): Garrick Theater, 12:10 p.m. (noonday lectures), April 14, 15, and 16; Arcadia Hall, 8 p.m., April 18.
Saginaw: Masonic Temple, 8:15 p.m., April 16.

MINNESOTA—Fairmont: 8 p.m., April 13.
St. Paul: Auditorium, 3:30 p.m., April 18.
Winona: Masonic Temple, 8 p.m., April 19.

NEBRASKA—Hastings: Kerr Opera House, 3 p.m., April 25.
Omaha (First Church): Church Edifice, Twenty-fourth Street and St. Marys Avenue, 8 p.m., April 22 and 23.

NEW JERSEY—Cranford: Church Edifice, Miln Street and Springfield Avenue, 3 p.m., April 18.
Rutherford: Masonic Hall, Park Avenue, 8:15 p.m., April 26.

NEW YORK—Middletown: Masonic Temple, 8 p.m., April 19.

OHIO—Lorain: I. O. O. F. Hall, 8 p.m., April 12.
Washington Court House: 8 p.m., April 20.

OKLAHOMA—Guthrie: City Hall, 8 p.m., April 19.

OREGON—Marshfield: Orpheum Theater, 8 p.m., April 20.

RHODE ISLAND—Newport: Community House, Mill Street, 8 p.m., April 13.

SWITZERLAND—Lausanne: Salle Gaudin Université, 8:15 p.m., April 22 (in English).

TEXAS—Cleburne: Carnegie Library, 3:30 p.m., April 25.
Dallas: Jefferson Theater, 12:10 p.m. (noonday lecture), and Church Edifice, Browder and Cadiz Streets, 8 p.m., April 15.
Paris: Church Edifice, Kaufman and Seventeenth Streets, 8 p.m., April 22.
Sherman: Church Edifice, Crockett and Jones Streets, 8:15 p.m., April 16.

UTAH—Salt Lake City (First Church): Auditorium, Richard Street, 3 p.m., April 18.

WASHINGTON—Cashmere: The Grange Theater, 8 p.m., April 20.
Chehalis: Hartman and Nathan Hall, 8 p.m., April 19.
Tacoma (First Church): Tacoma Theater, Ninth and Broadway, 8 p.m., April 22.

WISCONSIN—New London: Grand Opera House, 8:30 p.m., April 22.

WYOMING—Basin: Church Edifice, 3 p.m., April 18.

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Testimonies of Healing

With a deep sense of gratitude for Christian Science and what it has done for me, I send this testimony. I feel as if all I have of health and joy I owe to the proving of its truth. I first became interested in Christian Science in July of 1914, by attending church one Sunday with my brother-in-law, who was a Christian Scientist and was paying us a visit. In November, 1915, I was overcome with severe pains in my head and eyes, followed with dizziness. After several of these attacks I consulted a physician. He prescribed electrical treatments, also gave me some medicine to take. This was in December. I made arrangements for electrical treatments daily and commenced taking the medicine. Very shortly afterwards I had the most severe attack I had yet had. I had lost some faith in material means helping me, and made up my mind to try Christian Science, but at the same time holding on with one hand to materia medica. Knowing a practitioner in our town I called her up, and she went to work for me. I continued looking after my business until after the holidays, when my condition was so much worse I remained at my home and left my business in charge of my son. The first demonstration I had of the truth was shortly after this. I was instantly healed of smoking, through this practitioner's help. I had been an inveterate smoker for forty years, and I was relieved of the desire for it, and did not try it again for nearly a year, when I found I had lost all desire for it. I have not smoked since or wanted to. This was in January, 1916. February, 1916, I went to Florida as I thought a change might help me, as I was still hanging on to materia medica. I returned in March, not improved to any noticeable extent, but continued Christian Science treatments until May of that year. I then changed to materia medica, when my troubles began and were pronounced arteriosclerosis by the physicians. I continued material treatments until January 31, 1917, trying everything recommended. Finally I was informed that mine was one of the incurable diseases. Realizing then that God was my only help, I turned to Him and wrote to a practitioner in a distant city, and in fifteen days I was at my place of business, and have been in charge of it ever since. I am entirely cured of the so-called incurable disease, and I have gained twenty pounds in weight. I am indeed very grateful for this healing and for many other blessings that come into my daily life.—D. I. Willard, Bellefonte, Penn.

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We became acquainted with Christian Science through my eldest brother. In the fall of 1916 he was very ill and compelled to lie in bed for weeks. At the same time his wife was in a hospital, suffering severely. My brother was constantly becoming worse, and he believed death was near. One day a friend here in Germany sent him a copy of *Der Herold*. He read it and found the name and address of a practitioner, to whom he immediately turned in his great distress, and she visited and comforted him. When she returned to work further for him in Christian Science, he was already up; however, he was still afraid to go out on the street. That evening the practitioner asked him to accompany her to a reading room. He replied that this would be impossible as he could not walk, and to travel by train would cause him to faint. After it was firmly and lovingly explained to him that "with God all things are possible," he prepared to go, although still unbelieving and timid. While they were waiting for the train my brother was suddenly freed from all sense of fear. From that time on he improved daily. The practitioner also worked for his wife, and she also became well. Soon afterwards my brother was offered an excellent position on an estate, where he is now living in health and contentment with his family. Before his departure I was suffering severely from a knee wound which did not seem to become any better. My brother wrote to the practitioner from Posen, requesting her to work for me. I did the best I could myself, studying the textbook and discarding all medicines formerly used. My knee was almost instantly healed, and when the practitioner came to visit me I was just returning from a walk. Since we have been connected with Christian Science much good has come to us. We have been helped wonderfully financially. All sorts of sickness have been overcome, wretched circumstances have begun to become lighter, and inharmony is gradually changing into harmony. The Founder of Christian Science, Mary Baker Eddy, teaches us through her writings to look confidently into the future, and she explains that in the measure in which we possess trust in God, He will reveal His love.

We thank God for all the blessings He has bestowed upon us through Christian Science.

(Miss) Martha Sievers, Hamburg, Germany.

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I wish to express my gratitude for Christian Science—indeed I could not live without it. I did not turn to it for physical healing, but through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible, and the help of a practitioner, I have been healed physically and mentally. Bowel trouble, headaches which lasted for several weeks, and sleeplessness, have all been overcome. I am thankful for the help received when our son was born. The Christian Science periodicals are a great source of help, strength, and education, and I am thankful for the copies sent to me by friends. My earnest desire is to learn more of this healing truth given to us by that noble woman, Mrs. Eddy, and to follow God more closely day by day. I hope sometime to be worthy of church membership and to help others to this healing truth.

(Mrs.) Jolanda Thompson, Grafton, N. Dak.

✧

I feel a great impelling desire to add my testimony to the thousands which appear in our periodicals, telling of an experience that I recently passed through which proved unmistakably the operation of Truth. I had passed through a series of domestic problems each one of which seemed to add a greater burden, until I found myself in the place where I had a large summer home to look after with no help, my two little girls aged two and five and a half to care for, while my mother was in bed, seemingly unable to help herself, under a physician's care. I was able to do things that I had never done before, upheld and sustained by Truth. One day I began to experience severe pain and pressure which made it difficult for me to stand and walk without suffering. I phoned to a practitioner and was treated absently, but the pain seemingly increased each day, although I said nothing about it to my mother and was able to keep the semblance of suffering from her notice; and it did not keep me from my daily duties, which were attended to the same as usual. When I awoke one morning it seemed almost impossible to arise; I did my mental work first and then arose and was able to do the physical work necessary. Later in the day while I was on my feet, something dropped, and stooping to pick it up, I realized that I was free—free from pain and pressure. What I picked up was a stone, a jagged, hard

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substance which had passed from me. When the physician came to the house and saw it, he told my husband that he had never seen so large a stone pass without a surgical operation. Another physician who inquired into the case said it was almost an impossibility. However, in Science we know that nothing is impossible to God. Through this experience my mother turned to Science for treatment and was up and dressed and downstairs within the week, while materia medica had promised nothing less than six to eight weeks in bed, with medicine and material appliances continually. The following week I was healed of a serious bite from a green house fly, in two absent treatments. These two experiences have been a wonderful, uplifting help to me, and have given me a firmer foothold in the only truth there is, the understanding of man's relation to God and the establishment of that relation which brings dominion and peace.

(Mrs.) Ethel M. Seixas, Far Rockaway, N. Y.

✧

I am very grateful for Christian Science and all that it has done for me. I have had many wonderful proofs; everything has become so beautiful to me, since I began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I came to the United States six years ago and went through much discouragement and trouble. For over a year I talked to hardly anybody except my little boy; and almost forgot what a smile was. I was separated from my family by a misunderstanding and could not see anything but darkness and fear. Then a friend told me about Christian Science. I went to a practitioner for help, and after I got some understanding of that wonderful truth everything turned to light, happiness, and peace. My sister and brother whom I had not heard from in several years, turned back to me, and I received a letter from my father saying that he was going to a practitioner in Copenhagen, Denmark, for treatment.

Through all this wonderful proof that is coming to me I can see clearly that I have found something valuable, God's love, and I am very grateful to know that He is Love and everywhere; that He supplies all that we need. I have a big opportunity in my work, work I never knew I could do before. My little boy is three years old and I see him once a week. One day I told him what God is and next time I came he said, "Mamma, God is Love; God loves me." Before that I thought I was separated from him, but since then I have known we are not really separated, we are close together. I am very, very grateful to God for His divine love every day, to Jesus our Way-shower, and also to Mrs. Eddy, who discovered this beautiful truth.

(Mrs.) Anna Miller, Chicago, Ill.

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Christian Science is indeed the Comforter in all times of distress, and I am sure all those of us who are receiving its daily blessings are so grateful that in this hour of seeming strife it enables us to look beyond the dark clouds and see the light of Truth ever shining, and God ever with us.

I have been healed of many diseases, such as stomach trouble, diphtheria, poor eyesight, and many other troubles. Fear and self have been overcome to a great extent, but I am most grateful for the knowledge of God as Love, and for having learned to know man's relation to Him as perfect idea through our textbook, "Science and Health with Key to the Scriptures," written by our Leader, Mary Baker Eddy, who so unselfishly taught us how to put the Word of God to practical use in our daily lives.

I am happy to know we are overcoming evil and striving to know more of good. Our Leader says (Miscellany, p. 210), "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." I find all our literature a constant help, and *The Christian Science Monitor* a very helpful daily newspaper. I am thankful for all the blessings, and for the little I understand of Christian Science.

(Mrs.) Florence Conabeer, New York, N. Y.

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I feel a deep sense of gratitude for the good which I have received through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy and of the Bible as interpreted by her. I had been taking medicines for over eighteen years for a chronic stomach trouble, and now for seven years the healing truth as revealed in Christian Science has been my only help. It has enabled me to overcome nervousness, misery, and fear. Christian Science was not by any means easy for me to understand, and many times have I been tempted with discouragement; but I kept on reading, and finally the light came, and now I know that nothing is impossible in Christian Science and hope I shall some day be able to help others. While I am grateful for the physical help, yet the spiritual uplift that has come to me through this study, means more to me than words can express. I am truly thankful to God for the revelation of this truth, and my desire is so to live it that others may know it by its fruits.

(Mrs.) C. M. Seymour, Laredo, Texas.

✧

Just a little testimony from one who is a member of The Mother Church, relative to the power of Truth to destroy error quickly and also to the mental source of contagion. In this town where nearly everybody had a certain epidemic we, my family and I, were not afraid of it, but did not put forth much mental effort to prevent it; consequently one evening, after a hard day's work, the symptoms came on me very suddenly. My first thought was, that I must go at once to bed and be sick; my next was, What am I trying to be a Christian Scientist for? I laughed, and declared the truth, knowing that disease was not legitimate, was not a law of Him who said, "Let there be light." At once I was free from the distressing symptoms, and very grateful for the result of the above mandate,—"And there was light." For some years we have been having our services in a private dwelling, as we are not many, but we know that Truth is ever at work and the Word never returns unto God void.—William G. Ziesler, Buchtel, Ohio.

Having had many proofs of the power of divine Love to heal, I gladly give grateful acknowledgment through the columns of the *Sentinel*. It is now about thirteen years since I heard of Christian Science through the healing of a relative of stomach trouble. The textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy was lent to me, and I was persuaded to read it. I devoured the book and the uplift was so great that it seemed my trials and cares were all at an end. But I found that in trying to apply what I had read to my daily needs, I must begin with the simplest problems, learning "precept upon precept; line upon line." Of the many healings we have experienced, I will mention but a few. Six years ago my twelve-year-old daughter became ill with sore throat and fever and after a few days, an eruption appearing, we thought it best to call in a physician to diagnose the case. He pronounced it scarlet fever, but knowing we were Christian Scientists, did not offer to leave any medicine. Truth was triumphant,

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and with the loving help of a practitioner the child made a speedy recovery and not one of the other children became victims of the disease. The suggestion of bad aftereffects was also met and overcome. Another daughter was afflicted with rheumatism and for two days was unable to move herself, but after one week's treatment she was up and walking in the house, and in a few more days was out of doors, taking long walks, all trace of the disease having vanished. There were similar cases in the neighborhood where the patients, using material means, did not recover for nearly two months. Other ills which have yielded to the power of Truth are a malignant sore, tonsillitis, and influenza. For all these benefits, I am very grateful, but far above these is the right understanding I have gained of God and of man in His image. Am also thankful for the writings of Mrs. Eddy, for our periodicals, lectures, and for recent class instruction. My desire is to grow in grace and in the knowledge of the truth and to lose no opportunity to demonstrate this knowledge in the casting out of evil.

Mrs. William G. Ziesler, Buchtel, Ohio.

✧

Loving gratitude for the instantaneous healing which came to me about five years ago causes me to add my testimony to the many which will help others. For several years I had a constant intense pain and, like those who know not the truth, was always filled with fear. I was also a most miserably nervous woman. While for years Christian Science was brought before me, yet I never for a moment considered it. However, my husband prevailed upon me to take it up. When the soil was ready for the seed, I went to a practitioner for help. It was lovingly given. My healing was instantaneous. It took away all my nervousness and pain and a chronic twice yearly attack of tonsillitis. I have had many wonderful healings since; there have also been healings in my immediate family. My gratitude is first to God, then to Mrs. Eddy, who opened the way for us all to the blessed revelations of Christian Science.

Mrs. Joseph Cornfield, Detroit, Mich.

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Twenty-five years ago my husband passed on. I was left with a year-old daughter, and at that time was too ill to be taken to our old home. My brother brought us to our sister's home, where we lived for two years. I had gone back to teaching, but suffered daily from weakness, faintness, and backache. I had no desire to live and could not see how I could face the future even for my child. The winters were a dread and full of suffering. When my little girl was three I found a copy of "Science and Health with Key to the Scriptures." I read almost all of my time when out of school. It seemed to me too much for any woman to dare to claim, and I looked up every Bible passage quoted by Mrs. Eddy. Whole books of the New Testament were fairly devoured. My great fear was that it was too good to be true.

In a few months my eyes became so much better that things which before had seemed distant looked near. I took off the glasses I had worn for seventeen years and which had lately been ground especially for me. In one treatment I was healed of terrible pains from what was pronounced organic valvular heart trouble. I ceased to have tonsillitis and pleurisy. I began housekeeping as well as teaching, and was better in many ways. My daughter ceased to need medicine three times a day for indigestion, and has only been ill twice since we came into Science, excepting very brief attacks that were over in a night.

We joined a happy, growing church, and I learned to rejoice and in a great measure was healed of sorrow and entirely healed of a desire to die. We have learned to help each other to some extent, and have been allowed to be the channel for helping some friends. I can think of no greater joy than to live so that we may be ready to give this help to others. Christian Science has changed a life of despair into one of joy and gratitude. I have taught in the city schools continuously twenty-five years, and feel that every day has been a demonstration of the power of Christian Science to strengthen, guide, and heal.

(Mrs.) Flora R. Barton, Minneapolis, Minn.

✧

Christian Science has brought peace and harmony into our home, and I feel it is my duty and also a privilege to give this testimony of the efficacy of Christian Science to heal instantaneously.

On December 30, 1919, our little girl four years of age was standing near the sidewalk, watching some boys playing hockey. A baker's wagon was standing near by and the puck hit the horse's head and it took fright and backed up the wagon, knocking our little girl down on her face. The back wheel went over her leg. She was picked up quickly and brought into the house to me. She was unable to stand and was suffering with severe shock, her face was very much swollen and bruised, and she was cut near her nose. I am very grateful for the understanding I had of the allness of God and the power of good in a time of need, for I had no fear and was calm and able to apply the truth as taught in Christian Science. My husband thought I had better telephone to the practitioner and ask him to help our little girl. Whilst I was telephoning my husband undressed her and found the marks of the wheel on her leg near the thigh. I called the practitioner about noon and at one o'clock the child got out of her bed and walked into the kitchen and said, "Mamma, I am all better." Every discordant condition had disappeared, she was herself again except for a mark near her nose, and this disappeared next day.

I myself have been healed of a severe attack of quinsy in three treatments and, through the help of the practitioner giving me a clearer knowledge of God, I have been able to overcome corns and a large bunion on my left foot. My toes were overlapping each other, which caused them to fester, and I would suffer intense pain at times; but they are now straight. I find when we try to be honest, sincere, and desirous to know and understand more about God and His goodness, we are shown the way by the teachings of Christian Science. My one desire is to know more of this great truth that makes us free.

I am indeed grateful to God, and to Mrs. Eddy who has been so patient, loving, and unselfish in giving to the world this "pearl of great price."

(Mrs.) Agnes E. Harling, Montreal, Canada.

✧

When I became interested in Christian Science I was suffering from the claim of weak eyes and had worn glasses for over two years. When I was a small child my parents were advised by an eye specialist to put glasses on me as my eyes were in bad condition, and at times I was compelled to miss school, but not until I was grown and began doing office work as stenographer, did I submit to the use of glasses. Frequently I had severe headache, believed to be caused by my eyes, and while suffering with one of these headaches, I asked for a treatment by a practitioner, in whose home I was visiting, and the pain left me instantly. That was my

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first experience with Christian Science. A few days later I asked this practitioner to give me a treatment for my eyes, which she did, and I put away my glasses and have never worn them since, although I have done office and book work continuously since that time, and for the past twelve years.

I was troubled with a weakness that caused pain in my back most of the time, and more than once broke down under this claim. At one time I was so helpless I could neither raise my head nor turn myself in bed, and was able to do scarcely anything for many months. I have been entirely freed from this weakness and pain by the help of the same practitioner, with only a few absent treatments. I now work from ten to fourteen hours a day and have missed only one day through physical disability, from my daily work, in the past four or five years.

Many other discords have been overcome through the study of Christian Science and I am grateful to the practitioner who so lovingly and patiently helped me to rise above the claims of mortal belief when my understanding of Christian Science was not sufficient to overcome these claims, and I am thankful to God for His omnipotent and omnipresent love, and to Mrs. Eddy for her untiring effort in presenting this Science to the world.

(Miss) Metta M. Asper, Downs, Kan.

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During my first week's reading of Science and Health I gained such a concept of Spirit that I knew I did not have to look through matter to see and so laid away my glasses forever, after having worn them ten years. I have also been healed of chronic bowel trouble. When our baby was seven months old she seemed quite ill, so we asked for treatment from a practitioner. For four days the child had every symptom of whooping cough, but ten days after the first discordant condition was manifested she was entirely healed.

I have had many other proofs of God's loving, watchful care, and while grateful for the physical healings I am more grateful for the fact that it has been revealed to me through Christian Science that we have an unfailing source of help to turn to always. I am so grateful that this truth, which is the light that lighteth the world, has come to me.

(Mrs.) Edith Warner Burnside, Sacramento, Calif.

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The understanding of Christian Science, however small the knowledge may be, brings to me a perfect sense of peace and rest. I have experienced several healings of sorrow during the last eighteen months: the losing of four brothers in the war and the passing on of my dear husband seemed to me a great test. I prayed humbly and earnestly to seek fresh strength and courage from an all-wise, loving Father-Mother God, the great Healer of all sorrow; and the need was met. There were moments when the human self cried that I should not see them again; then there came a comforting thought that helped me very much,—that it is wrong to think of those who have passed on as dead; in doing so we are hindering instead of helping their demonstration that Life is eternal. Then I felt very peaceful and happy about them, and I know that in raising our thoughts higher, we can learn to look beyond the stifling veil of sense and see "the wide horizon's grander view, the sense of Life that knows no death." Clinging to Christ, Truth, I was able to gain a clearer realization of the fact that God is good.

I would also like to tell of a healing that I had quite recently. One morning while at work I got my right foot fixed between a lift and the siding, the lift going about two yards before I managed to stop it. I found on getting my foot out, that the upper part of my shoe had been torn away, also I had three badly crushed toes and a sprained ankle. Keeping my presence of mind, I was able to declare the truth of God's allness, and that no accident could happen to God's spiritual ideas. I was able to keep on with my work as usual. I am very grateful to say I experienced no pain in the foot whatever but just a little discomfort from the stiffness and swelling. In about a week the foot was completely healed. There was not a moment that I was kept from doing all that was required of me. I feel so very grateful to God for the many blessings which have come to me and for all that I have been able to overcome through the slight understanding I have gained through the teachings of Christian Science, and I thank the kind friends for their loving, patient encouragement in helping me over the stepping-stones from darkness into light. My desire in sending this testimony is to try to help others who are passing through the seeming sense of loss and separation.

Mrs. Herbert L. Smith, London, England.

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I am certainly very grateful for the understanding of Christian Science which has been unfolded to me during the last three years. One of my daily desires was for a smoke, and I may say it was a seeming friend that I could not do without. This desire has entirely left me through the awakening and perception of the nothingness of this desire, and higher and better desires have taken its place.

I am very grateful for "Science and Health with Key to the Scriptures" by Mary Baker Eddy; also for the privilege of attending church services, for the reading rooms and all the literature; for the loving guidance of practitioners, and to Mrs. Eddy, who through divine instruction has outlined and planned that we should have these blessings.

Arthur G. Lothgren, Vancouver, B. C.

✧

Prior to 1916 I had had many demonstrations of healing through Christian Science, but had not taken a sufficiently active interest in the subject to enable me to make demonstrations for myself. The winter of that year I called on a practitioner for help at my approaching confinement. The practitioner turned my thought from the contemplation of the physical condition and awakened me to my duty of spiritual advancement. Though the mother of seven children, with all of the duties involved in the bringing up of a large family, I took the time to read our Lesson-Sermon every day. There were many discordant conditions in our home, but through the loving help of the practitioner they were overcome, and at the birth of my child every condition was so perfectly natural and harmonious that we marveled.

I have since that time been able to overcome many kinds of sickness for my children, through my understanding of Christian Science. This baby, when about eleven months old, fell, striking his face against a hot stove, and was badly burned. All the neighbors noticed the burn and predicted that he would be scarred for life, but he was perfectly healed without any scar being left. Last winter my children and I came down with influenza at the same time. My eldest son came home one morning very ill. We telephoned for help in Science, and by evening he was practically healed. The next day he was able to go out to attend to the needs of the other members of the family, all of whom had beautiful demonstrations of Love's healing power. Words fail me in my attempt to express my gratitude to Mrs. Eddy for this wonderful gift to mankind.

(Mrs.) Fannie E. Parker, New Orleans, La.

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Signs of the Times

[*The West Australian Church News*]

Christians cannot accept the view sometimes advanced which would regard a humane or liberal education as suitable only for those entering the professions, and which would estimate the success of the education offered the great majority of the population by its ability to qualify them for merely more efficient labor in their various occupations. There must be diversity of educational methods, because there are diversities of gifts. But the basis of differentiation should be differences of taste or of capacity, not differences of class or of income. The manual worker needs a liberal education for the same reason as the barrister or the doctor—that he may develop his faculties and play a reasonable part in the affairs of the community.

Is there nothing more required? Yes, the greatest thing of all. Men cannot live the full life by bread alone. There is something more wanted. Man is a living soul, and even here in this world it is true that righteousness exalteth a nation. Drunkenness, sexual depravity, dishonesty, idleness, wastefulness, are all dangers to a community. They hinder progress, they enfeeble the bodies and the minds of our people, and so are a drag upon prosperity. We have work to do to train the young, to be good citizens, in bringing back the wanderer, and lifting the fallen out of the gutter so as to make them men again.

[Hortense Levi in *New York* (N. Y.) *Tribune*]

Educate doesn't mean to talk sweetly and softly to the violent radical who is actively spreading dangerous and destructive propaganda. It means the instruction of the masses whom the radical finds so easy a prey. It means to fortify the people—the great majority—with truth and facts, to arm them with clear understanding. Then they will not accept their first practical civics lesson given them on the street corner by the anarchist. And they will not be blinded to the general or the ultimate good by the appeal to class action and the promise of plunder.

Teach the principles upon which our government was founded and which are to-day the basis of our Constitution and laws; teach us to understand and uphold these principles: teach us to apply them and not to destroy them in our seeking after governmental perfection—and there will not be room for an anarchist from Maine to California.

[*The York* (Neb.) *Republican*]

A mind harrowed by fear is the finest ground in the world for the propagation of seeds of disease. But simply telling people not to be afraid because it is dangerous to their health to be afraid is not likely to get one far. The Christian Scientist professes a reason for his complacency, and that is why the seeds of fear are not so likely to take root in his consciousness and grow into manifestations of disease.

[Philadelphia Yearly Meeting of the Religious Society of Friends]

History is replete with lessons of the folly of suppression. Many a religious and political martyr should have taught us long ago that you may torture and kill and silence men, but you do not silence truth. The ancient truth spoken when Christianity was the feared and hated doctrine still holds to-day: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." Yet while suppression cannot silence truth, it can work many evils. It can produce stagnation of men's minds, and in so doing cut the taproot of democracy. It can bring disaster to those who impose it, as it did when the Federal Party passed the Sedition Law of 1798 and, in the words of a leading historian, "from the day the bill became law, the Federal Party went steadily down to ruin." It can produce revolution. Let France and Russia bear witness. "I will make them conform or I will harry them out of the land," cried James I of England against the Puritans, and these words, it has been said, "heralded the struggle which within half a century was to deliver up James's son to the executioner."

Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Republished by Request

The following article, under the heading "Notes from the Field," which appeared in *The Christian Science Journal* of August, 1892 (Volume X, page 211), the number of the *Journal* in which our Leader's article "Pond and Purpose" first appeared, is republished by request:

JUST now, the enemy (?) is sending out many arguments into the field, regarding the situation and the students in Boston. All the students connected with the JOURNAL and Publishing Society do so much to help us on the outside, I feel that now is an hour when we should reflect back that help. The statements as they reach us, speak of "disloyalty," "jealousy," "ambition," "malpractice," etc., etc. No particular ones are responsible for these rumors,—they simply seem to be in the mental atmosphere, trying to compel us to breathe their miasmatic qualities.

It is sufficient for us all to recognize that they are statements of error intentionally directed at the Cause. Thus uncovered, we can steadfastly stand, and let error go through its chemical, knowing that Principle is always victorious. We all undoubtedly regret the present delay in the work of building the church; but when we know that the Church of Christ (Scientist) is Mind, we know that the Temple is already built, and that all the shafts of Satan cannot loosen even one stone thereof. As Mind does govern *all,* "physically, morally and spiritually," we also know that the type of the One Church *will* be expressed. Whatever falsity of thought there is in mortal mind that stands in the way, will be uncovered, handled, and destroyed, and we *all* will enjoy the blessings that the demonstration will bring. If students only would look upon all manifestations of evil as simply occasions for demonstration, how much easier it would be for all. We too often forget that it is Principle that is pouring out the vials of wrath upon the error, causing it to manifest many plagues to sense, in order that we may discern the work that Principle wants us to do. Even Peter was turned over to Satan to be sifted; but the experience was not given him to undergo until he was able to bear it. So, let the students in Boston who at this hour are compelled to meet directly the shafts of the enemy, stand firm; "accusing *not* one another;" but, "dwelling together in one accord," meet the emergency quietly and courageously. Remember that one "little pebble" of spiritualized thought is enough to slay the giant.

As Mind is the Church, Principle is the Board of Directors and Wisdom is the Board of Trustees, who is there, or what is there, among the children of men, that can prevail against either of these facts of Being? Can any thing come between us and the Mind that guides the Founder of the Church of Christ (Scientist)? Can any thing prevent the building of the Temple for which she gave the land (of spiritual reality)? Can any thing interfere with the omni-action of Mind? No! Mind does the healing, the teaching, the preaching, and the printing; and nothing can interfere.

The Mother gave the Journal of Science to her children, wherein they might print their work, their experiences, their demonstrations, their spiritualized thoughts from Mind. Nothing can interfere with the work of the editor of that JOURNAL. Love is the Editor, forever printing inspired words, and recording the inspired works of her children; for her children are the expression of her own immortal qualities.

To my vision the situation is *absolutely* impersonal. It is error stirred up to its utmost limits, previous to its destruction. It is neither directors, trustees, editors, persons nor things. It is simply the error being whipped out of its strongholds. That the situation is an ominous one for the enemy, is evident from the storms and floods and calamities that are sweeping all over the land of mortal belief. It is only a "little while" until Pharaoh will be compelled to "let the children go."

These thoughts are sent with only the one simple desire to *help*. The *thoughts* may not be much, but we know that desire is prayer, and prayer is *power*. Love *does* rule and guide. Love is Mind.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Boston, April 17, 1920

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $2.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII APRIL 17, 1920 NUMBER 33

Tradition

HUGH A. STUDDERT KENNEDY

ONE of the most tenacious clogs on the wheels of progress has ever been tradition. The human mind, easily wearied of truth, eagerly welcomes anything which, while relieving it of the necessity of denying its very self, seems to permit a certain complacent assurance that it is concerned with holy things. The doing of certain definite acts, the fulfillment of certain definite requirements, the observance of certain forms of speech, all offer a ready way to "the accumulation of credit," infinitely preferable to the human mind to that daily and hourly effort to understand Principle, which is the essence of the teaching of Jesus, as it was of the prophets before him and since his time.

Now, every great progressive epoch in the world's history has been marked by a break with tradition. From the departure of Abraham from Ur of the Chaldees to the ministry of Jesus, and from the ministry of Jesus to the writing of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the great rallying point has ever been the "simplicity that is Christ." Two thousand years ago, Jesus, proving the power of Principle as no man had ever proved it before, declared that this power had been made of none effect amongst the Jews. How? By their traditions. The whole course of Jesus' ministry, indeed, was marked by a steady repudiation of tradition. "The kingdom of God," he told his disciples, "is within you." To this man, utterly free from tradition, all things were subject; as they were, in a measure, to his immediate disciples. And yet, less than four hundred years after the Ascension, tradition was so firmly enthroned again that all Christendom was making a single letter in its creed a cause of division, hatred, and bloodshed.

So it has been throughout the whole course of Christian history. John Huss, John Wycliffe, Martin Luther, Ridley, and Latimer, and men of their time, John Wesley, and many others owed their power to the glimpse of Principle which enabled them to break, in a measure, with tradition. And as it was with Abraham, with Moses, with Jesus, and all others who followed where they led, so it was preeminently with Mary Baker Eddy. No one, since the days of Jesus, broke so utterly with tradition as did the Discoverer and Founder of Christian Science. She restated primitive Christianity, and she, once for all, safeguarded it against tradition, for all who would follow her teaching, by revealing the great fact that Christian Science, or the Science of the Christ, rests on demonstration.

Mrs. Eddy found it necessary, at all times, to be on the watch against the effort of the human mind to batten tradition, in some one or other of its thousand different forms, onto the cause of Christian Science,—tradition in regard to persons, places, forms of speech, festivals, observances. Steadily she urged the getting away from and the guarding against them, summing up the whole matter, every now and again, in some such wonderful sentence as, "The Christian Scientist is alone with his own being and with the reality of things" (Message for 1901, p. 20). Her rebuke of mere tradition and its exercise was stern and pointed, as witness such passages as Science and Health page 366, line 30, to 367, line 9, or page 460, lines 14 to 23. For no one saw more clearly than did Mrs. Eddy how readily tradition could find an entrance through the tithing of "mint and anise and cummin," in the form of doling arguments, for instance, or in a punctilious carefulness after scientific speech. What we understand of Truth is our only defense, and what we believe of error is our only danger. The mere use of words, apart from our thought regarding them, neither helps nor hinders. In her article entitled "Inconsistency," on page 235 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels."

Practice not Profession

ALMA LUTZ

"WHAT I say unto you I say unto all, Watch," was the warning of Jesus to his followers. Nineteen hundred years later one of his most humble followers, Mary Baker Eddy, in her Message to The Mother Church (Message for 1900, p. 2), made this vital statement: "The song of Christian Science is, 'Work—work—work—watch and pray.'" This counsel is of utmost importance to all Christian Scientists, to-day and always, because the ways are subtle and hidden that lure one from a demonstrable to a theoretical religion. How much easier it is to preach than to practice! What a comfortable sense of self-righteousness and self-gratification preaching brings, and what watchfulness, self-immolation, and sacrifice are involved in the actual practice of Christian Science!

Even a slight study of the earthly career of Jesus will convince one that in every instance he proved his words by his works. For three hundred years his disciples followed his example, proving their religion by healing sickness and sin, and even by raising the dead. Then Christianity became popular. It was accepted by the court and, in consequence, thoughtlessly by the populace, so that as time went on neither the letter nor the spirit of primitive Christianity was understood by the majority of believers. Gradually a personal, material, even idolatrous element crept into the Christian religion, robbing it of its vitality. Symbols and ceremony took the place of the simplicity of Jesus' teachings. Men were separated from God by artificial mediators, by man-made doctrines and creeds, and it followed that only the outside of the platter was made clean. Truth, however, is immortal. In every age there have been clear thinkers who have found in the Bible, with its records of Christianity, inspiration to come out from the world of man-made theology and be separate, who have tried to acquaint themselves with God and be at peace. Luther, Wycliffe, Calvin, Wesley, and the Puritans, groped for the pure religion of

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Jesus; but it was Mary Baker Eddy who found it, and called her discovery Christian Science. The lost element of Christianity—healing the sick through the understanding of God—has been restored through this Science.

The first followers of this religion not only had the usual persecution to meet from denominational religion but from the medical profession as well, and these trials made them firm in their faith and willing to be judged only by their works. The growth of Christian Science has been steady and sure. To-day its message has reached the uttermost parts of the earth. Everywhere it has its churches gratefully and bountifully self-supported. That religion whose first reception was beset with ridicule, persecution, and injustice is attaining popularity. The same fervor remains among its followers, the same boundless gratitude for its healing message. Besides, there is the added strength of years of experience, years of earnest, conscientious work. Now perhaps more than at any other time is it necessary for Christian Scientists to be alert and watchful, to think clearly, and to remember that, as James said, "Faith, if it hath not works, is dead, being alone."

The responsibility for the proving of Christian Science does not alone lie with officers of churches and societies, nor with practitioners only; it rests with each individual Christian Scientist. We cannot delegate to others the work that is ours to do. Unless as individual Christian Scientists we are daily living our religion, trying each day to know more of God and to put this knowledge into practice, we are a drag and are not true to the wonderful trust committed to us. As we look back over the history of Christianity we see hundreds of sects, each one presumably starting with a motive higher and a vision clearer than the sect from which it separated, but losing the vision after a comparatively few years and sinking back into the category of sects many. Each Christian Scientist should ask himself these questions: Does my religion mean everything to me? Am I, as an individual, keeping it pure, active, and practical, or am I sinking into lethargy, shifting my responsibility to others, and so far as I am concerned, letting my religion drift in the direction of the many sects which are groping for Christ's Christianity?

The true Christian Scientist holds fast to the teachings of the Bible and of "Science and Health with Key to the Scriptures," and does not wander in the bypaths of personal opinion. The Ten Commandments and the Sermon on the Mount govern his thoughts and actions. He does his best to follow in the way that Jesus mapped out, and is a consistent exponent of Christianity. Honesty and earnestness, willingness to work for God without fame or the world's approval, even without recognition, are Christian duties. The true Christian Scientist does not go to church out of habit, to see his friends, or because the best people in his community attend. He goes to give as well as to get. He adds his mite of understanding to the reading of the great truth in the Lesson-Sermon, so that those who hear may themselves be healed. Great healing work will be done at Christian Science services when individual Christian Scientists have so studied and lived the truth expressed in the Lesson-Sermons that when they hear them read they fully comprehend their meaning. The Christian Scientist is not a dabbler. He does not use Christian Science now and then, when it is convenient or when there is no opposition; but always, because he trusts it absolutely. He does not relieve himself of all responsibility by calling a practitioner whenever there is a problem to solve. He calls a practitioner when he actually needs help, but he first does his best to work out his own salvation.

Christian Scientists need to study the life and teachings of Jesus continually, to keep ever before them his constant practical application of his religion. One of the very first duties that he taught his disciples was healing the sick. Following in his footsteps, Mrs. Eddy left this rule for Christian Scientists (Manual, Art. XXX, Sect. 7): "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."

Jesus charged his disciples time and time again to beware of the hypocrisy of the Pharisee and of trust in riches. He showed them how always under all circumstances he turned to God for guidance and strength, never trusting in human opinions or human methods. Above all, his message was love. He took the sternness, coldness, and ritualism out of the religion of his day and brought to light the wondrous love of God. Jesus did not theorize about love. Love shone in his daily deeds. He displayed infinite compassion toward all,—toward the sick and the sinning, toward rich and poor, toward friend and enemy. He had time to give to all,—time for the publican and sinner as well as for the rich and learned Pharisee. Living in utmost simplicity, he sought neither pomp nor worldly power. His one purpose was to do the will of the Father.

With this example before him there is no excuse for any Christian Scientist to be cold or unsympathetic, unkind in word or deed, or "cumbered about with much serving." The true Christian Scientist will be approachable, trustworthy, sympathetic, loving, forgiving, a true friend. He will be ready to heal every inharmonious condition by his understanding of the truth and by his practical application of divine Love in the little things of daily life,—comforting with an encouraging word, a friendly smile, or a little act of kindness.

Personality

DAISYMAY CAMPBELL HUBER

THE human mind runs to extremes. Gaining the first glimpse of God as Principle, it jumps to the conclusion that Christian Science denies God as Person. Then follows the experience of getting away from personality, which is of longer or shorter duration according to the time it takes the human mind to arrive at the illogic of its own conclusion and find that Christian Science denies no such thing.

On page 27 of "No and Yes," Mrs. Eddy asks, "Who can say what the absolute personality of God or man is?" On page 4 of the Message for 1900 she says, "In divine Science, divine Love includes and reflects all that really is, all personality and individuality;" and again, in the Message for 1901, under the caption, "God is the Infinite Person" (p. 5), she says, "Do Christian Scientists believe in personality? They do, but their personality is defined spiritually, not materially—by Mind, not by matter. We do not blot out the material race of Adam, but leave all sin to God's fiat—self-extinction, and to the final manifestation of the real spiritual man and universe."

This, then, is the crux of the matter. Christian Science denies the materiality, the finity, of Person and personality, but it does not deny Person or personality. For so many years God was known as person in the sense of an enlarged man that Mrs. Eddy saw the necessity of removing this limited concept before God could be clearly understood; hence her use of the term Principle as a synonym for God and her insist-

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ence upon the understanding of this term as applied to God. She did not, however, deny God as Person, and a careful study of her writings will reveal this fact. In Science and Health, the term Person as applied to God is used three times. In the other writings it is used twenty-nine times, while the term personality, which literally means Person manifest, is used many times throughout her works, sometimes in reference to the finite, material, false sense of Person, which must be put off; at others in the scientific sense, as God's manifestation, which God preserves forever.

God, then, is the infinite Person, and His personality is reflected in His whole vast creation. Personality is restored to its rightful classification, and the problem of getting away from personality is solved not by fleeing from all persons and things, but by welcoming each opportunity for becoming aware of true personality.

Silencing the Serpent's Voice

HELEN K. BROCK

EACH mortal finds himself over and over again listening to the voice of the serpent, which whispers suggestions that are sometimes openly evil, more often, however, masquerading as good,—suggestions of doing "evil that good may come," of enmity on the part of those with whom one would be friendly. These present themselves in varying ways to the thought, wearing a garment of reliability in order that they may gain ready admittance to the unwary—and often to those who deem themselves wise—and find lodgment there until at last the truth is learned and what before was entertained as truth is found to be but lies, nothingness, nonentity. Whence come these suggestions? Where did evil come from in the beginning? The answer to these troublesome questions can only be that evil, being a belief in the opposite of good, never came from Truth, and is a lie. When in our sleeping dreams we have passed through strange experiences and seem to have conversed with and listened to what was but an apparition, upon our awakening do we concern ourselves with the query as to where it came from? Do we not know without question that it was without origin, and thereby neutralize or destroy its influence?

In the second chapter of the great allegory of creation we are told that Adam fell into a "deep sleep," but nowhere are we told that he awakened from this sleep. In the first dream of which we have any record, to Adam and the woman Eve who shared his dream, evil appeared in the guise of a serpent stealing furtively into their happy, harmonious sense of existence, beguiling them into disobedience to the divine command, with promises of wisdom equal to divinity: "Ye shall be as gods, knowing good and evil." The voice of the serpent and the evil suggestions of to-day are all a part of the waking dream of the ages which began with the dream of Adam and Eve. As a result of this first disobedience, mortal man still dreams of life in matter, in a material body,—and his chief concern is how this material body shall be clothed, fed, housed, and amused. He dreams of happiness, when his body shall be satisfied with that which can be provided for its comfort; but he is bound to a cruel taskmaster which demands more and more, and he falls an easy prey to the suggestion of imposing suffering upon himself and others that prosperity may be enjoyed later on,—this suggestion finding expression in wars, strikes, and crimes of various characters.

A lie, however, has no foundation, no basis of truth. When traced to its starting point it is always found to have no existence whatever, consequently no beginning. Truth and error never mingle. A lie therefore has never any element of truth, and is only able to simulate truth to the extent that the lie is believed. The destruction of this lie will be final and universal just in proportion as each one yields to the omnipotence and ever presence of God, good, and relinquishes belief in its own entity, thereby accepting the governing wisdom of the divine Mind.

We are told in the Scriptures, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Christian Science imparts a knowledge of the truth, and has come to the world to make men free from the burden imposed upon them in the Adam dream of existence, to awaken them from the "deep sleep" of materiality to the glorious reality of harmonious spiritual existence, and to silence forever the voice of the serpent. Through the understanding of this great truth, man will at last come to the realization of that which is prophesied in Revelation, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

In special comment upon this passage Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 567): "That false claim—that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men—is pure delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words 'cast unto the earth' show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messages, are cast out with their author."

Just One Thing to Heal

MABEL K. DIXON

THE complexity of thought with which the so-called human mind approaches any subject, thinking no doubt that this attitude shows erudition, is that which claims to make the simplicity of Christian Science a great stumbling-block to its comprehension and acceptance. On taking up the study of Christian Science the human mind tries to make something very abstruse out of the metaphysical handling of the subject of healing, presenting such a multiplicity of things to be taken into consideration that it loses sight of the fact that in any case that could possibly be brought for healing—let it be physical or otherwise—the simple truth about it is that there is but one thing to heal, and that is the false beliefs about that specific case. There are two things to be taken into consideration in any condition that is to be healed—the false beliefs about this condition, and the spiritual truth about its opposite which destroys the beliefs. In other words, the spiritual truth is what God knows about the real, while the false beliefs are what the human mind believes about the condition.

And how, asks the human mind, am I to find out what God knows? To which we answer: The Bible and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy are explicit in telling what God is and what man is, and the manner of proving their unity. God is Spirit, and man in His likeness is spiritual. God is Mind, and man as an idea of that Mind, reflects from it all he needs to know, and as all true knowledge is spiritual, it requires spiritual understanding to comprehend it. How are we to get spiritual understanding? There is but one place where it can be obtained and only one way of obtaining it—from God, and by praying and working for it.

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If a condition does not yield as soon as we think it should, we must keep on affirming the spiritual truth which is the exact opposite of the false beliefs, keep on denying that a false thing can be true, keep on asking for spiritual understanding, without which there never was and never will be a healing; and this spiritual understanding brings to our work the operation of divine Love which uncovers all that is to be denied and alone gives the vitality necessary for demonstration of the spirit of scientific healing.

Christian Science warfare is with false belief, no difference how many subdivisions and differentiations the human mind may claim to give it, and we must not get sidetracked, but stick to the fact that there is but one thing to heal and just one way to heal it. It would surely be illuminating if we could see ourselves dressed up in our false beliefs. We would not for a moment submit to letting our material dress caricature us as we allow our mental dress to do, seemingly unaware that to the seeing eye and understanding thought the mental dress is just as apparent through conversation and actions as the material dress is to the physical sight. Think of the time and thought expended on the minutiæ of material dress, and the comparatively little time given to the consideration of the robe of righteousness! Personal appearance should not be neglected, but how much more time should be given to the things that do not perish with the using. Then let us not be confused over the multiplicity of mere words but, going on with steadfast simplicity, let us follow Mrs. Eddy's instructions (Science and Health, p. 419): "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious." And there is but one foe—the belief in evil—which brings us back to our starting point, that there is but one thing to heal, and just one way to heal it.

The Sabbath

ROBERT C. BRYANT

THROUGHOUT the history of the Jewish people, up to the time of Jesus the Christ, the sabbath was the most important religious institution. Of the Ten Commandments, the one concerning the observance of the sabbath is elaborated most at length and with the most careful detail. Christ Jesus recognized the importance of the sabbath, and historic Christianity has in turn accepted this Jewish institution and given it a place of first importance in its own system of belief and worship. But why this great emphasis on the sabbath? It could not be merely to provide one day of rest in seven for mankind. Important as this may be, it does not account for the place occupied by the sabbath in religious thought.

The spiritual interpretation of the Scriptures in Christian Science reveals the deeper meaning of the sabbath and makes very clear the reason for its great importance. The record of creation, as given in the first chapter of Genesis, speaks of the six days in which God formed the earth and the heavens. But these "days" were not days of twenty-four hours each, for solar time did not yet exist; nor were they periods of time at all. When we understand that God is divine Mind, infinite, eternal, and unchangeable, we must see that time is only a human concept and does not exist as a condition or property of Mind. All that God, divine Mind, is and thinks and does must be as infinite, eternal, and unchangeable as God Himself. All that God creates always has been and always will be, an idea in Mind. There never was a time when any part of God's creation did not exist. God did not create light in one period of time and after that create the firmament in another period of time. In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read (p. 502): "The creative Principle—Life, Truth, and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected." And on page 504, continuing, Mrs. Eddy says, "The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*,—words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn."

The "days" of God's creation are, then, conditions of thought only. "And God saw every thing that he had made, and, behold, it was very good." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Thus we see that divine Mind, conscious of the completeness and perfection of its own creation, has perfect rest,—not cessation of activity, for that would be death, but rest from any sense of incompleteness, imperfection, or inharmony. The sabbath, then, is that condition of thought in which the completeness, perfection, and harmony of all creation is seen and understood.

"And God blessed the seventh day, and sanctified it." "Six days shalt thou labour, and do all thy work." This work must be to see divine perfection. "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." In it thou shalt find complete rest. Here, then, is the reason for the great importance of the sabbath to mankind, and the secret of its emphasis in the Scriptures and in all Christian thought. Its application is universal and relates to human experience right here and now. To the extent that we understand the completeness and perfection of all things in God, divine Mind, to that extent do we enter our sabbath or rest,—not cessation of activity, but freedom from every sense of and belief in incompleteness, imperfection, and inharmony, which appear to mortals as varying forms of sin, disease, and death.

Knowing and Proving

ALICE HENSLER

THE understanding, in ever so small a degree, of the power of Truth, holds countless blessings for mankind. When man has learned to trust this power and is constantly on guard to apply it, realizing that God's law is all there is, that God made all good, to be manifested to-day, yesterday, and forever, he will find himself enjoying a freedom he never knew before, a freedom that naturally follows his release from the bondage of his false sense of self.

How much precious time have mortals spent reveling in all manner of weird imaginings, worrying over evils that never occur, mentally building up impassable bridges, and so keeping themselves out of the good that is their rightful inheritance, the good that flows from the fountain of Truth. To know and to trust the power of Truth, of good, is peace ineffable, the peace "that passeth all understanding." In "Science and Health with Key to the Scriptures" (p. 468) Mrs. Eddy says, "All is infinite Mind and its infinite manifestation, for God is All-in-all." This was very forcibly brought home to me some twelve years ago, before I had begun really to study Christian Science.

It so happened that frequently, according to mortal sense, I would contract very severe colds, accompanied oft-

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times with loss of voice. Upon one of these occurrences and just at a time when I had much need of my voice, and not realizing that Truth, the great Physician, alone can heal, I sought aid from a doctor. In the office of this doctor a card was displayed in large type, that all who saw might read, "God heals, and the doctor takes the fee." After submitting to what I deemed a very disagreeable treatment, I referred to the card, "God heals, and the doctor takes the fee." "Well," the doctor replied, "you are intelligent enough to know that unless God helps me, I cannot help you." That was the turning point for me. I determined then and there to learn more of the truth of Christian Science that makes for freedom. Here was a doctor telling me he could do nothing unless God was with him. Surely I as one of the Father's children have also a place in His kingdom. I have but to knock and it will be opened. From that time forth I included in my daily prayers, "Open thou, O Lord, the eyes of my understanding." And many times since has it been demonstrated to me that if we are obedient and come with honest hearts, His ever presence never fails us. Jeremiah tells us, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

It is the duty of all true Christian Scientists to hold to the straight and narrow way, without swerving, to keep their vision clear, so as not to lose the road that leads to Truth, to Life, and Love, and to demonstrate that we know the way. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 359), "The way is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being." Let us ask ourselves to what degree have our demonstrations risen; how are we rewarding our revered Leader's patient, faithful work. This reward cannot be rendered through the channels of selfishness, idleness, strife, bickerings, self-aggrandizement, and the manifold temptations lurking around the corner, trying to becloud our vision, to win us from our high purpose, even as the Master himself was tempted. And as the Master's faith was founded on the rock, so must our faith be, undaunted by the waves of criticism and high-sounding words that have nothing to offer but empty phrases. Let us keep our gaze to the light, the light of divine Principle. God is that Principle and man is His image and likeness. In these turbulent times, when all the world seems more or less discordant, it behooves us as Christian Scientists more than ever to do as our revered Leader tells us in Science and Health (p. 392), "Stand porter at the door of thought," watching and praying for that Mind to be in us "which was also in Christ Jesus."

For all the blessings that have come to countless thousands through Mrs. Eddy's book, "Science and Health with Key to the Scriptures," we owe endless gratitude. It is a debt that never can be paid, but as true and faithful disciples we can uphold and perpetuate her teachings by faithfully living up to the standard she has set for her followers. How I bless that Key, our Leader's gift to all. It has enabled me better to understand the meaning of Jesus' words, "Ye do err, not knowing the scriptures, nor the power of God."

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My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once prove accurst.

Robert Browning.

Selected Articles

["Healing"—*The Christian Science Monitor*, Boston, U. S. A., Nov. 7, 1919]

Christian Science is known particularly by its fruits. Because, however, the effects of its practice are more apparent than the means used to produce them, Christian Science is popularly believed to be a system of treatment without medicine, quite regardless of the mental condition of the practitioner or the patient. Yet it is demonstrably true that disease is the result of thought and that it can only be healed by changing or eradicating the thought which causes it. In other words, disease, which is an effect, is the product of thought, which is cause; and this is equally true of overt sin, for disease is sin, and sin is disease, whichever way you want to look at it. Hence it follows, since effect cannot be separated from its cause, if you are going to heal disease you must first remove the thought which causes it.

To any one who seriously contemplates Christian Science healing it must be evident that it is holy work and rests upon something higher than the human mind. It is the human mind which seems to be capable of entertaining thoughts whose externalization is sin, sickness, and death, and it is from these very effects that this same mind seeks to be saved. Naturally, then, it turns to something beyond and above itself and finds surcease from its troubles in the realization of the existence of infinite intelligence, incapable of entertaining thoughts which can result in evil. This infinite intelligence is God, or Mind, the Mind which Paul says "was also in Christ Jesus." And it is in the proportion that those who practice Christian Science are conscious of the divine Mind that healing is experienced for themselves and others.

Now it must not be supposed for a single moment that mortals can be healed of their ailments while they believe sickness to be a reality or that it is part of the divine plan. If disease were a part of the divine plan it would be as eternal as God, for creator and creation, Mind and its manifestation, are coexistent and coeternal. If disease were a reality it would be true, and if true, it would be a part of Truth and therefore a part of God, for God is Truth. Christian Science does not teach that God or His creation can be destroyed or that anything which is true can ever be changed. But it does teach that what seems to be, yet is no part of the divine plan, can be proved to be what it is—a false supposition of the human mind, which has no place in the spiritual creation, government, or economy.

Uninstructed in the things of Spirit, mankind are convinced that sickness is as real as health, and it is this conviction more than any other one thing which is the chief cause of disease. Christian Science has come to change this. It rouses mortals out of their belief in the reality of matter and mortality. It changes their thought-processes by turning them into new channels. It causes humanity to contemplate something better, higher, holier than the pleasures and pains of material sense, and sets them to work to learn of the real and eternal, of that creation of which it is written that "God saw every thing that he had made, and, behold, it was very good."

Mrs. Eddy, Discoverer and Founder of Christian Science, speaking of the action of Christian Science in human affairs, says: "The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind" (Science and Health, p. 162). Herein is succinctly described the whole process of healing, which comes only as erring, mortal thought, ignorance of the nature and character of God and man, false beliefs based upon sen-

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sualism and materialism, give place to right thinking; in other words, as the carnal or mortal mind is destroyed through the knowledge that all things were made by God, infinite good, "and without him was not any thing made that was made."

The teaching of Christian Science does indeed stir the human mind. It startles it and astonishes it; and one of the first things it does is to force the individual to acknowledge that, if he desires to be freed from the pains of sense and the effects of sin, there is something which he himself must do. So accustomed, however, is mortal man to accept as real and God-created whatever is apparent to the physical senses that it is very difficult at first for him even to be willing to question their testimony. But when he realizes that there are in everyday experience things which these senses cannot explain, he begins to be willing to acknowledge the existence of a power which, if understood, can govern mankind in perfect harmony. He begins to acknowledge that God is absolute good, and from this there grows the perception that the universe, the effect of the activity of this perfect cause, should not and does not in reality contain or express any quality which is contrary to its Principle. In other words, a man who, through the exercise of spiritual sense, acknowledges that God is supreme, the creating, governing, infinite Principle, begins, by an inevitable process of logical reasoning, to question the genuineness of everything which does not conform to the standard of like producing like, a perfect creation made and governed by a perfect creator and maintained by Him in a state of continuous perfection.

Thus is a man stirred to his depths. He perceives that if he is to continue conscious of his own existence, it can only be as he knows himself as spiritual, as a child of God. And he realizes that he must empty his mind of every thought of evil, matter, sin, sickness, and death, of belief in the reality of any quality or condition which does not originate in God, the divine Mind, and fill it with thoughts of Love, Truth, Life, of spirituality, purity, health, of patience, kindness, gentleness, of confidence in and assurance of the government of God; in short, he must eschew evil in every form and order his every thought, word, and act in strict obedience to Principle.

[John M. Dean in *Chattanooga* (Tenn.) *Times*]

As reported in the *Times* a no doubt well meaning lady critic of Christian Science has been giving out a wealth of misinformation on that subject.

"Science falsely so called," was evidently a term used by Paul in warning Timothy against false or haphazard methods in every realm of thought, including religion. Incidentally it may be remarked that Christian Scientists are thoroughly familiar with this warning and its wholesome advice is very helpful to them. That true Christianity must be scientific and therefore demonstrable, may be a new thing to most people, yet being the truth it is as old as God. Christian Scientists have a considerable acquaintance with the Bible, for they make it their daily study and, while they undoubtedly interpret it differently from others, it is their chart of life. "Science and Health with Key to the Scriptures" by Mary Baker Eddy is a commentary on Scripture, and its revelations of the long hidden truths of the Book of books bring about a constant spiritual unfoldment to those who really want to understand it.

Christian Science denies the existence of sin on the basis that, as the loving God could not and would not make it, it was never made. They do not deny it as a belief which is a corollary of a purely mortal and material sense of existence, but as this sense of existence has no real relation to spiritual and divine living and is provably destructive, they contend that it is not an entity and is therefore no more real than wrong thinking makes it. In other words, it has no more power or reality than the mathematical mistake that two times two are five. When the student of mathematics learns that two times two are four, that is the end of the mistaken belief. It is not an entity to be perpetuated or passed along to some other person. It was never more or less than a false belief, and thus it spontaneously disappears from the consciousness of the one who was deluded by it. The Scripture reference, "The wages of sin is death," receives full support from Mrs. Eddy's statement (Science and Health, p. 6), "Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed." That sin is God-sent and therefore is indestructible and eternal, is unthinkable to those who take the trouble to reason independently of man-made doctrines.

Those who prate of a "personal God" differ widely in their concept of His personality, and it is to be doubted if even our present critic could give a very definite impression of her own understanding of the personal nature of Deity. The Christian Science God is the God of the Bible, who, we are therein told, "is a Spirit." If, then, God is Spirit, His creation must inevitably be spiritual, unless we are going to discard the invariable rule that "like begets like." "God hath made man upright," says the Preacher; "but they have sought out many inventions"—and this is the only logical explanation of evil.

In Science and Health (p. 468), Mrs. Eddy in her "scientific statement of being" says, "All is infinite Mind and its infinite manifestation, for God is All-in-all." This is not pantheism, for the manifestation of God cannot be God, but is that which emanates from God. Is not this in full accord with the teaching in I Corinthians, which plainly urges complete submission to the divine power in order that "God may be all in all"? Christian Scientists readily recall the statement attributed to an East Indian religionist as to an alleged similarity between Christian Science and ancient esoteric teachings, but they also recall that this person's opinions showed throughout a woeful lack of knowledge as to what Christian Science really is. That it has no relation whatever to pantheism will be proved beyond question to any unbiased thinker who will read a Message written by Mrs. Eddy to The Mother Church, entitled "Christian Science versus Pantheism."

Christian Scientists readily admit that they fully credit the statements of Jesus himself as to his real nature. He never claimed to be God, but plainly called himself "the Son of God." He also said, "Why callest thou me good? there is none good but one, that is, God." Jesus was the Christ, and this fact enabled him to say, "Before Abraham was, I am." He was not speaking thus of the personal man, Jesus, but of the Christ-nature which he embodied more than all others. As Mrs. Eddy puts it (Science and Health, p. 312): "Jesus' spiritual origin and his demonstration of divine Principle richly endowed him and entitled him to sonship in Science. He was the son of a virgin."

Christian Science has never had to resort to questionable or adventitious aids for its propagation. Truth never requires unkind or malicious means for its establishment. Like the sun, it shines on and has no need to criticize the light of other worlds. That which is true will endure, while that which is false will perish. This is all that any Christian need ask. Christian Scientists themselves are naturally the only logical exponents of their faith, and presumptuous hos-

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tile critics would do well to remember that fact. When every Christian gets so busy doing good that he has no time to throw mud at his brother Christian, then, and not until then, will the fatherhood of God and the brotherhood of man be established.

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[C. W. Hale in *Terre Haute* (Ind.) *Tribune*]

The sermon reported in a recent issue as having been delivered by an evangelist, indicates that he has a wholly erroneous concept of what Christian Science is, and does not understand what it teaches. It reveals again the fact so often proved in the practice of Christian Science that a material interpretation of the Scriptures leads to contradictions and confusion, while a wholly spiritual interpretation opens up the treasure house of the Bible, and reveals its teachings as wholly consistent and logical.

Christian Science accepts unreservedly the teachings of the Bible, and endeavors to fulfill and obey all the commands and admonitions of Christ Jesus. It does not "strike out of the Bible the whole doctrine of the atonement," but gives to mankind the highest and holiest sense of what the atonement is, and proves its teaching by practical demonstration in the healing of sickness and the overcoming of sin. Christian Science teaches that the mission of Christ Jesus was to reveal and prove the love of God to man, and to demonstrate the way out of sinful beliefs into man's rightful heritage as "heirs of God, and joint-heirs with Christ." Christ Jesus showed to mankind the real relationship of God to man, and demonstrated the atonement, man's at-one-ment or unity with God, and consequently his dominion over all phases of false beliefs and everything that would claim to separate him from God.

Mrs. Eddy, the Discoverer and Founder of Christian Science, makes this clear on pages 33 and 35 of her book, "No and Yes," where she has given the following: "The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony of the cross; for that would have been insufficient to insure the glory his sacrifice brought and the good it wrought. . . . It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live. He suffered, to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God. He suffered because of the shocking human idolatry that presupposes Life, substance, Soul, and intelligence in matter,—which is the antipode of God, and yet governs mankind."

Apparently this critic of Christian Science does not understand the scientific accuracy of Mrs. Eddy's work, nor does he seek the basic meanings of words as used in her writings. The use of the word "Principle" as a synonymous term for God when properly understood gives to mankind a broader and more demonstrable knowledge of God, and enables him to realize more clearly and prove God's power. It takes away the erroneous beliefs in a physical, manlike God, forever eliminates any concept of God as formed of material flesh and blood, and reveals Him as being omnipotent, omniscient, and omnipresent, the one eternal cause and creator. The definition of principle as given by Webster is, "a source, or origin; that from which anything proceeds; ultimate element or cause."

Again referring to "No and Yes" we find that Mrs. Eddy says on pages 19 and 20: "God is infinite. He is neither a limited mind nor a limited body. God is Love; and Love is Principle, not person. . . . Person is formed after the manner of mortal man, so far as he can conceive of personality. Limitless personality is inconceivable. His person and perfection are neither self-created, nor discerned through imperfection; and of God as a person, human reason, imagination, and revelation give us no knowledge. . . . When the term divine Principle is used to signify Deity it may seem distant or cold, until better apprehended. This Principle is Mind, substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God,—one Mind, a perfect man, and divine Science."

The teachings of Christian Science are accurate and scientific, and cannot be fully comprehended by a superficial perusal of a portion of Mrs. Eddy's writings. Not in one instance does Christian Science take anything from the teachings of the Bible, but by its spiritual interpretation of the Scriptures brings health, holiness, and happiness to man.

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[Charles W. J. Tennant in *Bromsgrove* (England) *Messenger*]

From reading the remarks of a clerical critic at a meeting in the Institute at Bromsgrove recently, one might be led to imagine that Christian Science was something quite distinct from the gospel of Christ. Christian Science is the gospel of Jesus the Christ; it is the Science that he taught and demonstrated, and which has been rediscovered by Mrs. Eddy. We are glad that our critic acknowledges that there are genuine cures in Christian Science, but he also says it contains grave errors and mistakes. Christian Science is based on divine Principle, with definite rules. If these are obeyed, then the results are as certain as properly worked out sums in mathematics. If our critic takes for his premise the fact that God is Spirit, infinite, omnipotent, omniscient, and omnipresent, then the only possible conclusion he can arrive at is that God, Spirit, is all and there is none else. Every statement in "Science and Health with Key to the Scriptures" by Mary Baker Eddy is either a statement of this premise or a conclusion drawn therefrom. There are no grave errors or mistakes in it. The millions throughout the world who are able to demonstrate Christian Science in part are becoming a vast "cloud of witnesses" to the truth of Jesus' teaching, and humanity is feeling the impulse that is being given by them to the restoration of Christian healing.

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[Written for the *Sentinel*]

Without Haste, Without Rest

ADELAIDE KEITH MERRILL

WITHOUT haste, without rest,
God's work in us is done.
We may not see from sun
To sun His purpose clear,—
Why clouds must bring the rain,
And wind must stir the blade
Till "full corn in the ear"
Completes His work,—
Without haste, without rest.

Without haste, without rest,
The evening shadows fall,
And darkness covers all
The earth, and we are still.
Quiet and confident
We wait His coming day,
In peace to do His will,
Working as God works—
Without haste, without rest.

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Editorial

A New Heaven and a New Earth

The overturning force of Principle cannot be stayed in the physical universe. The leaven of Truth is perpetually at work. And though men, in their material blindness, may misconstrue the signs of the times, the metaphysician makes no mistake about them. To the idealist the great war was to be the entrance chamber to a new heaven and a new earth. But this heaven and this earth, though he realized it not, were to be equally of the earth earthy. The hopes of the world were to find their expression, after the terrors and agonies of the battle field, in a peace whose symbol was to be ease in matter. The chief baker and the chief butler were to lie down together, and the senses were to lead them. The human mind did not, of course, put it so crudely as that; the human mind never does. All the same it was what it meant. The to-morrow of "Jack Johnsons" and "Big Berthas" was to be a to-morrow of lotus leaves.

There is, however, an ancient proverb, a proverb which, if Master William Langland is correct, we owe as usual to the Greeks, and of them to Plato, to the effect that man proposes, but God disposes. What Plato, or whoever coined the expression, really meant was obviously that men play with material effects, with a vanity which has not yet even discovered that the word itself means nothingness, and remain all unconscious that the only real power is the spiritual causation underlying everything. It was this causation which, overturning and overturning human vanities, brought about the great war. It was this causation, still overturning and overturning, which brought about the great peace—a peace which is only war under a new name. For, just as Jesus the Christ told men of the first century, "I [the Christ, Truth] came not to send peace, but a sword," so, the metaphysician of the twentieth century is able to realize that the more Truth displaces the lie of the human mind, the more furiously must rage the chemicalization to which Mrs. Eddy refers on page 401 of Science and Health, when she writes, "What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief."

The great war stirred the depths of human nature. It brought to the surface all that was at once best and worst in it. And when the war was over this best and worst could no more lie down together than the lion and the lamb. Prohibition was found fighting with appetite, suffrage with sex domination, class equality with class discrimination, and everywhere purity with impurity, and selfishness with selflessness. It was a new phase, that was all, of the old struggle between good and evil, of Merodach with Tiamat, as the pagan ages pictured it, which in Christian theology was symbolized as the battle of Michael with the dragon. "The determination," as Mrs. Eddy writes on page 28 of Science and Health, "to hold Spirit in the grasp of matter is the persecutor of Truth and Love."

The new heaven and the new earth, then, which every human being brought out of his sense of the great war, was a heaven and an earth of dense materiality, or of such dissipated materiality as the vision of the Christ had engendered in his individual case. It is to this materiality that is owing the great wave of disappointment which has threatened to submerge the world in a new era of strife, in which the conflicting forces shall be no longer political but social, whilst the weapons are being forged less in the arsenals than in the forums and in the study. Adam, as Origen pointed out centuries ago, being Adam, in other words human nature being what it is, this disappointment was almost inevitable. The strained hopes with which those who had spent months of privation and misery in the trenches came home to face a world which had exploded in patriotic sentiment during the war, without lessening its own materiality, were bound to breed disenchantment. There was a willingness, it is true, to do something for the soldiers, but it was a willingness, Adam being Adam, which was to be exhausted generally at the expense of somebody else, and the intensity of which faded as the weeks passed by. Added to this there was perhaps an extravagance of expectation upon the part of the soldier, not in the least remarkable, Adam being Adam, which tended to exalt his claims above those of any one else, as if no one else had done anything toward the great achievement.

Thus the feeling of disappointment began slowly to filter through all sorts and conditions of men, because only here and there was there one who was realizing that earth can never repay human suffering, and that every hope of permanent material happiness is built on an illusion. The wise man knows perfectly well that the great danger comes to him when all men speak well of him, and, in the same way, if there had been a greater perception of the Christ, Truth, in the world, the expectations of a new heaven and a new earth would have been built less on a hope of ease in matter, after the war, than on a realization of the fact that the war itself was rather an opportunity for proving the nothingness of matter than an acid test of human endurance to be rewarded with an aftermath of material rest and pleasure.

This surely is the Holy War, the war in which Michael fights against the dragon, in which spiritual strength closes with the material senses, and this is the real Armageddon. The new heaven and the new earth will be found not in the concerted rush of the crowd, but, individually, as each cross-bearer finds his way unemotionally and scientifically along the narrow way in the footsteps of the Christ. The clue to this new earth is no material Theseus thread; it is what the New Testament calls *ἐπίγνωσις τοῦ θεοῦ*, a scientific knowledge of God, Principle. This knowledge constitutes a realization of the nothingness of matter, and a perception of the fact that material phenomena are a succession of mental concepts, as Mrs. Eddy explains when she writes on page 123 of Science and Health, "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." Everything that exists exists as thought, and this, on a material plane, has been the teaching of all idealistic philosophy, from Plato to Lord Kelvin.

Mrs. Eddy went further than this philosophy in going to Jesus of Nazareth for her Science, and accepting the fundamental difference drawn by him, for Nicodemus, between the Spirit and the flesh. Not only did she insist with the idealistic schools that matter was a phenomenon, but she insisted on the great fact of the idealism of Jesus, that the noumenon of mortal mind or energy was itself a mere illusion, a counterfeit of the divine Mind, God, Principle. "The kingdom of God," Jesus himself declared, "is within you." The real-

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ization of this is the scientific knowledge of God, Principle. It is man's citizenship of the new earth, a world of a gathering spiritual understanding of the nothingness of matter, which must inevitably give place to man's citizenship of the new heaven, a heaven not of clouds and mystery, but of spiritual harmony, the government of divine Mind.

FREDERICK DIXON.

On Guard

CHRISTIAN SCIENCE heals. True healing is, of course, the replacing of any seemingly wrong conditions with right activity. This replacement is by no means limited to what is called physical disease. Every discord, whether of business, of the household, or of the community, as well as any sickness or sin, has to give way sooner or later before the harmony of the divine Mind. Because real Life with its whole manifestation is indestructible, every supposed phase of destruction has to subside into its native nothingness. In fact, the ever presence of Life keeps any supposition of an opposite null and void. This is the unerring watchfulness of the divine Mind. Not for an instant could divine intelligence and its manifestation be touched by any belief in nonintelligence. Thus infinite consciousness forever knows the eternality of its idea.

As Mrs. Eddy tells us on pages 150 and 151 of "Miscellaneous Writings," "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call." The one infinite cause perfectly sustains its effect; and the genuine effect is influenced only by the demonstrably true cause. In this way Principle keeps ward over its alert idea. By giving expression only to the divine Mind, idea is ever successful and satisfactory.

One turning to Christian Science for healing of any sort is satisfied, therefore, just in proportion as he comprehends Principle and its idea in place of any seeming opposite. For such a one, daily alertness must consist in the knowing that, no matter what may seem to arise, spiritual intelligence is manifesting itself in spiritual action. This spiritual action is the genuine idea, here and now altogether apart from any belief in matter. The illusion of mortality, with all its limitations, vanishes in the presence of the immortal idea. To be on guard, then, is to understand that the divine Mind does govern the true man, in spite of any supposition to the contrary. It is wholly the process of Mind, not any material sense of things. It is the awake realization of Truth, to which every one must turn. It is living and doing, which must be entirely in accord with Principle. Certainly this is a high ideal for endeavor; but through the earnest study and application of Christian Science it is actually attainable. With simple sincerity, each one has but to practice what he learns.

Seeing the need for constant alertness, Mrs. Eddy arranged for various aids along the way. She provided for church services, lectures, reading rooms, practitioners, teachers, periodicals, and other means for the turning of attention to Principle and away from mere mortal appearances. Of the periodicals she wrote, in a little article called "Something in a Name," now published on page 353 of "The First Church of Christ, Scientist, and Miscellany": "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind." Thus, in her words, the *Sentinel* is "intended to hold guard over Truth, Life, and Love."

Any student of Christian Science, even though he be but a beginner, will find it interesting and helpful to look up, with the aid of the concordances to all of Mrs. Eddy's works, which may be consulted in any Christian Science reading room, the various passages in which she has spoken of the *Sentinel*. Compare with these, then, the passages where she uses the word "guard" either as a verb or as a noun. When one has done this, one is ready to turn with fresh enthusiasm to the *Sentinel* and the other Christian Science periodicals, determined to see more of the true idea, instead of mere pages of print and paper. What manifests the perfect watchfulness of Principle does not depend in the slightest on human personalities. Idea emanates completely from the divine consciousness. Certainly, therefore, no mortal is really responsible for it. Throughout the world, seekers for Truth can turn together to the one Mind, which is ceaselessly unfolding. If they will but look steadfastly to God and the divine unfoldment, they are bound to see and experience good.

Earnest reading requires the giving of intelligent attention to Principle first of all. Just to know that divine intelligence controls the true man is good in itself. When one brings this simple understanding to bear on whatever one reads in the Christian Science periodicals, one is ready to appreciate what God is revealing as the veritable expression, regardless of any seeming. By looking with consecration to God and His idea, one necessarily finds permanent healing and happiness. Right seeking does not accept blindly any mortal appearances, but insists on proving what God knows. The alert determination to accept only divine intelligence as the guarding and guiding power wins the way to health and holiness. It is, therefore, always a joy to be righteously on guard, which is, in other words, to live and act forever in accord with the one, truly loving, divine Principle.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

MADISON, WIS.—On Sunday morning [Jan. 18], Second Church of Christ, Scientist, of this city will hold the first service in its new church edifice, 263 Langdon Street. A number of Christian Scientists, in August, 1918, formed the organization of Second Church of Christ, Scientist, of Madison, a branch of The Mother Church, The First Church of Christ, Scientist, in Boston. Services were held in a private home, then in the G. A. R. Hall, and soon the Knights of Pythias Hall was secured, where services have been held up to the present time, although it is frequently overcrowded. In the spring of 1919 the Hiram Johnson property of 263 Langdon Street was purchased and immediate steps were taken to remodel and enlarge the building for church purposes. The corner stone was laid August 20 of last year.

This is the latest addition to the churches of Madison and represents an investment of approximately twenty thou-

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sand dollars. The auditorium will have a seating capacity of two hundred and seventy-five and is expected to provide for the temporary requirements of the congregation. The lot is sufficiently large to allow for future extensions as the growth demands.—*The Madison Democrat.*

DENVER, COLO.—Work has begun on the new church building for Fourth Church of Christ, Scientist. It will be a beautiful and imposing structure, located on the triangular plot of ground at West Thirty-first Avenue, Lake Place, and Grove Street, and will cost close to one hundred thousand dollars. Grading and excavation already are in progress. The Sunday school room will have a seating capacity of seven hundred and the auditorium eleven hundred.

Highland Chief.

MONROVIA, CALIF.—The beautiful new edifice of First Church of Christ, Scientist, was formally dedicated last Sunday [Feb. 22].—*Monrovia News.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

NEW ORLEANS, LA. (First Church).—William W. Porter, lecturer; introduced by Julius L. Beer, who said in part:—

In this crucial hour there goes up from the agonized heart of humanity a plaintive cry: Whither shall we turn? Whence shall come our help? And in response to this appeal there comes out of the void, floating down the centuries, that same voice, gracious and sweet, yet penetrating and clear, saying with infinite tenderness, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Now, as then, and as in all the days to come, it is God alone who can save. Christian Science comes at this time to interpret the Master's teachings, his message of salvation, in terms comprehensible to present day thought and in a manner adapted to meet every human need and satisfy every human aspiration.

PORTLAND, ORE. (Fifth Church).—Frank Bell, lecturer; introduced by Mrs. Helen Jeselson, who said in part:—

Christian Scientists the world over are rejoicing that after centuries of sorrow and doubt and longing, following the advent of our Savior on earth, there came at last one strong enough and pure enough and faithful enough to relight the torch of spiritual understanding and bring again in its entirety to a troubled world the religion taught by Jesus of Nazareth. This is why our hearts go out in gratitude to Mary Baker Eddy, the Discoverer and Founder of Christian Science, that through her consecration and life work we have been enabled to grasp this glorious Principle underlying all religious healing and demonstrate, in a degree, the coming of the Christ in our consciousness.

CHICAGO, ILL. (Third Church).—John W. Doorly, lecturer; introduced by Henry J. Holm, who said in part:—

Jesus not only performed many wonderful works but he also taught others how to do so. He left no tangible rule, however, by which men could learn to apply this healing power. Throughout the Christian era many well meaning men and women have tried to emulate the works of Jesus, but because their methods were not built upon the rock, Christ, they had no enduring basis. It remained for Mary Baker Eddy, the Discoverer and Founder of Christian Science, to restore to the world primitive Christianity and the healing of physical ailments in the way that Jesus taught and practiced. Her spiritual understanding of God enabled her to reduce to writing, so that all might understand, the rule or method by which the sick are healed, the sinning redeemed, and discord of every name and nature destroyed through a correct knowledge of the power of God.

SUPERIOR, WIS. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Thomas B. Mills, who said in part:—

On the wayfarer who listens and observes, Christian Science inculcates faith in and loyalty to the laws of God; it impresses the truth that those laws are unchanging and enduring; it emphasizes that fundamental of right living, the understanding of the fatherhood of God and the brotherhood of man; and admonishes us that at all times and in all ways we are our brother's keeper.

There never has been a time in human history when the strife torn peoples of this world needed the appealing, compelling forces of spiritual awakening as now. In the struggle for place and power, in the white heat of contest, men in their passions have been swept from their moorings, and are fervently asking for a light to guide them, asking that the Master shall say again to the tempest, "Peace, be still." Christian Science teaches that there is a God-given power freely granted and abundantly bestowed, rescuing man from sin, sickness, and death. It demonstrates that God heals today as in that wonderful time nineteen hundred years ago, when Jesus taught and healed in the beautiful hills of Judea and by the blue waters of the Sea of Galilee.

CATSKILL, N. Y. (Society).—George Shaw Cook, lecturer; introduced by Miss Lillian Banks, who said in part:—

In the days of Jesus of Nazareth, when John the Baptist sent his disciples to inquire of him, "Art thou he that should come, or do we look for another?" Jesus referred to his works of healing as evidence of his Messiahship. Jesus taught his followers to have faith in God and to prove their faith by their works. He left this promise to all mankind, "He that believeth on me, the works that I do shall he do also." So, in our day, as proof of the Christianity of Christian Science, thousands lovingly testify that through its ministry they have been freed from the bondage of sickness and sin and have received untold blessings.

Can the religion of Christian Science be other than Christian when its message of love brings healing to the sick, comfort to the sorrowing, rest to the weary, and forgiveness to the sinful? The truth as revealed in its teach-

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ing has ever been available and free to all,—but the eyes of men were blinded that they saw not, and their ears were dull of hearing that they understood not, else the healing power of early Christianity would not have been lost for centuries. Just as clouds deprive us of sunlight but do not affect the sun itself, so the darkness of material thoughts dimmed the light of spiritual understanding but had no power to harm the Christ, "the true Light, which lighteth every man that cometh into the world."

Mrs. Eddy, the Discoverer and Founder of Christian Science, gained her understanding of spiritual law from the Bible. Through her textbook, "Science and Health with Key to the Scriptures," she has revealed the true relationship between man and God; has made God's law and its operation known to humanity; has proved the healing Christ to be ever present.

CENTRALIA, ILL. (First Church).—Dr. John M. Tutt, lecturer; introduced by Mrs. Flora T. Harris, who said in part:—

To a world which has long been dissatisfied with the promise of a future world salvation and one which is to-day laboring as never before to establish "peace on earth," Christian Science says in the words of Job, "Acquaint now thyself with him [God], and be at peace;" and in the words of Paul, "Whom therefore ye ignorantly worship, him declare I unto you." Being universal in its healing and beneficent influence, it is the voice to this age crying, "Ho, every one that thirsteth, come ye to the waters."

COUNCIL BLUFFS, IOWA (First Church).—John C. Lathrop, lecturer; introduced by D. D. Baird, who said in part:—

Christian Science, being the exact teaching of Jesus the Christ, offers the remedy for ills of every kind that confront mankind to-day. It matters not whether it is an ill of the flesh, a financial difficulty, or discord of some other nature, the remedy can be found and the healing effected through the proper understanding and application of the teachings of Christian Science, as set forth in the various writings of Mary Baker Eddy, its Discoverer and Founder.

OSKALOOSA, IOWA (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Grace Bunker, who said in part:—

In his Sermon on the Mount, Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; . . . and to him that knocketh it shall be opened."

To those who are asking and seeking and knocking, the door to a better understanding of God is being opened through the study and practice of the teachings of Christian Science; and this better understanding is bringing blessings of health, happiness, and peace, blessings not only for Christian Scientists but for all mankind.—*Oskaloosa Herald.*

NORTH PLATTE, NEB. (Society).—The Rev. Andrew J. Graham, lecturer; introduced by Milton L. Overstreet, who said in part:—

We are to have the pleasure this afternoon of listening to a lecture on Christian Science, the oldest and newest science known to man. It is the science of being healthy, the science of being happy, the science of knowing, understanding, and demonstrating the laws of the government of God, and was accepted and practiced by the prophets long previous to the example of our Master, the great Wayshower, Christ Jesus.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARKANSAS—Fort Smith: Church Edifice, Seventh and C Streets, 8 p.m., April 27.
CANADA—Calgary, Alberta: Grand Theater, 3 p.m., May 2.
London, Ontario: Church Edifice, 540 Richmond Street, 8:15 p.m., April 22.
Nelson, British Columbia: Church Building, 8:45 p.m., April 30.
COLORADO—Aspen: Church Edifice, 100 West Main Street, 8 p.m., May 24.
DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 8 p.m., April 20.
ENGLAND—Bristol, Gloucestershire (First Church): Empire Hippodrome, Old Market Street, 3 p.m., May 8.
Leeds, Yorkshire (First Church): Coliseum, 3 p.m., May 16.
GEORGIA—Savannah: Municipal Auditorium, 8:15 p.m., April 23.
HOLLAND—Amsterdam: Vereeniging, "De Vrye Gemeente," Weteringschans 8, 8 p.m., May 11.
IDAHO—Twin Falls: Idaho Theater, 3 p.m., April 25.
ILLINOIS—Carterville: I. O. O. F. Hall, 7:30 p.m., April 23.
Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., April 23.
Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., April 22.
Chicago (Thirteenth Church): Church Edifice, 10317 Longwood Drive, 8 p.m., April 20.
Monmouth: City Hall, 3 p.m., April 25.
St. Charles: Library Hall, 7:45 p.m., May 2.
Wilmette: Church Edifice, Tenth Street and Central Avenue, 8 p.m., April 20.
INDIANA—Kokomo: High School Auditorium, 3 p.m., April 25.
La Porte: Masonic Temple, 8 p.m., April 27.
IOWA—Marshalltown: Church Edifice, Main and Fifth Streets, 8 p.m., April 19.
Oelwein: Colonial Theater, 8 p.m., April 30.
MISSOURI—Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., April 27.
Webb City: High School Auditorium, 8:15 p.m., April 22.
NEBRASKA—Lincoln: Church Edifice, Twelfth and L Streets, 8 p.m., April 26.
NEW JERSEY—Newark (Second Church): Broad Street Theater, Broad and Fulton Streets, 3:30 p.m., April 25.
Vineland: Church Edifice, 628 Plum Street, 8 p.m., April 25.
NEW MEXICO—Gallup: I. O. O. F. Hall, 8 p.m., April 29.
NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., April 26 and 27.
Buffalo (First Church): Majestic Theater, 12:10 p.m. (noonday lecture), April 23.
Mt. Vernon: Proctor's Theater, 3 p.m., April 25.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., April 22 and 23.
New York (Tenth Church): Carnegie Hall, 154 West Fifty-seventh Street, 3 p.m., April 25.
Nyack: Church Edifice, 101 South Broadway, 3 p.m., April 25.
NORTH DAKOTA—Fargo: Orpheum Theater, 3:30 p.m., May 2.
OHIO—Lancaster: Church, North Broad Street, 8 p.m., April 30.
Marietta: City Auditorium, 8:15 p.m., April 26.
OKLAHOMA—Miami: Church Edifice, Second and C Streets, N.W., 8 p.m., April 23.
Oklahoma: City Auditorium, 501 West California, 3 p.m., April 18.
Okmulgee: Church Edifice, Eighth and Seminole Streets, 8:15 p.m., April 27.
OREGON—Eugene: Church Edifice, Oak and Twelfth Avenue East, 8 p.m., May 4.
Portland (Second Church): Municipal Auditorium, 8 p.m., April 22.
PENNSYLVANIA—Bradford: Women's Club, 5 Chautauqua Place, 8 p.m., April 22.
Corry: Church Edifice, Park Street, 8 p.m., April 22.
Erie: Masonic Temple, 8:15 p.m., April 27.
VIRGINIA—Norfolk: Colonial Theater, 3:30 p.m., April 25.
WASHINGTON—Walla Walla: Mercy Theater, 8:30 p.m., April 23.
WISCONSIN—Green Bay: Church Edifice, Cherry Street and Monroe Avenue, 8:15 p.m., April 29.

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Testimonies of Healing

I submit my testimony, which I trust will be as much help to others as previous testimonies have been to me. As Christian Scientists study the Lesson-Sermons and put into practice what they learn each day, they are building an ark for protection against the evil of this world, whether it presents itself in the form of limitation, cold, poor health, unkind feelings toward our fellow men, or any of the numerous so-called errors.

Recently the writer went through an experience that proved the protecting care of our heavenly Father over His children. My husband and I live on a ranch about forty-five miles from town. We left home about noon one day in our car to go to the near-by town for supplies, which we purchased; then went to a hotel for the night. On awakening the next morning we found a heavy snowstorm was on, but as the roads had been so good in coming, we, as well as others, did not doubt reaching home in safety. We started about noon. When we had gone about fourteen miles from town and were on the coldest flat, where no one lived, with the snow blinding and our light not working, we found there was nothing to do but stay in our car until next morning, as the drifts were becoming more dangerous. My husband, knowing what a Montana blizzard meant, was full of fear, but different passages from the Bible and Science and Health would come to me and all fear would leave. We closed up the car as well as it could be done, but the wind was growing stronger all the time and it was getting colder.

I felt a wonderful peace and told my husband I was not afraid, I knew we would come out all right. But he said, "You do not know the Montana blizzards; you are not afraid because you do not know the danger." I answered, "God will protect us from all danger." Later my husband tramped a place for us to walk back and forth in. We walked for a while in the blinding wind and then I proposed going back to the car and taking a nap. He said, "You can sleep, but I will stay awake all night." I knew his fear was of freezing, but I finally prevailed on him to get into the car and rest. I knew we could sleep if we needed to, so we put our quilts over us in the seat, and leaned back. Then there came to my thought the words of one of our Leader's hymns (Poems, p. 4):—

> O gentle presence, peace and joy and power;
> O Life divine, that owns each waiting hour,
> Thou Love that guards the nestling's faltering flight!
> Keep Thou my child on upward wing tonight.
>
> . . . . . .
>
> His arm encircles me, and mine, and all.

I dozed off and found upon waking that my husband, too, had had a restful nap as he was sleeping when I awakened. It was now 10:25. We were getting cold again so we got out and walked some more, then went back to the car and slept. This time we had a longer sleep, as the fear was not so great on his part, and it was 2:25 when we awakened. The next time it was 4:25. When we awakened again it was about 5:15, and we could see the sun coming up in all its splendor, and my heart was lifted up in thanks to our heavenly Father.

My husband went for help to the nearest place, about twelve or fourteen miles away, and I knew that God would help us through the day as well as through the night. At twelve o'clock my husband came back; but in the meantime I read some *Sentinels* I had, which were very helpful. He had found a sheep camp, where they loaned him a horse to ride to a certain place where they said he could get a man to tow us in. This saved him a twelve-mile walk. The man came and took us to the camp, where they gave us a warm dinner. They asked how it was we did not freeze to death and said, "Are you not cold?" I answered, "No."

We reached the road house that evening, car and all. There we met others who had been in the storm but not as long a time as we, and when they heard we had spent the night in the car they were astonished that we were not hurt in some way. The following day we started to our ranch, the roadman having loaned us his sleigh and promised to take care of our car until it was convenient for us to take it home. Being a southern girl and always of a cold nature, it took scientific work for me to overcome cold. It was between ten and twenty degrees below zero the night we were out. In Psalms we read, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety."—Mrs. O. L. Browning, Eight Point, Mont.

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When a boy of twelve years I sustained a gun-shot wound in the heel of my right foot, the bullet lodging between the heel bones. An army surgeon attended and informed my parents after his examination that to remove the bullet would leave me with a stiff foot, and it was decided not to have the operation performed.

My wife and I became interested in Christian Science and about the first thing we thought of was the removal of this bullet through the application of the truth. After eleven years of earnest work the demonstration was made; the bullet came out without any discomfort or pain whatever and with no other treatment but Christian Science. The wound is perfectly healed and the foot is just as good as ever. This had been an open wound for forty years and called for daily attention. To say that I am grateful to God for this healing is hardly enough, and I do hope that this testimony may encourage some one else to hold fast to the truth for the final manifestation of the healing, because it will come sometime and in God's way.—Frederick E. Ernst, St. Joseph, Mo.

✧

I have had so much help and comfort since coming into Christian Science that I feel it a duty to tell of it. This beautiful truth was brought to me three years ago by a young man who knew very little about it. He came to my door in answer to an advertisement of a room to rent. After he had been here a few days, as I was very nervous and worried with many troubles, he asked me if I would allow his mother to write to me as he knew she could help me. I consented and she asked me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy, and gave me the Lesson-Sermons to read. In about a week I left off glasses, which I had worn for fifteen years. She had been an infidel when this boy lived at home and he had never been inside of any church in his life and knew only what his mother had written him about Christian Science but he had enough love in his heart to ask her to help me. He attended a lecture with me and was healed of smoking and profanity and then became a student of the Christian Science textbook and the Bible.

When my own son was leaving home for college I thought that so many young men begin to smoke, drink, and do other shameful things after they leave home, and I was afraid my son would learn those things. Then the mother, who had helped me so much, wrote to me that when her son was away she had seen him as God's child and knew God would be with him in every place. Then as I thought of what God had

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done for this young man I knew He would also guide and protect my son. From that day I have known him as God's child, and he contracted none of the habits which I had feared, but studied his Bible and attended Christian Science lectures. He seemed to be broad-minded and always stood very high in his examinations.

When the war call came he volunteered to go to Canada and help out with the wheat harvest. While there he wrote to me that the mosquitoes were so fearful he could have no comfort; they were so abundant and large that they were like clouds of smoke. I realized that God gave man dominion over all the earth and he, as God's child, could not be tormented by that pestilence,—and the mosquitoes all left his habitation. Later when he was studying navigation with the Navy and was on a boat loaded with iron ore, I was awakened one night with the clear understanding that he was in distress and needed my help, but I realized at once that "underneath are the everlasting arms," and God controls the wind and the waves, and since he was God's child what could I fear as there is no place where Love is not. I went peacefully to sleep, and a week later when he was home for a day, he said he was never seasick but once. At midnight a week before, he was standing on watch in an electric storm and began to feel very ill and was going to call for help, when suddenly he found he was not sick any more.

When a younger son was about ready for college I worried, fearing my financial supply would not be sufficient to keep them both in college at once; but when the time came for him to enter, he had had four scholarships offered him, and he said surely God had showered upon him more blessings than he was able to accept. He was allowed to wait on the table for his board. He also helped at the State Agriculture barns on Saturdays and earned enough for his room rent. I had feared that I would not be able to meet his needs, but when they came they were already met and I had nothing to do for him. This son was once healed of a growth in his throat; the healing was instantaneous and by a practitioner he had never seen. Now I can say, "Who is so great a God as our God?" and the thought is continually with me, as Mrs. Eddy says in "Miscellaneous Writings" (p. 110), "Beloved children, the world has need of you." I am most thankful to have been able to help others and can say that my every hope is to have more of that Mind "which was also in Christ Jesus."—(Mrs.) EUNICE FLEMING, Chicago, Ill.

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Christian Science came into my life nearly five years ago while I was spending the winter at a southern health resort, where I had been going for several years because the physicians had so ordered on account of a so-called chronic bronchial condition. I had been considered frail for many years and as I look back, my condition at that time seemed to be habitual exhaustion, weariness, and fear, though I was naturally energetic.

I had no thought of physical healing in taking up Christian Science. After attending a Wednesday evening meeting I was so impressed by the sincerity of the testimonies given, that there was a desire to look into it. I went there with a desire to know the truth, although at that time I had no concept of what constitutes Truth. A copy of the textbook, "Science and Health with Key to the Scriptures," was given to me to take home. I read hours every day and in time went through everything they had to lend. I did not accept all that I read, but enough truth was found to show me that this was what I had been hungering for all my life, a chance to prove that God does exist and is man's ever present help. The little understanding that had been gained was put to work and proved that Christian Science does what it claims to do. As the study continued, other proofs were forthcoming; I was then convinced, and from that day have taken not a drop of medicine. I left the South in May of that year and have never been back since, because Christian Science has taught me that health is a condition of Mind and not of climate.

The study of Christian Science has given me faith in the allness of God; it has given me an understanding of the Bible that makes it a daily help. It has given me the true idea of health, and I know now that "God's promises are kept," whereas in the past I thought I was governed by my body, had to listen to its seeming complaints, and bow to conditions over which I thought I had no control; for when physicians laid down their laws, I thought they knew, and believed the things they said. It has taught me that the body never made a retort of any kind; that divine Mind reports only that which is true—health, harmony, and immortality. The study of Christian Science has given me almost unlimited endurance and strength. I think my first demonstration was the overcoming of fatigue.

I have been healed of chronic headache, indigestion, lumbago, bronchial trouble, a kidney difficulty, and many other ills, including some of disposition. For the glorious liberty that Christian Science has brought into my life I am indeed grateful, but above all I am most glad to know God aright, to learn to submerge self, my mortal desires, and to let divine Mind be my guide at all times, to study to do the will of God, good. One of the things for which I am most grateful is that very early in my study of Christian Science I felt the desire to own all of our Leader's works. I had accepted her teaching as true, I had recognized her writings as my necessity, and while error suggested that some of them could be borrowed for a time, the thought was overcome, and within a short time all—including the concordances—were in my possession. Words fail to express the joy, the spiritual uplift, that came to me from class instruction. The Bible and Science and Health have been proved to me to be fountains of light.—(Mrs.) EMMA YOUNG, Des Moines, Iowa.

✧

I was raised strictly and made to study the catechism every Sunday, but when I was eight years old my mother passed on, and later I led a rather wild life. When I was twenty-eight years old I joined the Methodist Episcopal Church, South, and for years tried to lead a good, Christian life. I took prominent part in several revivals but often would leave the church after listening to some of the most powerful sermons feeling that something was lacking, though I blamed my own dull perception.

I was afflicted with bowel trouble for more than forty years and although I took all the medicine recommended by my physician, I gradually grew worse until at length I was confined to the house, in bed most of the time. One day a friend called my wife on the telephone and during the talk asked if I would try Christian Science. I told her I would try anything, so she came to see me and brought "Science and Health with Key to the Scriptures" by Mrs. Eddy. When I first began reading this book I did not understand it at all, but I kept reading and gradually the light began to dawn. I have not taken any medicine since that day, now eight years past, and am a well man, can eat anything I want to; nothing seems to hurt me physically; but best of all I have a clearer understanding of the Bible and feel so joyous, so happy, when I realize that God is the only

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power and that sin, sickness, and death are not known to His children. I feel at times I could shout for joy, for life is almost a continual round of gladness in knowing that God, the loving Father, is always watching over me. Oh, if I could only get my friends and neighbors to realize as I do, the joy of living each day nearer to God, the loving Father, it would be the greatest day of my life. To study the weekly Lesson-Sermon and learn the great truths unfolded to us about Christ Jesus and his wonderful example, brings wonderful blessings. I feel more grateful each day for the wonderful help given to us by that consecrated woman, Mary Baker Eddy. Her work for mankind will live forever and grow brighter as the years go by.

J. H. Eakin, Valley Home, Calif.

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Christian Science was brought to me by a dear friend, in a time of great need, and I shall never cease to be grateful that I was ready to accept it without questioning. I cannot forget the joy that came with a realization that "thus man was," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 573), "no longer regarded as a miserable sinner, but as the blessed child of God." Later in my study of this wonderful key to the Scriptures I found I had caught a glimpse of the real man.

I have had a number of physical healings in my twenty-three years' study of Christian Science, but the one that seems to mean much in my daily life is the healing from headaches. From childhood I had been subject to severe headaches and as the years went on they grew in frequency and intensity and held me in bondage. I was never able to make engagements either for business or pleasure, without reservation and was consequently deprived of many useful activities. Physicians searched for the cause in order to prescribe a remedy, but utterly failed. This healing in Christian Science was slow, but the healing of other discordant conditions made me press on to work out my own salvation, and I rejoice to say that my freedom came.

While I am very grateful for all the physical healings, the better understanding of God as Principle, of man's oneness with Principle, and of the brotherhood of man means far more to me. It is my privilege to be a member of The Mother Church and of a branch church and to have a part in their activities. I am also most grateful for class instruction, which has given me a broader and more practical understanding of Christian Science and its application to human experiences.

Christian Science has brought health, joy, peace, and activity into my life, and has sustained me in sorrow and through trying experiences as nothing else could. Words cannot express my gratitude to God, and to our beloved Leader, Mary Baker Eddy, for this revelation of Truth to mankind; and it is my earnest desire so to live that my life may attest my sincerity.

(Mrs.) Elizabeth Morrison, Norwalk, Conn.

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I would like to tell what the teachings of Christian Science have done for me. I hope to help some one as I have been helped by testimonies. When only fifteen years old I began teaching Sunday school in a denominational church. As my education broadened I began to question the inconsistencies taught in the Sunday schools; still I plodded on and did my church duties. When the great test of my life came and ministers told me that God took our child for some good purpose, I openly rebelled and I refrain from contemplating what might have occurred if a Christian Scientist, a friend from childhood, had not written me not to think that God did it. From that minute my regeneration began. I eagerly followed her advice and talked with a Christian Scientist concerning death. I was very thankful to begin to see ever so slightly that God does not cause death, but I grasped more fully the understanding of God as Life eternal when I recently had the great blessing and growth afforded by class instruction. As the true meaning of life dawns upon human consciousness, what a delusion death is seen to be! How could the thinkers have been so mesmerized when the Bible abounds in teachings and experiences proving that man, the idea of God, held forever in divine Mind, cannot die! Nothing but a life devoted to the work of God in Christian Science can express at all my gratitude to our loving and courageous Leader, Mrs. Eddy, for breaking the bondage in which the delusion death seemed to hold me.

Three weeks after my first reading of Christian Science literature, I asked for treatment for a stubborn cough which had baffled several doctors. That was destroyed through the kind and efficient work of a practitioner. Since then, nearly four years ago, I have never used a medical remedy. When I think how full of blessings and joy and health these last four years have been, I deeply regret that I did not know Christian Science earlier. Gratitude fills me every time I read a periodical prepared by our own Publishing Society or think of how our Directors and the activities of The Mother Church help us so lovingly. Through these ideas of divine Mind we begin to appreciate God's love for man and Mrs. Eddy's obedience to God.

(Mrs.) Grace Comfort Nares, Corning, N. Y.

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I was convinced of the truth of Christian Science by the example of several faithful Christian Scientists. Then the time came when I needed it, but I did not turn whole-heartedly to it, and shortly afterwards I had to go through a great trial. My husband was killed in France, and the blow seemed almost more than I could bear. I had taken very little interest in the Christian Science periodicals, but it was through Truth's leading that a kind friend brought me the very thing I needed, a beautiful article in *The Christian Science Journal,* which pointed out how grief is error, selfishness, and hence nothingness. From that day I was completely healed, and grief has never recurred. Six weeks after my husband was killed, my second baby was born. I had Christian Science treatment and a Christian Science nurse and experienced barely two hours' pain. No sad thoughts were entertained; in fact I could only rejoice over this proof of God's loving care. Although with my first baby I was in a miserable state of health before and after he was born, on this last occasion I never knew a day's illness or weariness.

Some months after this we were about to leave home for a visit. The night before, my eldest boy, then three years old, was suddenly taken ill and shouted so loudly in his delirium that I thought he would rouse the neighbors. At first I was very fearful, but I turned unreservedly to God and all fear left me. He slept quietly, and when the next morning the time drew near for us to start on our journey, I roused him, and he readily ate the food I gave him. He was puzzled that he could not stand steadily, but managed to walk downstairs without help. Error was whispering to me, "You are mad to take him out," but all the while I knew that with God all things are possible. Our journey was delayed owing to fog, and we arrived at our destination at ten o'clock at night, and he took a ten minutes' walk from the station.

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During the journey I was so filled with the knowledge of God's ever presence that none of us suffered from weariness or irritability.

My younger child is now nearly three years old and has never taken medicine. An acute attack of dysentery was overcome in twelve hours. All his teeth have come without even my knowledge. I used to have various physical ailments which I thought were quite legitimate, and a severe pain in my right foot which was presumably gout, and which I had endured for over two years; these as well as corns have been completely healed. As a result of the clear realization that Love fills all space, I seldom experience any pains or aches or tiredness.

For all this, especially for the wonderful peace which comes with the understanding and proof that God is Love, I am deeply grateful, also for the splendid Christian Science periodicals.

(Mrs.) WINIFRED E. SAWYER, Buenos Aires, S. A.

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I have known about Christian Science for twelve years now, and feel that I should send a testimony to one of our periodicals. I have never had a serious illness, but as a child was supposed to be delicate. All signs of this have disappeared, and I can do anything I want to and hardly know what it is to feel tired. On one occasion I had a fall from my horse and twisted my leg from the knee downward; that night I could not turn over in bed without lifting my leg with my hands, but I treated myself, and though I was a little lame next day, the leg improved very quickly and in about a week's time was quite well again. Christian Science has been an enormous help to me during the war by enabling me to know with absolute certainty that good must conquer. Also in the different kinds of work I have taken up I have been helped by trying to realize that I had not got to do the work myself, but only to be a channel through which God's perfect work could be manifested. For all blessings received and for our literature I am very grateful to God, divine Love, and to Mrs. Eddy, who has shown the way in this age.—(Mrs.) MARGARET E. SCHOLFIELD, Howden, Yorkshire, England.

✧

I have received so much help in Christian Science that I feel it my duty to write a few lines of gratitude hoping that it may help some one to whom the way seems dark and dreary. The true way was first brought to my notice, nearly eight years ago, by a loving Christian Scientist. I read a little at that time from Science and Health and can now see that I was helped at that time. About four years later I was stricken with a severe nervous attack, and for months lived in great fear. Worse than all the rest was the constantly present fear of insanity. I struggled on in this way for a time; then the same kind friend who first brought Christian Science to my notice suggested to my sister with whom I was staying at this time that Science was the only way out of bondage.

With the loving help of this faithful Scientist I was enabled to grasp a little of the blessed Truth which does indeed set man free. Besides the mental healing, which has come gradually, I have been healed of what the doctors called a valvular affection of the heart; of so-called Spanish influenza by one absent treatment; of the smoking habit while reading "Miscellaneous Writings" by Mary Baker Eddy. For these and many other healings, physical and moral, I am indeed thankful. I am also grateful for the loving help so cheerfully given by all Christian Scientists and for the Christian Science literature, and I find as I am willing to give up a material belief that a spiritual truth is gained.

HOMER C. FISHER, Marshall, Mich.

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In early womanhood I united with a denominational church, and faithfully did what I considered my Christian duty,—performing all kinds of material labor for the church,—but must confess I knew not the meaning of the word "Christian." About twelve years later I experienced a great sorrow which destroyed my faith in God, for I believed He had permitted my suffering.

Stomach trouble for eighteen years had been treated by both allopathic and homeopathic physicians, and it was only a hypodermic that would relieve the pain; then it took several days to recover from the effects of the drug, and by that time I would have another attack. I could seemingly digest no food. About this time Christian Science was proposed to me. I sought a practitioner and asked for help. In two weeks I knew I was healed. What inexpressible joy to be free from pain and the fear of suffering. Then I began reading Science and Health, which was only words to me for more than two years, but gradually the light began to dawn upon my consciousness. Never once have I been tempted to turn back, knowing so well there is nothing to turn back to. I must press on, I must gain the "pearl of great price," spiritual understanding. I have been healed of hemorrhoids and an internal trouble and have also overcome hate and am being healed of high temper and sensitiveness.

A year ago I had the privilege of proving the power of God in mental surgery. I fell downstairs, breaking the clavicle of my right shoulder. For an instant I was stunned; then I reached for the hand of proffered help, and arose. I called over the telephone for Christian Science help, and taking some Christian Science literature I tried to lie down, the most difficult thing I ever attempted to do, but finally succeeded. I read for half an hour, realizing that God's law is now in operation, and fell asleep to awake a half hour later free from pain. After the first day I used the arm and in six days was combing my hair.

Words seem so empty to express the gratitude I feel, but I am trying to live the life that blesses. I enjoy the privilege of teaching the infant class in Sunday school and from these innocent babes have learned many lessons. I am grateful to God for having given to the world Mrs. Eddy, who was pure and consecrated enough again to give to us this Christ, Truth, which is leading men out of the darkness of materiality into the glorious liberty of Life and Love, and to the understanding of the brotherhood of man and the fatherhood and motherhood of God.

(Mrs.) LILLIAN R. DEMING, Terre Haute, Ind.

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I wish to tell all who read the *Sentinel* a few of the many blessings that have come to me through Christian Science study. For the last twelve years I have depended entirely on it for the healing of seven children in all of their childish ailments. It is such a comfort to know that God is always at hand, although one is miles from any one else, and that He never fails us if we turn to Him. My little girl of seven was healed in one week from an accident to the eye. One girl of four was healed of an attack of appendicitis in two hours. Mrs. Eddy has done more for the world than any one since Jesus.

(Mrs.) ADA HARRIS, Arkansas City, Kan.

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Signs of the Times

[Rev. W. M. McCleaver in *Visalia* (Calif.) *Times*]

All great movements, as well as all progress, are slow in the sight of men's impatience. But the solemn fact is ever before us, that the foundation upon which we shall build to-morrow is the one we are building to-day. This is as true of nations as individuals, of centuries as days. Then what we are to be to-morrow is the sum total of the facts of our lives to-day. What the world is to be one hundred years from to-day does not depend so much upon the unborn generations as it does upon the generation of this hour.

Whether we admit it or not, the world's court of society to-day is staggering under the same old question that Pilate's court propounded to the Son of God two thousand years ago: "What is truth?" The rise or fall of every age and of every nation has been founded upon the answer they made to this question. And the rise or fall of the ages of to-morrow will depend upon the strength of this hour to what is truth.

The missing link of civilization can never be discovered in the physical order, but must be dug from the mountains of the moral universe of God. This missing link is moral truth that brings us back to God. There must be a restatement or a new statement of the science of life if we are to be saved to truth and by the truth that makes men free.

[G. F. M., in *Le Ralliement*, Lausanne, Switzerland]

There are plenty of physicians to offer suffering humanity the greatest variety of medicine, but those individuals listening to them are having in this hour some cruel experiences. It is incumbent upon the Christian church to give to-day a practical demonstration that it has found Him who healeth. Let Christians be an example of confidence, brotherly love, and desire for peace; let them unite to serve him only who can say in the name of a God who is Love: Come unto me, and ye shall be saved!

[*The Gate City*, Keokuk, Iowa]

Dr. Charles W. Eliot, distinguished scholar long at the head of Harvard, whom that university has made president emeritus, is quoted as saying that the world may be on the brink of a tremendous spiritual revelation or discovery which will recast our religious beliefs precisely as we are constantly recasting our scientific beliefs.

Science has from time to time discovered laws of nature the earlier statements of which remain, if not unchallenged, almost universally accepted. There may be a dozen such great enunciations, Kepler's laws, the law of the indestructibility of energy, and a few others. Aside from these scientific landmarks of ages, so little remains of the science of half a century ago that the books of that time are practically valueless. May it not conceivably be the same in matters of religion? May it not be that the few fundamentals, including some that are common to all the nobler faiths which have influenced mankind will alone survive the twentieth-century restatement which Dr. Eliot forecasts?

[*The Congregationalist and Advance*]

Modern industry is something more than a vast aggregation of mechanical appliances presumably working together to produce certain material results. Modern industry is carried forward by millions of human beings, brought into temporary cooperative relations with one another and moved chiefly by the commercial instinct. They all have the impulses, tastes, ambitions, passions, common to humanity. Selfishness and violence may to-day break out in the men wearing greasy overalls and tending the machinery in a superheated underground room; to-morrow these same qualities may find expression in the office and the counting room. You may raise wages, establish rest rooms, introduce the profit sharing system, and admit the workmen to a share in the management, and yet the dove of peace will not long tarry in that establishment unless a respectable number of persons at both ends of the business are personally actuated by the Christian spirit. Until Christ's law of brotherhood is operative everywhere and the test of conduct in personal relations for all alike, we are still far from the goal of a permanently successful and entirely peaceful social order.

Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence." "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

THE editor of the China ———, our oldest and biggest newspaper, said to one of the workers, who went to see him about printing the lecture: "No, I don't get the MONITOR now and I miss it. In fact I told the people to see about a subscription for it the other day. I think the MONITOR undoubtedly the finest U. S. A. paper, and I only know of one English paper that equals it and sometimes gets ahead of it. It's a good example to have about." This is from a man who five years ago (less, I think) would not print the notice of our service and we have to thank the MONITOR for changing his thought. He said he did not think that they would have space for all the lecture but added, "I want that lecture. Please let me have it intact."

I HAVE been a subscriber to the MONITOR from its first issue, and find it becoming better and more indispensable each year. I have been particularly grateful of late for the metaphysical articles on the Home Forum page, and the editorials have always been my delight. I have frequently been asked how, with so little time, I could keep myself so well-informed as to the affairs of the world, and my reply is always that I owe it all to THE CHRISTIAN SCIENCE MONITOR. At this time more than ever before we need the broad grasp of events and fearless adherence to Principle that the MONITOR editorials have always shown, and I realize that I cannot afford to miss a single issue.

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"What I say unto you I say unto all-WATCH." Jesus





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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII APRIL 24, 1920 NUMBER 34

Right Practice

ROBERT RAMSEY

WHEN Shakespeare wrote, "There is nothing either good or bad, but thinking makes it so," he directed the searchlight of genius upon human experience. Now what is called human genius is alertness consciously directed to some specific subject, but actually piercing the human and reaching toward some divine reality. Shakespeare's genius advanced him from the belief that things were necessarily as he saw them, to the perception that human experience is governed by the human mind; but he did not consciously emerge from material belief. The genius of Mrs. Eddy was more than human genius because it was divine inspiration; she consciously reached the true idea of being in its relation to God when she perceived and could declare (Science and Health, p. 468), "All is infinite Mind and its infinite manifestation, for God is All-in-all."

Jesus was constantly presenting this same idea, as, for instance, when he said to the rich young man, "Why callest thou me good? there is none good but one, that is, God." Even though it may be true that "there is nothing either good or bad, but thinking makes it so," the attempt to be materially optimistic, to accept sense testimony, and then try to "think" things good, is not the practice of Christian Science. The practice of Christian Science involves the recognition that both the bad experience and its seeming cause, wrong thinking, are illusive and unreal. This recognition must be based on the reality and allness of God, in order to have the illusion disappear. To reduce this to practice in daily life is the work of the Christian Scientist.

Suppose one is faced with an aggressive material suggestion of sin or sickness, what is the mode of procedure? Clearly, since God, divine Mind, is good, the manifestation of infinite Mind must express good. Evil is not a creator; evil is the denial or attempted destruction of good,—a thing which is impossible since good is infinite. The appearance of evil in sense testimony, therefore, is the illusion of material sense, which is capable of being proved unreal by the spiritual sense of infinite good. This sense of infinite good must be lived, not reached spasmodically, and the Christian Scientist may not have a clear enough perception of it to dissipate immediately the illusive sense. If this is the case, then he must, by a process of argument, reasoning, study, and growth in understanding based on the allness of God as divine Principle, and of His manifestation as spiritual and divine, convince himself of the unreality of both the bad effect and its supposititious cause, the suggestion of so-called mortal mind.

It must be remembered, however, that as God is in reality All-in-all, no matter how ignorant any one may be of the fact, the aggressive mortal suggestion, the illusion of material sense claiming identity as a mortal, is simply a frightened, false sense of God and man,—of Mind and its expression. Of this we read in "Science and Health with Key to the Scriptures" (p. 460), "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient." To this frightened, false sense, this supposition of good and evil, the evil seems to outweigh the good; and it is this acceptance of evil as a reality, this ignorance of the infinity of good, which is the bad "thinking" which claims that it "makes it so." If this frightened, false sense comes to Christian Science for treatment, then the practitioner declares the side of good, of God's allness, and according to the purity of his understanding of reality, demonstrates harmony.

What seems a more difficult proposition, however, for many Scientists, is how to think about the frightened, false sense which does not come as a patient, but simply crosses the path of daily life. Obviously the Christian Scientist cannot go about promiscuously treating such cases, for to do so would be to interfere with man's right of self-government, and would not be Christian Science treatment but a species of mental suggestion. At the same time no Scientist can afford to accept as real any suggestion of error counterfeiting reality. Now this belief in evil is merely one of an accumulation of many false beliefs in evil, both his own and those of all mankind. Every person, therefore, who believes that man is a suffering mortal governed by material law, and that this is a case in point, adds his belief to the accumulation. It is therefore necessary for the Scientist to watch that he shall not make evil seem yet more real by adding his belief to that of others. He therefore destroys scientifically his own belief in evil and thus protects himself, knows that consciousness is clear, and uses the opportunity to ascend in his understanding of God's allness by demonstrating, for himself at least, the possibility of constant right thinking, and thereby in some degree he benefits all mankind.

Children and Liberty

EDITH BOWERS

OF all words in the English language, the word "liberty" is one of the most abused and in this age is particularly abused in reference to children. In the name of liberty, children have been allowed to become tyrants in their own home circles, to be disobedient, lazy, and even insolent, and one naturally asks why this is so.

What is liberty? The Anglo-Saxon race is, of all peoples, the one to stand foremost for liberty of thought and action. The Magna Charta, the Petition of Rights, the Bill of Rights, and the Declaration of Independence, are all documents drawn up at different periods of the world's history by those representing the Anglo-Saxon people, to preserve and promote liberty and at the same time to check license. What these documents have given to us is, liberty to all men to obey one common law for the common good, and not liberty to put aside the law to gratify the will or expediency of the moment. King John's idea of liberty, and later on, that of Charles Stuart and George III, was that the king might do whatever he chose, regardless of the right or wrong of his actions and in utter disregard of the wishes and rights of the people. Obviously such a state of affairs means slav-

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ery for all concerned, and the most abject slave of all is the tyrant himself, who, refusing obedience to law, becomes a slave to his own unrestrained desires and rushes headlong to destruction.

In the chapter entitled "Glossary" in "Science and Health with Key to the Scriptures," Mrs. Eddy gives the following metaphysical interpretation of children (p. 582): "CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love. Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being." From this interpretation we see that, while God's children are spiritual thoughts and representatives of Truth and Love, who already have the freedom bestowed upon all God's children, still we have in our human experience to meet and deal with the mortal mind beliefs of children, which Mrs. Eddy refers to as "Sensual mortal beliefs; counterfeits of creation." Mortal mind, so called, is always wrong and is often devilish and cunning. Evil, whether it appears to speak through the child or through the adult, is always evil. Just as one would speak with authority to this so-called mortal mind with its belief of an adult, so should one speak with authority when it would use the child for disobedience, insolence, or impoliteness.

One hears it argued, however, that the adult is often unreasonable and arbitrary in his demands for obedience from children. Admitted that this is the fact and that parental and other authority in regard to children was often abused in the past, and in some cases is still abused, nevertheless in the present age it is much more common to find that it is the children who are arbitrary and unreasonable, because they have not been taught the true idea of obedience. The child of a free people rightly rebels against blind and unreasoning submission to personal domination, but when taught that true obedience is obedience to Principle, to the law of right doing, the child quickly grasps the truth and recognizes that true liberty is the liberty to do right, to obey God's law, and not the license to carry out the desires of the human will. Simultaneously he recognizes the fact, when explained in accordance with Principle, that to do wrong, to disobey the law of right, is not liberty but slavery to mortal mind beliefs.

Children of Christian Science parents should be the happiest, the most industrious, polite, and truly obedient of all children. In order to bring about this result, however, one must know, in place of the so-called human child, the intelligent idea of God's creation, who understands clearly what is right. A little girl of nine once asked her governess, "Why do you expect so much more from sister and me than you do from the girls we play with?" The answer, in substance, was this: "Because you are studying Christian Science and therefore better understand the difference between right and wrong than the other little girls with whom I come in contact." This child's face fairly beamed, as she said, "I see, and I am glad you expect so much from me." Of course she was glad, and so are all children glad and happy when they realize that some one not only expects the best from them, but believes them capable of expressing that same obedience and respect for law and order that one actually expects from an intelligent adult.

Let us be careful, therefore, that in our desire to give children that liberty which is man's God-given inheritance, we draw the line clearly between true liberty and license. On page 236 of Science and Health we read: "Children should obey their parents; insubordination is an evil, blighting the buddings of self-government."

"Thou art the man"

L. EMMETT SHERRED

ALMOST forceful story is to be found in the twelfth chapter of II Samuel, where the prophet Nathan narrates to David the parable of the poor man whose one little ewe lamb had been taken from him by a certain rich and powerful man to provide food for a traveler. It is not difficult to understand that the king was filled with indignation as he listened to this story, and he no doubt felt that here was an occasion to administer swift, kingly judgment, very likely waiting with impatience to learn the name of the offender. The king's reign had been very prosperous, and the exalted position which he occupied had enabled him to gratify almost every desire. He had traveled far in the pursuit of personal pleasure and aims since he, as the young shepherd, slew the lion with his bare hands, and, with only a sling as a weapon, had slain the giant Goliath; and perhaps without realizing the heinousness of his misdeed, had violated in the most flagrant manner the sacred family circle. This finally brought down upon him the condemnation of the prophet Nathan. With crushing directness, he said to the king, "Thou art the man."

The lesson contained in this story is worthy of deep study, and an application of the moral which it contains can be made to every one, it matters not what position he may occupy. The real selfhood of David always had been pure and perfect, as the indestructible image and idea of God, and David was no more a king in this respect than every other man who ever lived; but the fleshly mind, the only sinner, had brought upon David the scathing reprimand from Nathan. The counterfeit man, whom we seem to see, is not God's man, but a supposititious, carnal belief, misnamed man, which sins, lies, and practices all manner of wickedness simply because there is no truth in it. It is this counterfeit which deserves condemnation. In the Scriptures man constantly is admonished to put away evil and unclean thoughts, and rigorously to sacrifice the lusts of the flesh. This is not a task for a day, a year, nor for a lifetime, but one that will continue until all trace of mortal thought is destroyed. Until this is done, the charge of Nathan will apply just as surely and forcibly as it did in the days of David. When this fact becomes more fully and clearly understood there will be less lingering among the fleshpots of Egypt, and less delay in setting out on that journey toward the realization of the kingdom of heaven, which sooner or later must be undertaken by every one; but just so long as mankind bows to a belief in the flesh, whether it be of sickness or of lack, of ambition or of anger and vexation, just so long will mankind need the admonition, "Thou art the man."

That the attitude of David led him into conflict with the law of Truth, was exemplified in the stinging rebuke of Nathan; and it is no less the law to-day of inexorable retribution for all would-be violation of Principle. This by no means indicates that a man is forever doomed to punishment and to continual suffering for wrongdoing, but that evil thoughts and unclean desires of whatever nature must be destroyed as Truth replaces the suffering that is the inevitable concomitant of willful indulgence in evil. In Science and Health (p. 497) Mrs. Eddy has given us the clearest possible statement of what Christian Science teaches regarding the destruction of evil. The statement is as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long

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as the belief lasts." This will eventually disclose the fact that it is only the mortal belief which suffers, and which will continue to suffer just as long as any man allows the claim of the reality of matter to control him; while the real man is perpetually living in the sunshine of eternal Truth and can never suffer pain or experience sorrow of any kind.

It would seem that it has taken nearly twenty centuries for the world to begin to understand the truths of being so exactly and clearly set forth by Jesus, and it was not until the nineteenth century was well past its sixth decade that these life-giving truths were discovered by Mary Baker Eddy, after having been forgotten for more than sixteen hundred years. Christian Scientists date the new era of truth and love from 1866, when this sacred discovery was made, and from which time Mrs. Eddy consecrated herself to the service of mankind. Now, as the result of her unselfish labors, more and more are the people of the world reaping the benefit in better health and greater happiness and prosperity; and more and more is the world beginning to ponder upon these things. There are many indications that the former unreasoning pursuit of position, power, and riches, is beginning to give place to a deeper consideration of the things that are real.

The mesmeric spell of autocracy, from which the nations have recently struggled so mightily to free themselves, is but a phase of the one error which has enthralled the minds of mortals since the world began. To enumerate these phases would be to rewrite the history of mankind, but a single one may be cited here: Over a year ago an epidemic of fear swept over the country, resulting, among many other things, in the closing of churches, schools, and libraries in many if not all of the states. This was done at the behest of certain officials in authority, but no clear thinking person will say that the epidemic was abated one jot thereby; on the contrary, the state of fear was still further aggravated, and this again resulted in yet further extension of the epidemic.

One of the special phases of this punishment has been the placarding of homes where the disease was supposed to exist. Placarding, of course, means restricted activity, if not complete confinement, of those in the home; an infringement upon the liberty of the individual which, we have been taught, cannot take place without invoking the law of the land. A cause may, for the moment, appear to be a just one, and temporary regulations which may be established may appear to be for the common good, but whenever the will of an individual or of a class is used to fetter the thought and action of others, unless it has the sanction of law and orderly process behind it, that moment the old devil of autocracy raises one of its many heads.

The only true leadership is the attraction of divine Mind, which was revealed by Jesus and put into practice by Mrs. Eddy. As she says on page 102 of Science and Health, "There is but one real attraction, that of Spirit." For uncounted generations the world has been striving to free itself from the shackles of autocratic domination, these struggles having at last culminated in the gigantic conflict, one phase of which so recently has been brought to a close. It may be stated, however, that only since Mrs. Eddy made her momentous discovery has the world begun to realize that every conflict, every struggle, has its origin in the mortal mind; and that the vile brood of errors which have been instrumental in keeping the world in turmoil must first be destroyed before mankind can attain to that long sought desideratum, universal peace.

If the attitude of David merited severe censure, so does any yielding to the desire to rule, which seems to be one of the special phases of the manifestation of the fleshly, carnal mind, which Paul says is "enmity against God," and which originates in poverty of spirit as exhibited in mortal thought. Knowing that it has nothing permanent in itself, mortal mind constantly is striving to acquire what it does not possess, and which, seeming to have acquired, proves unsatisfying and thus leads to the attempt to secure other possessions, which if obtained prove equally disappointing. This is typical of mortal mind, which itself is without entity and, of course, being nothing can acquire nothing that is real and enduring.

How clearly attractive is that state of real being in which the man of God's creating lives, and who, knowing that he is the rightful possessor of every good thing, proceeds calmly on his way undisturbed, because for him there are no discordant conditions. He serenely follows his righteous inclinations regardless of any and all claims of mortal thought. Can anything in the universe be more attractive to the thoughtful individual than the certain knowledge that there is a living Principle which can at all times be relied upon to meet every condition which may arise? This Principle is so infinite and all-powerful that thought humbly bows before it in holy awe. Thus each one must prove for himself what Paul meant when he wrote, "Let this mind be in you, which was also in Christ Jesus."

Encouragement

GERALDINE NELSON

ENCOURAGEMENT is just an ordinary, everyday word, and yet when analyzed it comprises and means a great deal. Encouragement is a positive quality and condemnation, an opposite, is a negative one, which never has accomplished, never will, and never can accomplish anything. Sometimes to gain some spiritual enlightenment one looks up definitions and is metaphysically helped thereby. Now encouragement serves to incite to action; it also supports and advances. Likewise one who encourages helps forward. The study of Christian Science means action, supporting and advancing good, and an increase in confidence is gained, therefore, which is an advancement toward the goal. Jesus was a man of action. "I must be about my Father's business," he said. Again, this study helps forward, for the simple reason that it cannot go backward, and it breaks down all barriers that would obstruct it on its journey.

In instructing, especially children, one learns how the positive quality encouragement when applied helps to bring good results, where the negative seemingly exercised will have exactly the opposite effect. Fear and lack of courage and of confidence to undertake a new task would prevent a talent from being unfolded. But one little word of encouragement given when needed will dispel these negative qualities, and with the unfoldment of the positive God-given abilities the talents will increase rightly. By working along the lines of encouragement character is being unfolded and a spiritual foundation is being laid.

Sometimes it only means just one little step forward to win a battle, though it may need many phases of encouragement dexterously applied to forward that step, and here patience, love, and simplicity must be practiced as attributes of Mind. Mrs. Eddy states in "Science and Health with Key to the Scriptures" (p. 454), "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work.'" The children are ever ready to listen to something new; their readiness to accept truth in whatever form presented

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encourages their teachers. Their activity when intelligently directed leads to greater spiritual progress, where others with stubborn beliefs find it difficult to grasp the truth and if it were possible would gladly exchange their own for the simple thoughts of the child, who makes rapid strides toward the real. The poor wise man who delivered the city, mentioned in the Bible, must necessarily have used some simple statements of Truth, because the city was delivered by his work. The writer has gone forward by applying simple methods audibly or otherwise as the case demanded, thus breaking down a whole army of resentful thoughts.

A store where law and order reigns, goods attractively laid out, employees cheerfully waiting to serve, and the office where manager and clerks are busily engaged in honest work, the home where parents and children are united in activities, and the schoolroom where teachers and pupils are eager to impart and learn, these are all proofs of the operation of Principle, the one Mind, God. Therefore in every condition and all walks of life, every one needs encouragement, young and old alike, to go through this battle with erroneous beliefs. But this attribute of God, encouragement, is ever near if one will seek first "the kingdom of God and his righteousness."

"Thou hast no enemies"

JAMES C. THOMAS

THE man who understands the metaphysical fact that infinite Mind and its infinite manifestation is All-in-all has no enemies; and in knowing this, such a man is loving his enemies. The reason for this statement is that the very perception that divine Truth and its expression is all that really exists, is the surest way, in this human sense of things, of destroying any belief of evil. Such perception, if thoroughly established, not only helps the one who believes he has enemies to see that he has none, but aids in healing any belief of tendencies in others, seemingly aimed toward himself. And healing is truly loving. This is the divine way of rebuking and of loving any supposed enemies. The writings of Mrs. Eddy show this, one of her statements, on page 30 of "Science and Health with Key to the Scriptures," being: "If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words." And in "Miscellaneous Writings" Mrs. Eddy says (p. 9), "'Love thine enemies' is identical with 'Thou hast no enemies.'"

Meaning the same thing, although stated in words that seem to indicate something different, is the passage in the Bible, where God, the great I AM, speaks to the children of Israel through the understanding of Moses, and says: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. . . . But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Of course, this does not mean that God, divine Principle, is an adversary to anything that really exists or that He is a destroyer of men. It signifies merely the same truth that is contained in the statement quoted above from Science and Health; namely, that Principle and its effect constitutes all there is, and is infinitely good. This leaves no room for evil, or any belief in it, and any supposed wrong manifestation is thus destroyed. Hate and good cannot abide together in the same place. Good being the only presence, anything that would claim to be an opposite of good, or God, would be asserting itself to be more than all there is, and this is an impossibility. If one will apply this truth to any belief of hate or enmity or revenge that seems to be present in his thought, he will demonstrate that Principle is indeed the one cause and has never brought forth anything evil.

Considering another as an enemy is no more legitimate than believing that sickness is real. Healing does not proceed from such a condition of thought. One practicing Christian Science could not possibly expect to go on being of service to the world in healing what is wrong while at the same time having an untrue thought concerning another. Good, or holiness, or healing, is present in a man's experience only in proportion as evil is absent. God is, and is eternal only because of the everlasting fact that He contains no evil or element of destruction. If He knew any destroying force and so contained it, He who is infinite Mind would not be endless Life. What is true of God must be true of His image and likeness, the spiritual man. This man cannot have knowledge of any evil, such as hate, because he would then suffer destruction, and as he reflects the eternal, and so is eternal, he has no sense of untrue conditions. Now all this is the only basis from which the human being can work. Just as surely as he hugs to himself the slightest bit of wrong thinking, and believes that he has enemies who should be hated and bitterly condemned, he is inviting disaster—not to those who he supposes are his opponents, but to himself.

Mary Baker Eddy, Discoverer and Founder of Christian Science, has put this in a very simple way on page 11 of "Miscellaneous Writings" in an article entitled "Love Your Enemies." She says: "I would enjoy taking by the hand all who love me not, and saying to them, '*I* love *you*, and would not knowingly harm you.' *Because* I thus feel, I say to others: Hate no one; for hatred is a plague-spot that spreads its virus and kills at last. If indulged, it masters us; brings suffering upon suffering to its possessor, throughout time and beyond the grave. If you have been badly wronged, forgive and forget: God will recompense this wrong, and punish, more severely than you could, him who has striven to injure you. Never return evil for evil; and, above all, do not fancy that you have been wronged when you have not been."

Supply Made Manifest

FANNIE S. WILKINSON

THE law of supply is stated in Jesus' words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is the law of compensation, the inevitable consequence of Love. True substance being Spirit, God, the understanding of this reveals the spiritual idea as a complete expression or manifestation of Principle, God. Since Principle includes in itself all good, the discernment of Truth leads to the perception that its idea is forever conscious of unlimited good,—is the forever expression of all-inclusive Mind.

A student of Christian Science, dimly perceiving this and realizing her need to be healed of a sense of limitation, followed this line of reasoning, willing to realize abundance only as divine Love made manifest or spiritual substance expressed. Daily, hourly, she strove to reflect the love of God in every thought and act, hungering for spiritual understanding that would not be satisfied with the crusts of material reasoning, and humbly desiring to receive only that which is the result of enlarged spiritual perception. The realization came that supply is unlimited, but our own limited sense of good prevents us from receiving abundance. The

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larger desire for spiritual good must precede the larger expression. Receptivity and gratitude for good already received open the way for further good to be manifested. This truth was glimpsed as the student pressed steadily onward, and yet the sense of limitation was not met. The growing demands of a little family of children were persistent.

Never a doubt presented itself as to the law of supply, but there was a thorough analysis of thought to discover what was unlike the Christ in her own thinking. Many were the stones uncovered which would impede progress along the path of spiritual growth,—selfishness, criticism, the love of approbation; still she pressed onward. The nothingness of personal worship under the guise of love had to be proved, and still further steps were necessary in the demonstration of true substance, for reliance on a probable inheritance of money had to cease. The path became smoother, but selfishness had still to be broken up more completely. About this time the student expressed the wish that she could know that abundance is a fact as readily as she knew without doubt that every actual need is always met. Like a glorious shaft of sunshine, uncovering and destroying the last obstruction to the realization of supply, came the revelation that for years of faithful, untiring service to her little ones she had with a great sense of duty given them every available comfort and care, met every actual need, but—a pause, a lifting of thought to the Christ-ideal—where had been the joy of giving? There had been dutiful serving, but the joyous, spontaneous, loving desire to bestow all abundance upon the little ones and the joy in their joy—it had been absent. Thus in her own experience every need was always met but abundance withheld itself. Yet then she knew: And the days of thy bondage shall be ended.

Thought was filled with light, love, and freedom from a sense of a selfhood apart from God, good. True substance dawned clearer than ever before. A few days later her husband informed her that he had been given a position with brilliant prospects and doubling his salary. She realized in humility the meaning of "bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," and she joyously acknowledged that "God's promises are kept." The kingdom of God, the consciousness of Love and His righteousness, the rightness of true thinking, had been sought, and all these things in full measure had been added unto her.

[Written for the *Sentinel*]

The Power and the Glory

HAZEL V. C. FALLS

WHILE struggling with a sense of doubt and fear,
Quite forgetting Thou art ever near,
A still, small voice whispered in my ear:
For Thine is the power, and the glory.

With strength renewed I recommenced the strife,
Learning all is Spirit, Love, and Life.
There was peace where doubt and fear were rife;
For Thine is the power, and the glory.

Humbly I give all thanks and praise to Thee,
Rejoicing in the truth that makes us free,
For now and evermore my song shall be:
For Thine is the power, and the glory.

Selected Articles

["True Prayer"—*The Christian Science Monitor*, Boston, U. S. A., Jan. 12, 1920]

Christian Scientists realize that Jesus of Nazareth was the most scientific man that ever lived, they realize that he possessed a clearer understanding of God and His perfect creation than any other person whom the world has ever known, and they accept him as the highest authority on all questions relating to spiritual, or real being. Accepting him as their authority, they accept also his statement, "He that believeth on me, the works that I do shall he do also," and know that in order to be worthy of the name of a Christian, they must, in some measure at least, repeat the works which he did. And to repeat these works they agree that it is vitally necessary that they should learn to pray as he prayed.

To one who has accepted, through the teachings of scholastic theology, a creed, a conventional or formal prayer, and who has been forced in the hour of distress to resort to the prayer of supplication, to this one, sooner or later, it must become apparent that any repetition of a combination of words, however beautifully formulated, or any expression of blind faith, superstition, or emotionalism, however earnestly voiced, is far from expressing the power that will repeat the works of Jesus. Turning to Christ Jesus' own words, the careful student will find that instead of indorsing or recommending the conventional prayer, Jesus in these words specifically denounced it: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." On page 1 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds." And we should never cease from turning with our whole heart to God in prayer, knowing that a sincere desire for good can never be lost, nor go unrewarded. The sincerity of our desire, however, is attested, not by human forms, emotionalism, or "much speaking," but through obedience, obedience expressed through the sincere effort to bring every thought and action into conformity with the law of God, as taught, lived, and demonstrated by Christ Jesus.

Again, while the student will find the gospels abounding with records of miracles and wonderful healings by the Master, yet he can hardly conclude that Jesus healed the sick, fed the multitudes, or walked on the water, through the exercise merely of a form of supplication, nor will he find throughout the gospels anything to indicate that Jesus expected his followers to heal by any such method. The student will find, however, that Jesus did say, in language unmistakable: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Let us now admit for a moment, that one taking Jesus at his word, and continuing in the way that he taught, should by a knowledge of the truth thus attained, find himself free from everything that is miserable and disagreeable, what then would be the occasion for the conventional prayer, or what then should one desire to plead for? That such a knowledge exists and is available here and now to every one, Jesus proved step by step for all mankind. The question may here arise: But how am I to know this truth and be free from my torment? In the wonderful chapter on "Prayer," the first chapter in Science and Health, Mrs. Eddy, the Discoverer of Christian Science, tells us exactly how we must proceed

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to know this truth and experience its healing power. On page 10 of this volume she writes, "Prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps, and that waiting patiently on the Lord, we will leave our real desires to be rewarded by Him;" and on page 15, we read: "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses."

Here, then, is light for one step leading to the understanding of true prayer. And here also we have a test of our sincerity, for the demand to silence the material senses is an exacting one, and means just what it says. The human mind, however, resists this demand, and will accept almost any excuse to avoid the mental discipline so necessary to understand Truth. Why, it asks, should I give up the evidence of my senses? Christian Science shows that the so-called human mind deduces its conclusions wholly from the evidence drawn from the five physical senses, and these senses being utterly unreliable, any conclusions drawn from such testimony must forever remain entirely separate from reality, or Truth. Christian Science, then, shows plainly that the demand to silence the material senses exists because the testimony of these senses is never true, and because this testimony accepted as true leads to all the suffering known on earth. What is it that declares man to be sick, miserable, or sinful, that man is limited, confused, or afraid? What is it that declares man lacks the desire, the understanding, and the ability to speak the truth, to write the truth, or to do that which is right to do, in all circumstances? What is it but material sense testimony? What then is the remedy but to silence this false testimony with the spiritual facts of being?

Christian Science, repudiating all material sense testimony, accepts absolutely the allness of Mind and its idea as the only reality of being. The Christian Scientist understands that reasoning from this basis constitutes true prayer, and is the only real obedience to the command to "pray without ceasing." He realizes, therefore, that to be a Christian in the true sense of the word, and to pray, as Christ Jesus prayed, "with signs following," means something far more than form or creed, something far more than the mere repetition of words. The Discoverer of Christian Science has told us that the prayer which reforms the sinner and heals the sick is strict adherence to the teachings of Jesus, a consistent, progressive process of right thinking, or correct reasoning, from the basis on which Jesus reasoned when he said, "It is the spirit that quickeneth; the flesh profiteth nothing." Reasoning from this basis, the allness of Mind, and the nothingness of matter, a basis wholly apart from material sense testimony, honest students of Christian Science are to-day, in an ever increasing measure, repeating the works of Jesus.

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[Robert G. Steel in *Grand Rapids* (Mich.) *Herald*]

A concept of Christian service which includes the public denunciation of the honest religious beliefs of others as a necessary element of preaching the gospel, is strangely at variance with the spirit of the Sermon on the Mount. The revivalist who criticized Christian Science in a recent sermon, as reported in the *Herald*, not only fractured the Golden Rule but showed such dense ignorance of the subject as wholly to mislead his hearers.

In its theory and practice Christian Science has nothing in common with either theosophy or Buddhism, except those principles of morality and goodness which should be a necessary part of any religion. Christian Science is based solely on the Bible. It accepts the teachings of Christ Jesus in their entirety. It teaches the emulation of the Master in all his ways. Christian Scientists are therefore not only preaching the gospel but are successfully healing the sick, regenerating the sinful, and casting out evil in strict obedience to Jesus' commands.

There is hardly a city, hamlet, or countryside in the civilized world but has its witnesses to the beneficence of the healing mission of Christian Science. There are hundreds of thousands of these grateful people. Scores of thousands have been healed after all other methods have failed. No modern religious denomination has enjoyed so marvelous a growth, and no single agency in the world's history has made more earnest and sincere students of the Bible than has Christian Science. These results have been obtained without public criticism of the religious convictions of others. They have been achieved quietly without emotionalism or sensationalism.

Surely, such results as these cannot be the product of a "tool of Satan," as our critic avers Christian Science to be. Christ Jesus set up the standard by which his followers could be known for all time in that famous phrase, "Wherefore by their fruits ye shall know them." Christian Scientists are perfectly willing to be judged by that standard.

Of the clergy's attitude toward Christian Science, Mary Baker Eddy, its Discoverer and Founder, writes in the Christian Science textbook, "Science and Health with Key to the Scriptures" on page 55: "Now that the gospel of healing is again preached by the wayside, does not the pulpit sometimes scorn it? But that curative mission, which presents the Saviour in a clearer light than mere words can possibly do, cannot be left out of Christianity, although it is again ruled out of the synagogue."

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[Harry K. Filler in the *Matamoras* (Ohio) *Enterprise*]

Readers of the *Enterprise* were doubtless more interested in reading the admission by a critic that "there is some good in Christian Science" than in reading anything he has yet attempted to say on that subject—and well they might be; for that admission was the only absolutely true thing he has yet said about Christian Science. His previous utterances, for the most part, have been based on conclusions he has drawn from reading what the critics and enemies of Christian Science have said about it. While such tactics cannot possibly do any harm to Christian Science, it does seem too bad that a greater effort is not being made on the part of all churches to make practical for mankind the gospel and teachings of our Savior, rather than to waste time in criticism of people and of religious beliefs differing from their own.

We most heartily agree with our brother that the good that is in Christian Science "is in the religion of Jesus Christ and his gospel." The only thing that differentiates Christian Science from other religious beliefs in this respect is that Christian Science lays more stress on the necessity of living and practicing the teachings of our Savior than does any other church in Christendom. A Christian Scientist possesses a working knowledge of Jesus the Christ and his gospel, which it is not possible for one not understanding Christian Science to possess.

We are frank to admit that the Christian Science church is not considered evangelical by the Federation of Evangelical Churches of Ohio and America; but if to be an evangelical church means to be "agreeable to, or in the spirit of, the gospel or teachings of the New Testament" (Webster's

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New International Dictionary) then the Christian Science church is preeminently the evangelical church of America and the world. Its congregations are made up of healthy, happy people whose religion has transformed them physically, morally, and spiritually. The humblest members of this church are learning how to fulfill Christ Jesus' command to "preach the gospel" and "heal the sick." They can prove for themselves that proportionately as they gain the "mind of Christ" they are able to perform the works he promised that his followers should be able to perform. Thousands of persons throughout the world feel and realize that Mrs. Eddy has rendered them a service that is priceless. The demand for her writings was, and is, so great that there would naturally be a large income therefrom. She left her money to her church. It is being used, and will continue to be used, to spread throughout the earth the religion she founded.

Who shall say how much good is in Christian Science, those who do not know from experience of its Christly ministrations, or the multitudes of grateful and sincere men and women who are finding in this practical Christian teaching everything they could need, enabling them to find God and man's true relationship to Him?

Mrs. Eddy has said of the mission of Christian Science (Science and Health, p. 150): "To-day the healing power of Truth is widely demonstrated as an imminent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, goodwill toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

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[H. R. Colborne in *The Sun*, Sydney, New South Wales, Australia]

The headlines of an article in a recent issue of *The Sun* and the article itself call for some correction, otherwise your readers will be misled into the false conclusion that Christian Science is some sort of mesmerism, hypnotism, and enchantment, of which, as a matter of fact, it is the very antithesis.

Nowhere in the Bible nor in the teachings of Christian Science can there be found any support for the teaching that pain, suffering, or evil of any sort can be removed by the mere repetition of words. It is by the understanding of the truth expressed by words, and obedience to the Decalogue and the teachings of the Sermon on the Mount that real healing is accomplished.

Christian Science teaches that the world as God created it is spiritual, and is governed by His law in perfect harmony, and that it was the knowledge thereof and the utilization of that knowledge and obedience thereto which enabled Jesus, the Christ, to do his healing work, and has enabled and is enabling those comprehending that law to follow his example, according to the measure of their understanding and obedience, in healing the sick and casting out evils.

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[Jethro Baker in *Derby* (England) *Telegraph*]

In the article, "The Outlook for 1920," in a recent issue, the following striking passage occurs: "The problem of Christian unity is itself a problem of reconstruction, and in this process of reconstruction a thorough study of the church of the first centuries is essential, for they supply the plan or model for the whole work." It will doubtless not have escaped your contributor, nor many of your readers, that the essential feature of the early Christian church was healing. Indeed, it was the direct command of the Master: "And these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover," and "He that believeth on me, the works that I do shall he do also." In other words, Christ Jesus made healing the sick a test of faith or discipleship. That these same "signs" and "works" are being accomplished by the Christian Science church to-day, no doubt, explains the popularity of Christian Science which is referred to in the same article, although theosophy and spiritualism have nothing in common with Christian Science. That the Christian churches of to-day are wakening to the demands of these times makes the present outlook distinctly one of promise.

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Funds of The Mother Church

The following letters were sent to the Editorial Department by the Treasurer of The Mother Church, on April 10, 1920, with a request for publication in the *Christian Science Sentinel*:—

"Am inclosing my check for per capita tax for the present year. Am happy that I can make it more than I ever before felt able. My husband and I have been blessed in a fuller realization that divine Love supplies all our needs and this is a small token of my gratitude for Christian Science."

"Inclosed find check for twelve dollars to be applied on The Christian Science Benevolent Association fund. It is given with gratitude and rejoicing for the blessings which have come to us through Christian Science."

"Through the teachings of our beloved Leader, Mrs. Eddy, I am learning more each day how to accept the good that God is ever giving, and that one way of expressing gratitude is by giving. Inclosed find check for twenty dollars, which is a small token of gratitude, to be applied to The Christian Science Benevolent Association fund. Last summer I had the pleasure of visiting the buildings and grounds of this Association for which I am very grateful."

"As an expression of gratitude for our many benefits in healings and the spiritual light as to God and man as Mind and idea, we inclose a check for ten dollars to be used for The Christian Science Benevolent Association."

"We are inclosing a check for forty dollars to be divided equally between The Christian Science Benevolent Association fund and the Real Estate fund. We are sending this in deep gratitude for the many, many blessings received daily through Christian Science, and our hearts go out in love and thankfulness to God and to our dearly beloved Leader for this blessed truth."

"I am inclosing herewith check for six dollars; one dollar is for my per capita tax for the year, the other five I wish to have placed in The Christian Science Benevolent Association fund, for the many blessings I have received since studying Christian Science. I am grateful for the wisdom and understanding, grateful for the happiness and harmony and peace that I find in being obedient to the law of God. I am grateful to our dear Leader, Mary Baker Eddy, for showing us the way. I have had many beautiful demonstrations. The proof of one Father came to me in the healing of my only son when he joined the navy. When I said, 'Thy will be done,' I could 'loose him and let him go.'"

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Christian Science Sentinel
Established, 1898, by Mary Baker Eddy

Frederick Dixon, Acting Editor Gustavus S. Paine, Acting Associate Editor

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Editorial

The Federation of the World

One of the most curious traits of the human mind is manifested in its perpetual effort to counterfeit the divine. Thus it preaches a material good which is the very antithesis of the spiritual; it strives, through marriage, to produce the perfect man; and so, by means of the lust of conquest, it aims blindly and wildly at a material federation of the world, the realization of the brotherhood of man.

This last effort may be seen perpetually germinating in the minds of the empire builders, those political imitators of the architects of Babel. Darius and Xerxes dreamed the dream, as did Alexander and Timur; the Cæsars made a tremendous effort for its accomplishment, and even Paul was not above a natural pride in his Roman citizenship, and anticipated the "Civis Romanus sum" of Lord Palmerston by eighteen centuries. Perhaps the last European monarch to lay claim to world empire was the Burgundian who proclaimed the Pacific a Spanish lake and boasted that the sun never set on his dominions; for after this the saying of the Bourbon, even with all its implication, "There are no longer any Pyrenees," is a veritable anticlimax.

Really what all these men, without knowing it, were aiming at was the impossible. The only thing that is true about any lie is that no man can tell a lie about nothing, and therefore that a lie predicates the existence of a truth to lie about. Cæsar could no more build a universal empire on foundations of a belief in a material law of inharmony, than the builders of Babel could carry their walls to the stars, while ignoring the physical law of gravity, even though it had not yet been stated by Newton. It took Christ Jesus' understanding of the nothingness of matter to break the law of gravity, just sixteen centuries before Newton got it stated, and so to prove it to be an illusion of the human mind; and, just in the same way, it took his knowledge of the spiritual facts to proclaim the fatherhood of God, and so to wean Paul from his boast of his Roman citizenship to a pride in his citizenship in heaven, his conversation in heaven, as the King James translators rendered it in language which has become archaic.

The whole problem, of course, as is always the way with anything that concerns Christian Science, resolves itself into a question of a true application of Mrs. Eddy's teaching as to the unreality of matter; for as she writes, on pages 9 and 10 of "Unity of Good," "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others." The League of Nations, whatever its faults and its shortcomings may be, is at least an effort to realize for humanity something of the brotherhood of man. This is no plea for its acceptance or rejection, nor is this the place nor time for such a plea. But it is a recognition of the fact that the conscience of the world is growing at least uneasy, and is, as yet blindly but still determinedly, rousing itself into an effort to close the door on the battle field, with a moral as well as a political key.

The unreality of matter, as explained in Christian Science, not only reduces matter to a phenomenon dependent for its existence, in accordance with the teaching of natural science, on a noumenon termed mind or energy, but reduces this noumenon, in turn, to a counterfeit of divine Mind, or spiritual energy, and thus insists upon the unreality of matter with a completeness never dreamed of by Plato, Berkeley, or Lord Kelvin. The only truth, then, about mortal mind or physical energy is that there exists divine Mind, a spiritual energy, whose true being alone makes possible the lie of the existence of the supposititious mortal mind or physical energy. Now, Christ Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Consequently, just in proportion as the individual succeeds in living and laboring in accordance with Principle, he realizes the truth about spiritual causation and is freed from a belief in the lie of a material counterfeit causation. Thus, if he has been imagining that the federation of the world can be brought about through the instrumentality of a human mind, itself instinct with inharmony, the preposterousness of the idea is exposed to him; and he begins to realize that this federation can only be brought about as men and nations consent to be in obedience not to so-called human laws but to spiritual law, not to men but to Principle. This was precisely what Christ Jesus meant when he insisted that men could not gather grapes from thistles, or that the same fountain brought not forth sweet water and bitter; and it is exactly what Mrs. Eddy means when she writes, on page 277 of Science and Health: "Natural history presents vegetables and animals as preserving their original species,—like reproducing like. A mineral is not produced by a vegetable nor the man by the brute."

Properly understood, then, the federation of the world is the atonement of the world. It is, in short, the extension to the whole body of the individual's demonstration of his at-one-ment with Principle. "I and my Father," Jesus said, "are one": Principle and the reflection of Principle is everywhere inseparable. This is the actual and eternal spiritual fact concerning which the political ideal of the federation of the world is the supposititious counterfeit. It is obvious, therefore, that until the human mind is purified from its animality, self-seeking, and jealousy, a true world federation is an impossibility. An "International" built upon class consciousness is, in its very nature, a contradiction in terms. Only in proportion as the carnal mind gives place to the Mind of Christ, can the at-one-ment of man with Principle be demonstrated; and, in just the same way, only in the exact proportion in which mankind learns to walk in the footsteps of the Christ, and to curb and destroy its enmities and passions, can it reach its political at-one-ment, the federation of the world.

Frederick Dixon.

Readiness to Write

"Write the vision," Habakkuk was told by divine inspiration, "and make it plain upon tables, that he may run that readeth it." The healing wholeness of Truth is always plain and simple to the sincere seeker. Though it may be stated in an endless variety of language, the story of what the divine Mind knows is forever the same. True intelligence shows itself as right action in the entire experience of the real man. This is the spiritual fact which Christian Science reveals in place of any seeming. The proof of it in all man-

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ner of ways is joyous living. Through long words or short words, phrases that one has to study with care or sentences that one accepts without question, this idea expressing Principle is all that can stand out as real. Each reader, therefore, is entitled to look for actual intelligence manifest, and for nothing else. Sincerely to seek the truth is to desire the complete understanding of what good is, regardless of any old prejudices. Together, then, the one who reads and the one who writes must rejoice that infinite Mind alone can make anything clear.

In these days, when a whole world is taking the pen in hand to write in one way or another, it is more important than ever to know the truth about expression. Expression of intelligence is really easy, whether it be in writing or in any other activity. If it were really hard to manifest Principle, then God, to that extent, would not be good. The very goodness of righteous living lies in the simplicity of genuinely conscious being that is altogether apart from any supposition of matter. When one knows that he is conscious as the effect of one infinite Mind which is the only cause, he is glad just to be alive. Hence his whole living unfolds as the expression of Mind untouched by the dream of materiality. By right reasoning, fearless acting, straightforward speaking, and clear writing, one relying on intelligence proves that the way of spiritual happiness is easier than any illusion of an opposite. Such a one knows what he knows, undisturbed by any seeming turmoils of mortality. All of his doing is the replacing of false beliefs with the truth. The vigorous humility which acknowledges Principle's unerring operation as the only actual doing is full success. As Mrs. Eddy declares in "The First Church of Christ, Scientist, and Miscellany" (p. 150), "Pliny gives the following description of the character of true greatness: 'Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it.' Strive thou for the joy and crown of such a pilgrimage—the service of such a mission."

Writing, therefore, to be a service to God and to mankind, must represent doing. It must manifest the same Principle that has been and is manifested in daily right living. Infinite Principle with its unlimited application is the one boundless subject. From the knowing of how divine intelligence produces right action, the presentation of this truth for the benefit of all unfolds spontaneously. Sincerity is the first requisite in giving expression to good. Indeed, without sincerity there is nothing that can properly be termed expression. In consecration to Principle alone will one find writing easy. Each one, however, is free to prove this consecration for himself, if he will, and as he does prove it, his calm but sure joy is encouragement to the many. Making his whole experience demonstration of divine wisdom, he is glad for every opportunity wisely to tell the story of God's goodness. On page 458 of Science and Health, Mrs. Eddy tells us that "Divinity is always ready." It is, in fact, free readiness, emanating from the divine Mind, that brings out the healing wholeness of Truth in the writing of an article or even of a friendly letter. The truly ready writer is the one who alertly knows that every word must heal.

Suppression is, of course, just a form of fear. In place of any mortal sense of suppression or depression, God gives full expression. Activity in accord with Principle never can be suppressed. Any kind of trouble whatever is a belief that activity can be limited. The remedy is the knowing, with sheer joy, that the divine consciousness is ever conscious of action that is infinite. Every sort of human condemnation, whether of the supposed self or of what is supposed about some one else, subsides before the glad giving of expression to divine intelligence. This is the giving that is worth while. It demonstrates Truth. The spirituality of right action proves that immortal Life is good here and now, without limit. Every condition of mortal seeming must be replaced by Principle and its idea. As Mrs. Eddy says on page 570 of Science and Health, "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old dragon should send forth a flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood. Those ready for the blessing you impart will give thanks. The waters will be pacified, and Christ will command the wave." This giving of the cup of water is, of course, infinite. In one case it may mean writing; in another, intelligent speaking; or in still another it may mean silent right reasoning. In any case, however, it involves first of all the knowing that activity in accordance with Principle is the only manifestation of divine Love. Being divinely created, this activity is absolutely irrepressible. It is all that can ever be truly understood as the actual experience of the divine Life. The knowing of this is the eternal vision which must be written and rewritten so plainly "that he may run that readeth it."

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

CAMBRIDGE, ENGLAND.—A copy of "Science and Health with Key to the Scriptures" was presented to the University Library, in June, 1891, by one of Mrs. Eddy's earlier students; but so far as we know, Christian Science was not studied in Cambridge till the winter of 1895, when it was brought to the notice of a family in the University through the healing of a near relation in Scotland. In March, 1898, two students and their children met in a college lodge, Sunday by Sunday, to read the Lesson-Sermon; before long others joined. So began the little service which has grown slowly but steadily into the present church.

In the autumn of 1899, the weekly collections provided the means of hiring one of the Victoria assembly rooms, and the first public service was held on November 26. In 1901 uncertainty of tenure led to a move to a house on Emmanuel Street, where they continued to meet until 1911, when the house was pulled down to provide a site for the extension of Emmanuel College. Once more a forward move became necessary. The only home that could be found after diligent search and inquiry was the present church building, and here the first service was held in July, 1911.

Ever since 1911 a fund had been gradually accumulating, from offertories in church and other donations, and bit by bit the mortgage had been paid, until at length in December, 1918, the entire sum had been raised, and it was possible to dedicate the building free from debt to the service of Christian Science, October 19, 1919.

DURBAN, NATAL, SOUTH AFRICA.—The reading room is increasingly fulfilling its mission as the center of the distribution work, meeting the needs of inquirers by the sale of literature, and providing facilities for quiet study. This good work is being continued during three evenings of each

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week. The lending library has also accomplished much good work, the twenty-seven copies of Science and Health have been in continuous use. Three extra copies have now been added to meet the growing need. There are also forty-two lending copies of our Leader's other works available for borrowers. A grand work is being accomplished through the Distribution Committee, which consists of twenty-six members. The literature is distributed by seventeen workers, each having a separate town district; also six distributors for the "marked copy and interested readers" section; and one distributor for postal work. The two railway station boxes, each in charge of a distributor, are continuing to prove most excellent channels, having attracted many inquirers to the reading room and services. Much more literature could be taken by these boxes, if available.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

NEW YORK, N. Y. (Second Church).—Charles I. Ohrenstein, lecturer; introduced by Charles E. Heitman, who said in part:—

If there is one vanity more deeply rooted than another in the so-called mind of mortals, it is that of self-sufficiency; and in spite of the repeated declarations of Christ Jesus that of himself he could do nothing, but that it was the Father that worked in him, and the equally plain statement of the apostle Paul that our sufficiency was of God and not of ourselves, yet the fact remains that we cling to the belief of personal power, until the force of circumstances compels us to seek help from a source beyond ourselves.

It is under such circumstances that most of us have turned to Christian Science with the hope that it would enable us to gather up the scattered ends of a life made unhappy by seeming failure or some phase of sickness, sorrow, or sin. I know from experience that just in the measure that we turn to Christian Science with a whole heart, willing to be obedient to its teachings, willing to lay down our erroneous sense of personal pride and power, and willing humbly and gratefully to acknowledge God as the one infinite source of all power, just in that measure will we receive untold blessings in the form of health, happiness, and success.

PITTSBURGH, PA. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by Mrs. Emily F. Johnson, who said in part:—

Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." This truth, as understood in Christian Science through the teachings of Mary Baker Eddy, has been the liberator of thousands who were in bondage to sickness, sin, want, and woe, and who, as a result of its practice, are now enjoying health and happiness in the spiritual peace which they have found.

SACRAMENTO, CALIF. (First Church).—The Rev. Andrew J. Graham, lecturer; introduced by J. W. McAdam, who said in part:—

The people of the world to-day are feeling the need of a practical religion; they are reaching out for that which will protect and provide for them and those they love; comfort them in sorrow; heal their poverty and sickness; and bring peace to mind and body. Christian Science shows us how this great need may be supplied, and to-day there are thousands of living witnesses to its efficacy. It heals by that law of God which Christ Jesus taught and demonstrated so clearly and which he commanded his followers to teach and demonstrate.

GEELONG, VICTORIA, AUSTRALIA (Society).—Dr. Walton Hubbard, lecturer; introduced by John W. Rutherford, who said in part:—

The Discoverer of Christian Science and author of its textbook, "Science and Health with Key to the Scriptures," Mary Baker Eddy, states on page 406 of that book, "The Bible contains the recipe for all healing." That being so, every one possessing a Bible is also the owner of that wonderful recipe, if he knows it. Here I may say that, although I have possessed a Bible for very many years, it is quite recently that I learned of the recipe; but whether one knows it or does not know it, the revelator of Christian Science demonstrated that fact long ago, the proofs of which are constantly accumulating, so that in almost every city, town, or village of the civilized world witnesses may be found who will testify to it.

On a memorable occasion Jesus gave some certain instructions to his apostles. He said, "Go ye into all the world, and preach the gospel," and on another occasion he said, "Heal the sick." This long neglected function of practical Christianity, the healing of the sick in the way Jesus taught, is again being brought within the reach of suffering humanity by the teaching of Christian Science. To quote again from the textbook from page 143, "The sick are more deplorably lost than the sinning, if the sick cannot rely on God for help and the sinning can."

WATERTOWN, S. DAK. (First Church).—John Randall Dunn, lecturer; introduced by Miss Brownie Mather, who said in part:—

The present time seems to be full of turmoil and unrest, and mankind generally has never been so anxious for the truth as to-day, nor has there ever been a time when the truth was so sorely needed as it is at the present time. Christian Science brings a message of the truth which makes free, and it is so practical that even a little child can understand and apply it.

Watertown News.

PARSONS, KAN. (First Church).—Frank Bell, lecturer; introduced by William E. Thomasson, who said in part:—

Throughout the world to-day there seems to exist a state of confusion and unrest. A spirit of greed, envy, jealousy, and hatred seems to have prevailed until the whole world is in a state of chaos, the cause of which undoubtedly is wrong thinking. The Bible tells us that the root of all evil is the love of money, and we might well add, of all things material; and it commands that we love the Lord our God

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with all our heart, with all our soul, and with all our mind, and that we love our neighbor as ourself.

Christian Science has returned to mankind the "pearl of great price," or the healing element of our sacred Scriptures, and is therefore offering to the world to-day the only possible relief for the situation; that is, the spiritual illumination of the Scriptures which creates a desire for spiritual wealth—and God's supply is inexhaustible.

STONEHAM, MASS. (auspices Reading).—Dr. John M. Tutt, lecturer; introduced by Roy M. McCloud, who said in part:—

The quest for happiness has been the chief interest of all men since the beginning of history. Many think that this may be attained through material wealth, pleasure, power, or fame, but these are found to bring only a temporary sense of happiness; for none of these can give consolation in sorrow, insure a harmonious environment, nor heal physical pain and suffering. Neither do they give an insight into the really deep things of life. But it has been proved in the experience of many that Christian Science studied and practiced can and does do all these things.

BEDFORD, IND. (Society).—Virgil O. Strickler, lecturer; introduced by George E. Cananthers, who said in part:—

Christian Science is always knocking at the door of every individual consciousness, asking for admission, and if we are willing to lay aside every prejudice, give up our preconceived opinions, and open the door of our thought to this healing truth about God and man, there is no one that need remain in bondage to sickness, sin, or sorrow.

WAUSEON, OHIO (Society).—Judge Samuel W. Greene, lecturer; introduced by L. H. Deyo, who said in part:—

Christian Science has come to this age teaching that true religion is the practice of the Christianity which Jesus taught and practiced, healing alike the sick and the sinning, involving no element of material worship, leading its followers into the realm of pure spiritual thinking.

EDINBURGH, SCOTLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Alfred B. Gilbert, who said in part:—

Christian Science comes teaching the same simple, lovable truths about God and man that Jesus of Nazareth taught and practiced centuries ago with such wonderful healing results. Humanity can never really love God while believing that He is the source of all the pain and sorrow of life. It is only when we learn that the nature of God is wholly good that it is possible to understand the true nature of man. It is spiritual understanding, not material knowledge, that enables man to gain true healing, and Christian Science has made this possible again in our own time.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Inglewood: Union High School Auditorium, 3 p.m., April 25.
San Francisco (Fifth Church): Dreamland Rink, 3 p.m., May 2.

CANADA—Medicine Hat, Alberta: I. O. O. F. Hall, 8:30 p.m., May 6.
Ottawa, Ontario: Church Edifice, 288 Metcalfe Street, 8:15 p.m., April 30.

COLORADO—Salida: Empress Theater, 2:30 p.m., May 2.

DISTRICT OF COLUMBIA—Washington (joint lecture): Poli's Theater, 3 p.m., May 2.

ENGLAND—Darlington, Durham: Mechanics' Institute, 7 p.m., May 20.
Newcastle-upon-Tyne: The New Pavilion Theater, Westgate Road, 3 p.m., April 25.

IDAHO—Emmett: Liberty Theater, 8 p.m., May 2.
Jerome: Victory Theater, 8 p.m., April 26.
Payette: Emma Theater, 2:30 p.m., May 2.

ILLINOIS—Cairo: Kimmel Theater, 8 p.m., April 29.
Chicago (Fourteenth Church): Church Edifice, Paulina Street and Sunnyside Avenue, 8 p.m., April 26.
Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 3:30 p.m., May 2.
De Kalb: Church Edifice, Third and Oak Streets, 8:15 p.m., April 30.
Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., April 30.
Streator: Good Will Hall, 8 p.m., May 4.
Wheaton: Church Edifice, Main and Center Streets, 8 p.m., April 29.

INDIANA—Evansville: Church Edifice, Mulberry Street, between Second and Third Streets, 8 p.m., May 3.

IOWA—Ames: High School Auditorium, 8:15 p.m., April 29.

KANSAS—Arkansas City: I. O. O. F. Hall, Fifth Avenue and First Street, 8 p.m., April 29.
Kansas City: Church Edifice, Eighteenth Street and Tauromee Avenue, 8 p.m., April 26.

MARYLAND—Annapolis: State House, 3:30 p.m., May 2.
Baltimore (First Church): Garden Theater, Lexington Street, near Park Avenue, 3:30 p.m., May 2.

MASSACHUSETTS—Lexington: Town Hall, 8 p.m., May 7.
Northampton (Society, Smith College): 8 p.m., April 27.

MICHIGAN—Battle Creek: First Congregational Church, 8 p.m., May 4.
Birmingham: High School Auditorium, 8 p.m., May 10.
Escanaba: Church Edifice, 325 Thirteenth Street, 3 p.m., May 2.
Fremont: Auditorium, 8:15 p.m., May 3.
Petoskey: Alcazar Theater, 8 p.m., May 4.

MISSOURI—St. Louis (First Church): Church Edifice, Kingshighway and Westminster Place, 8 p.m., May 4.

MONTANA—Great Falls: Palace Theater, 8 p.m., May 6.
Livingstone: Orpheum Theater, 8 p.m., May 4.

NEW HAMPSHIRE—Concord: Church Edifice, State and School Streets, 3 p.m., May 2.

NEW JERSEY—Plainfield (First Church): Proctor's Theater, 216 West Front Street, 8:15 p.m., May 2.

NEW YORK—Brooklyn (Third Church): Church Edifice, 261 East Twenty-first Street, 3:30 p.m., May 2, and 8:15 p.m., May 3.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., April 30.
New York (Fifth Church): Aeolian Hall, 34 West Forty-third Street, 8 p.m., April 23.
Potsdam: Opera House, 8:15 p.m., April 29.
Richmond Hill: Masonic Temple, 114th Street, near Jamaica Avenue, 7 and 8:30 p.m., May 1.

NEW MEXICO—Raton: High School Auditorium, 8 p.m., May 10.

NORTH CAROLINA—Kinston: Court House, 8:30 p.m., April 30.
New Bern: Church Edifice, Middle Street, 8:30 p.m., May 3.
Weldon: Batchelor's Opera House, 8:30 p.m., April 27.
Winston-Salem: Court House, 8 p.m., May 6.

OHIO—Toledo (joint lectures): Keith's Theater, 313 North St. Clair Street, 12 noon (noonday lecture), May 1, and Coliseum Theater, Ashland Avenue, corner Bancroft Street, 3:30 p.m., May 2.

OKLAHOMA—Ardmore: Convention Hall, 8 p.m., April 26.
Sapulpa: Public Library Auditorium, 8 p.m., April 26.

PENNSYLVANIA—Butler: Masonic Temple, 8:15 p.m., April 29.

SOUTH DAKOTA—Aberdeen: Church Edifice, 307 Sixth Avenue, S.E., 8 p.m., May 3.
Redfield: Church Edifice, Franklin Avenue and Motley Street, 8:30 p.m., May 4.
Watertown: Church Edifice, Maple Street and First Avenue, S.E., 8 p.m., May 2.

VIRGINIA—Roanoke: Church Edifice, Church Avenue and Fifth Street, S.W., 8 p.m., April 29.

WASHINGTON—Hoquiam: Church Edifice, Seventh and L Streets, 8 p.m., April 29.
Montesano: Gem Theater, 8 p.m., April 30.

WEST VIRGINIA—Wheeling: Court Theater, 3 p.m., May 2.

WISCONSIN—La Crosse: Masonic Temple, 8:15 p.m., May 7.
Manitowoc: Church Edifice, 8:15 p.m., May 4.

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Testimonies of Healing

With love I write my testimony for the *Sentinel*, to the glory of God who with loving care has guided me to eternal life.

In 1912 I became sick very suddenly, and all the action of the body seemed to stop. At that time I had no understanding of Christian Science, but was just beginning to be interested in it. The morning I became so ill, I seemed to be passing on, but got over the attack and told my sister I was sure that God had not sent anything like that to me, but had helped me to overcome it. In a short time after, another attack came, harder than the first. A practitioner was sent for and I experienced great help, although these attacks recurred for some time. I am surely a living witness that death was overcome with the understanding of Life as God. Although there were many battles to be fought before complete victory was won on the side of God, good, the attacks yielded to the power of Truth until they ceased to have dominion over me. I feel that I can never be thankful enough to the practitioner who so faithfully and patiently worked for me, also to my friends that stood by me in the hour of need.

Christian Science has surely proved to be a blessing and help at all times, both for me and my family, for it is always available in our daily living and can be applied to all our needs, through the understanding of God gained from reading Science and Health by Mrs. Eddy, together with the Bible, and also other Christian Science literature. Many problems have been worked out through entire reliance on God as the only power and presence. Blood poisoning, high fever, colds, pain, Spanish influenza have yielded to the power of Truth. Christian Science was also a great help for our cattle while we had a farm. Surely it is true, if Christian Science is good for one thing, it is good for everything. This has been proved to me, and I am thankful to God for all the good He has bestowed on them that trust Him; also to each active Scientist who is helping to bring health and harmony to a needy world.

Mrs. J. P. Swanson, Ryssby, Sweden.

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It is with deep gratitude for Christian Science that I am prompted to give a testimony of a permanent healing I received about nine years ago; it is a happy change from eighteen years of weak, sinking spells, nervous headache, and quinsy every winter. I also had had inflammatory rheumatism twice, being confined to my bed for nine weeks the last time. When I began to recover I had found myself in a constant state of fear of a return of the pain, this fear culminated in nervous prostration, which left me a complete mental and physical wreck. At this point my husband took me to several sanatoriums. After being in the last one for a very short time I was taken seriously ill. I was in an unconscious state for five days. My case was pronounced absolutely hopeless by the doctors.

My husband was sent for and at his arrival decided to try Christian Science, so he called in a practitioner and brought her to see me. The doctor was not giving me any medicine. He said that there was nothing they could give me as the case was hopeless. After five days, I regained consciousness and started to get better. Then dropsy appeared but even this added condition did not keep me down very long. I grew steadily better and in a very short time my husband was able to remove me to the practitioner's home, where I remained for about three weeks. It was while there that I learned to know the truth about God and man. My healing was so complete, thorough, and permanent, that I have never had the slightest temptation to use material remedies of any kind since that time. Whenever little ailments arise, we apply our own knowledge of Christian Science and we have always received the help needed with the exception of a few times when we have had to ask for help from practitioners. Their work has helped us to see more and more that there is no light so great as the light of Christian Science if we will but use it.

Among the demonstrations we have had in our home, I wish to mention one of the healing of my son. Coming home from college he went to work in the harvest field, and not being accustomed to hard work, and the weather being very hot, he was overcome with the heat, and became paralyzed in his lower limbs. Christian Science help was immediately obtained and in two weeks he could walk almost as normally as before.

For many years I belonged to a denominational church and I attended for a time after my healing, but the time came when I had to take a firm stand for Christian Science. It has given us a new idea of God and man, a right idea that we did not have before. In our former religion we were taught that God sends sickness and suffering, but we now know that to be a false doctrine. Christian Science has taught us that God knows no evil, does not cooperate with it in any way or for any purpose, therefore He does not send it to His children. I feel grateful to God, and to Mrs. Eddy who by her consecrated life has enabled us to enjoy this great truth.

(Mrs.) Sarah K. Hoffman, Radcliffe, Iowa.

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The preservation of human life is not the highest ideal of Christian Science. If it were, none could have received more than I. In November, 1911, I was taken to a hospital and operated upon for tubercular peritonitis. I had had pleurisy in the preceding summer, and after returning to college in the autumn it was only a short time before the more severe trouble presented itself.

The physicians pronounced my case hopeless and stated it was a matter of from one to three months. One lung was said to be nearly destroyed, and in addition my heart was seriously affected and the main trouble of peritonitis was supposed to be worse than any of the others. The doctors were among the very best available, one being a specialist on tubercular diseases. He considered my condition so hopeless that he would not admit me to a sanatorium of which he had charge. I was taken home from the hospital, and a friend who had been healed of a cancer persuaded me to try Christian Science.

I sought help of a practitioner but did little to help myself. Even so I improved perceptibly and the family physician, who continued to make friendly calls, stated a healing process was going on in my lungs he could not understand. He did not know I was having Christian Science treatment although he had said medicine would be of no avail. I continued treatment for several months and then stopped. Later I took the work up again, this time applying myself to the task, as well as asking a practitioner for help. My recovery was rapid, and in ten weeks complete. I was then doing all kinds of work on the farm at home and working as long as any one.

Since then I have been examined by physicians several times when it seemed necessary to convince others of my health. One of these times was on going to camp. Uniformly there has been nothing wrong found with me physi-

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cally. Christian Science has helped me many times since then to realize my birthright, and although there are still some mental imperfections to be overcome it is with confidence and patience one is able to look forward. This testimony is written in the hope that some one else may be helped even as I have been.

W. WEBSTER MCCANN, Portland, Maine.

✧

I feel very grateful for what Christian Science has done for me. After twenty-three years of suffering, during which time I had the best of medical help, I found myself in a most hopeless condition. I was suffering from Bright's disease, rheumatism, bronchitis, nervous headache, and heart trouble. I have been twice in the infirmary and the doctor said I had come too late to be cured and there was nothing for me but to stay in bed always. I felt life was not worth living. I went to church or chapel when I could walk so far, but I got no comfort. I had a severe attack of bronchitis that kept me in bed six weeks, and I was only well for a few weeks when it returned worse than ever. It was Wednesday afternoon, and I asked a friend if she could tell me the doctor's hours at night, when suddenly the thought came to try Christian Science.

I went to the Christian Science church that night, and I shall never forget the beautiful service. After the service I was introduced to a practitioner, who talked to me very lovingly and asked me to see her the next day. I went home that night with hope in my heart, and slept nine hours, something I had not done for a long time. I can never be grateful enough for the healing I have had, but I am much more grateful for the spiritual understanding of God I am gaining every day. It seems such a wonderful change to me after so many years of misery. I am thankful to God for this knowledge, to Mrs. Eddy, and to the practitioner for helping me to find the way to Life and Love and peace. I am also grateful for Science and Health. It has given me a better understanding of the Bible. I find great joy in reading the Christian Science periodicals and other Christian Science literature. I have had many demonstrations of divine Love, and my hope is to go on with this beautiful study so as to help others to this healing Truth and Love.—(Mrs.) MARY ELIZABETH WILLIAMSON, Manchester, England.

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It is with deepest gratitude that I acknowledge this Truth and blessings from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was for years a member of a denominational church, and tried to reconcile the teaching and practice with the teaching of Christ, but found it contradictory and unsatisfactory. Later, after the long illness and death of a loved sister, who was also a member of the church, and a lovely Christian, I turned away, feeling there was something wrong when the prayers of minister and church, the devoted reading and prayers of a good mother, doctors and a specialist all failed to help or even bring relief from pain, and recourse to a little brown pill proved more efficacious and stilled the suffering.

I wondered and pondered on the healing of individuals and the multitudes by Christ, and I was thoroughly tired of the empty forms and creeds that preach patience and submission to sufferers as God's will and law. I read much, and tried to find something to satisfy the longing and solve the problems of life, and was rewarded, years after, by Christian Science, which I accepted at once, and proved before the end of the month, by being healed of several minor complaints, severe sick headaches, neuralgia of the heart, and sore throat. An attack of bronchitis in my little grandchild, when coughing was distressing and incessant, was stopped quickly, and she slept quietly all night. Thus I proved that I had found the "pearl of great price" and I studied the wonderful little book which is pointing the way and leading us into the promised kingdom, when all things shall be added unto us. In the years following I have had many healings. Rheumatism, lumbago, and throat trouble were overcome quickly.

I must mention here a bad fall I had, when I tripped, falling forward and striking my face on the pavement. A lady near helped me up. She thought I was badly hurt, and wished me to go into her home nearby. My nose was bleeding, also my lips. I thanked her, but declined to go in, and went on, did what I started out to do, and returned home, going immediately to my room and looking in the glass. The swelling had gone down and there was not a mark. I then went to my daughter's and asked her to look closely at my face. She did so, and then asked why I had made such a request. I told her, and again she looked my face over; not a mark or scratch could be seen, and no discoloration followed.

These are only a few of the good things "added" unto us, and the understanding through Christian Science of the ever presence of divine Love is a constant cause for gratitude.

(Mrs.) LOUISE DIAMOND, Seattle, Wash.

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About eighteen years ago Christian Science was presented to me. At that time I greatly needed to know a God of love, as my belief in God as understood by the denominational churches had been rudely shaken. The thought given me was, "God is Love, and God is the only power." Those words remained with me. I could not forget them. Upon returning to my home in Juneau, Alaska, the prevalent trouble, neuralgia, returned and I was in greater pain than I had ever been before. My first thought was the old remedy, morphine tablets. I took all I dared to take and was walking the floor, when suddenly the above quoted words recurred to me. I stood still and said aloud, "If these words are true, God can send no pain, no suffering. I will try it and see." I then commenced affirming that God is Love and the only power, over and over again. After about an hour the pain ceased entirely and I went quietly to sleep. I have never had a touch of neuralgia since. When I awoke next morning and found myself perfectly well, no soreness, no intermittent twinges as formerly, I knew that the words spoken by my friend were true and that underlying them there must be some law, some power, which I must try and understand.

Later, upon returning to Seattle to live, I commenced the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and step by step have I proved this to the extent of my understanding. Having had a chronic belief of lack and limitation I have seemingly made very slow progress along that line but there has been so much encouragement and so many proofs other ways of the ever present and governing law of Mind that I have been able to overcome discouragement and doubt. It would take too long to enumerate all the blessings which have come to me and mine through Christian Science. All manner of physical ailments, accidents, discord, and limitation have been healed.

As an illustration of the protecting care of infinite Love I will relate an incident which caused me to rejoice and be exceeding glad. From girlhood I had had a dread of the service of legal papers. A number of years ago the mortgage on our home was to be foreclosed. I had such a dread

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of having ejection papers served on me that for days I did not answer the bell without first looking to see who was there. Meanwhile I was trying to know that all these terrifying fears which were holding me in bondage could not and did not come from God, good. One morning after having had a period of greater enlightenment than usual I answered the door and found the much dreaded deputy. My fears had vanished; I invited him in. He made no effort to serve the papers, stating that he had come for that purpose but would not serve them as he felt certain that if I would call upon the mortgagor time would be extended and that I might be able through the medium of a quitclaim deed to get something, if only a little, out of the transaction. After a pleasant and wholly harmonious conversation the deputy withdrew, leaving me with the feeling that I had been standing on holy ground. Suffice it to say, I followed his advice, was given ample time to find another location, and a reasonable cash amount was received which enabled me to move without contracting any obligation. Truly if we abide under the shadow of the Almighty no plague can come nigh our dwelling.

I am profoundly grateful to those friends who have so lovingly and patiently aided me in my journey out of materiality. While the way has been narrow and rugged and my advance seemingly slow, yet I can honestly say in the words of our well loved hymn, "Mother's Evening Prayer," by Mary Baker Eddy (Poems, p. 4):—

O make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.

If one should read this testimony of gratitude, who, like the writer, seems to be ascending slowly, let him be reminded that one day is as a thousand years with God and that if we wait and faint not we shall certainly receive our reward. In conclusion I want to express appreciation for Article VIII, Section 14 in the Manual of The Mother Church, which instructs us that it is a duty and a privilege to subscribe for the Christian Science periodicals, *Journal, Sentinel, Monitor,* and *Quarterly,* without which no student of Christian Science can afford to be.—(Mrs.) Alma D. Bixby, Pullman, Wash.

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I take this opportunity of expressing my gratitude for what Christian Science has done for me. In the fall of 1905 I went to work for a friend who was a Christian Scientist and always kept his books and literature at his office. At first I thought I should not read his Science and Health as it must only be intended for those who believed in Christian Science, and being brought up in a denominational church I was far from taking any stock in the teachings of Science. One day I became possessed with a desire to read the book, so asked his permission to read it, which was gladly given. It was about three o'clock in the afternoon when I commenced to read, and I became so absorbed in it that he had to remind me twice when it was time to go to supper. After that, every spare moment I had was spent in studying Science and Health.

Previous to this time, I had suffered for years with what was called chronic stomach trouble, for which I had been doctoring for a long time, with only temporary relief, although I was on diet all the time. Before I had finished reading Science and Health through once, I was completely healed, and since that time I have eaten and drunk anything I cared to, without any signs of a return of my former condition. I was also healed of the tobacco and liquor habits, of profanity, and many other wrong conditions. My wife and little girl have received untold blessings from our understanding of this blessed Truth. My little girl will be twelve years old in about three months and has never taken a drop of medicine.

For these many blessings I am very thankful, but what seems the greatest blessing to me is the satisfactory understanding of the Bible we get when studied in connection with our textbook "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I can now understandingly and truly thank God for those blessings of Life, Truth, and Love. I am also very grateful to our dear Leader for bringing this wonderful truth to us, which when universally understood and practiced means freedom for all.

N. D. Campbell, Halliday, N. Dak.

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After spending the greater portion of seven years with doctors and in hospitals, due to paralysis, I gladly turned to Christian Science about five years ago. The first lesson I remember reading from *The Christian Science Quarterly* contained the statement from the Bible, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The thought at once came clearly to me that when I really did know the truth I would be free to walk. From that time on I spent many hours daily in earnest study of the Bible and Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

One evening a few months later I did realize this truth, and knew I was a perfect idea of God. The healing was perfect with the exception of a difference of one inch and a half in the length of the so-called paralyzed leg. Five years have passed, but a few weeks ago one evening when starting out to the mail box the thought came to me like a sunbeam through a windowpane, that I could not walk any way but upright, having been created by the One who created all things perfect. The healing took place immediately, and I can now walk and stand with ease, which has been an unknown possibility since I was eleven years old.

I am indeed grateful for the small knowledge I have of this wonderful truth given us by Mrs. Eddy and also to all who have helped me to understand it. The most I can say is that when rightly applied it has never failed to heal mentally or physically.

(Miss) Alberta C. Fielder, W. Philadelphia, Pa.

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It is now more than four years since I began the study of Christian Science, and both my thought and my outward circumstances have wonderfully changed. Before that date I was much interested in new thought, theosophy, and spiritualism, but though I found some of these ideas stimulating and vaguely beautiful, they gave me no understanding of how to demonstrate harmony here and now. An attempt I made to gain material advancement along "new thought" lines proved a failure, leaving me in a depressed, confused state of mind, full of self-distrust and beliefs of limitation. Though I did not turn to Christian Science for physical healing, I have not had any experience of sickness since I began to study it; people often remark on my more vigorous appearance, and various trifling ills have disappeared.

I appreciate more and more the wonder of the work Mrs. Eddy was enabled to accomplish. In my own case, Christian Science has made the Bible a practical help to me and given me new confidence in prayer. It has taken the sting from disappointment and filled the future with hope. It has

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turned tasks and problems into opportunities and privileges. It has taught me better how to love. I think the better understanding of God as Love is to me the greatest of the blessings I have received through Christian Science, but I should like also to say what a revelation the teaching concerning Spirit as substance, and experience in Christian Science, has been to me. My former thought about the things of Spirit was that they were elusive, mysterious, uncertain. Naturally, such beliefs were evidenced in an emotional, secretive, unbalanced, unpractical temperament. Through Christian Science I am beginning to learn how one may become calm, exact, orderly, and reliable by right thinking. I have gradually become aware of a great new force at work in my life and my affairs. In some ways it has seemed a disruptive force, but I see now how all things have worked together for good, and harmony has been made manifest in ways altogether unexpected.

I have had few opportunities of meeting Christian Scientists or attending services; but I have had Science and Health and the other authorized literature, and these have been beyond price. Often when reading some article in the periodicals or pamphlets or some testimony which was specially helpful, I have longed to be able to thank the writers. I do so now, and I hope I shall prove by my life my gratitude to God and to all who have helped me.—(Miss) JEAN M. M. CUNNINGHAM, Port Patrick, Wigtownshire, Scotland.

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Owing to the many blessings which have come to me since becoming a student of Christian Science, I wish to express my gratitude that others may gain the help and peace of this beautiful truth which Jesus taught and demonstrated, which our dear Leader, Mary Baker Eddy, rediscovered a half century ago, and by which so many have been brought out of the wilderness of mortal laws and illusions into the land of happiness and peace.

I am so grateful for the knowledge that I have of our Father-Mother God who is ever present, as infinite Life, Truth, and Love. It makes no difference how long we have looked to other gods for peace and happiness, when we at last turn to Him in the right way for comfort, He shows unlimited mercy and goodness to all His children.

From childhood I suffered from acute indigestion, chronic bowel difficulty, and many disorders. As I grew older the doctors said I must be operated on for appendicitis, but I did not consent to an operation. About two years before being led to Christian Science I had a very bad fall, injuring my spine, but refused to consult a doctor concerning this. I went on in this manner until life was becoming a burden. My right limb began troubling me a great deal, so I consented to see a doctor and was told that the end of the vertebral column was broken and turned to the right, causing my right limb to become partly paralyzed. The doctor advised me to have local treatments and if I did not get better to have an operation. I accepted her verdict but continued to suffer and grow worse, both physically and mentally, until I finally decided to seek help in Christian Science.

I had borrowed a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy some months before asking the aid of the last physician, and had returned it with the thought that it was all right perhaps for some people, but I did not feel that it could help one in my condition. I went to the Sunday service, however, several months later, and asked to be referred to a practitioner, but was told I could choose one from the *Journal* and I would be led to the right one. On calling a practitioner I found her unable to see me then and was told to call later, but feeling depressed at that time, I grew impatient and did not ask for further help until two weeks later. On calling for help the second time I chose another practitioner and I shall never forget the wonderful sense of peace and happiness which came to me after the first few treatments. After about two months' reading I was able to lay aside my glasses, and I have had better eyesight than before, for which I am very grateful. I believe, if I remember correctly, that I was relieved of all these other disorders in about eight treatments, and I am enjoying perfect health and happiness to-day.

I am also deeply grateful for the help and protection which was given me during the influenza epidemic. I was called on to take care of patients in one of the emergency hospitals during this period and my thought was so clear that I was not only able to help myself, but those about me, and to do the work that was set before me. This experience meant very much to me, for it taught me that we never lack intelligence or strength when we rely on God. When I felt myself becoming tired I just realized that God is my strength and I was refreshed for further trials. I had never been able to go into a sick room and be of service heretofore, but I have since learned that no matter what we are called on to do in the effort to help our brother it can be done, for the burden is on His shoulders and divine Love leads the way.

When first coming into Christian Science it was quite a task for me to tell of my experiences and healings, as I had never spoken in public before, but I soon learned that it was only timidity and fear which held me in my seat; then as I gradually testified more and more I overcame this fear. Then, too, I wish to speak of a very helpful article which I read some time ago, "Gratitude is the Child of Love," in one of the Christian Science periodicals, which said that if we are truly grateful and thankful for all blessings received we shall freely give as we have freely received and testify at the Wednesday evening meetings, which are set aside for this purpose. After reading this article, the demonstration over all fear and timidity was made, and I am thankful for the privilege of being able to testify at these meetings. Christian Science is truly our daily bread and a gift worth seeking and finding, which neither gold nor silver can buy, and I find it grows more precious each day. I am deeply grateful to our dear Leader, Mary Baker Eddy, that she has given to the world the opportunity of learning this beautiful truth and healing power, and also has brought to light the understanding of God's laws and His unbounded mercy and goodness to man.

(Mrs.) MARIE MCLEAN, Tulsa, Okla.

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[Written for the *Sentinel*]

Look Within

WALTER WILLIAM KAMMERLING

LOOK within if you would find
Wealth and the richest store.
Seek not without; for who thus seeks,
Returns anon as poor.

Look within, if you would live,
And love, and bless, and grow;
Seek not without, for who thus seeks,
Never true life will know.

Look within, if you would learn
True wisdom. All is there
Created, placed within our reach,
By Love's most tender care.

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Signs of the Times

[*Glasgow* (Scotland) *Herald*]

The cry of the earnest to-day is not for new creeds in religion, art, or literature, but for a restatement of the old by men who have a living conviction of their truth. It is not words that are weak or stale, but the men who utter them. They it is who mean nothing, and so their words, once shattering trumpets, are but sounding brass and tinkling cymbals. No man ever uttered a commonplace who had anything worth saying and a passionate desire to say it; and the real essence of the platitude is that, however moral or edifying, it has no passionate faith behind it. It turns the very words of life into words of death.

[*The Leader*, Pittsburgh, Pa.]

"The great mass of non-churchgoers do not doubt Christianity. They doubt the church—and its authority. The people want Christ; they do not want to digest an obsolete creed."

This is just one spot in the sermon last Sunday of a middle West preacher. There were other spots just as noticeable. This preacher seemed to have a system saturated with just such sentences. And the fire and force and spiritual intensity he threw into the delivery, convinced all who heard that he meant exactly what he said. Not what his words might be skillfully interpreted to mean, but what they said. Here is another high spot in this astonishing sermon:

"Most of the churches are not for public service, but for private propaganda. The world is sick of churches which shape their teachings to suit business and political leaders. We must go back to the simple teaching of Jesus, and begin all over again to build up a church true to the Savior and the establishment of his kingdom on earth."

[*The Hartford* (Conn.) *Courant*]

We can think of no surer way for the people to develop the "flu" in large quantities than for the newspapers to make its spread a feature, and each day tell how much greater is the chance of getting it.

[*San Jose* (Calif.) *Mercury-Herald*]

All of this discussion about the nature and government of God, religion, and the hereafter would be largely futile and unnecessary if we could only all come really to know the "living God" revealed by Jesus in the New Testament. When we can come into real personal relation with Him, our minds will all be enlightened; we shall then not only all see and know Him as He is, but the same truth—*the* truth—will be revealed to each of us. We shall all agree about the essentials of religion; there will be no Catholic, no Protestant, no Jew, no infidel, no sinner—all will be one in the knowledge of God and His truth, and that truth shall make us truly enlightened and free. Nothing else will.

[American Bible Society]

There is a prophet among the Porto Ricans,—no less than Sr. Emilio del Toro, judge of the Supreme Court of Porto Rico, who recently gave a message to the *Puerto Rico Evangelico*, of which the following is an English translation:

If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world.

Articles and Testimonies

Available articles, and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U.S.A.

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Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence." "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

ALLOW me to tell you "by letter" how much good the one subscription to your paper is doing for us here. I am taking THE CHRISTIAN SCIENCE MONITOR, but have some friends read it first while it is in the post office, then it comes to me. After that I leave it in the depot, where we have free Christian Science literature. Each day when placing a new paper, I take home the old copies, on account of the Children's Pages and Home Forum articles. These I take to a mother, who loves to read them to her little children, and after she has read them, sends them on to another family. Do you, or can you, know how much good your paper is doing for each one of us, and the whole world in general?

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

Published by
The Christian Science Publishing Society, Boston 17, U.S.A.
Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MAY 1, 1920 NUMBER 35

Propitiation

WARWICK A. TYLER

THE human mind is of such a nature that it is necessary for it to believe in something besides itself. When left to its own devices, it mistakes effect for cause, with the inevitable result that it is forever looking to matter for life and intelligence, happiness and substance. The fact is, however, that all reality has its origin and existence in God, the infinite intelligence or Mind; and this infinite intelligence, by the very nature of its infinitude, is so vast and inclusive that it cannot be contained within anything less than itself. God, Spirit, is not confined within corporeality or finiteness, cause does not originate in and is not controlled by effect, nor is the creator subject to that which is created.

The religion of an individual or a people (and religion is but the process or observance which associates man with God) is entirely dependent upon his or their concept of the Supreme Being. It does not matter for one moment how material may be the concept of Deity, what form or ceremonies may be observed in the attempted worship of that concept, how extensive or elaborate the rites, because nothing can be said or done before it is first thought; religion is and must always remain a question of thought. It is probable that the first concept primitive mortal man had of a being superior to himself was when he became aware that existence did not always appear to be harmonious. Because he lacked the ability to reason accurately, and did not realize that harmonious or inharmonious surroundings were but the expressions of right or wrong thinking, he almost inevitably concluded there was a being or beings, a power or powers, which took delight in making him uncomfortable. Instinctively he recognized there was nothing to fear from anything good, and he therefore set to work to devise a means of preventing, or at least neutralizing, the effects of the operation of this sense of malevolence. The result was the effort to appease this dreaded unknown by means of sacrifice. And every student of history, ancient or modern, knows the hideous extent to which appeasement by sacrifice has gone.

The curious thing is that the human mind is so steeped in materialism, so busy grasping for greater material riches or straining to preserve those it already believes it possesses, that it loses sight of the fact that all sacrifice is entirely mental. What but the effect of thought has sacrifice ever been, whether its external expression was in the form of burnt offerings of bullocks and rams to Jehovah, human sacrifice to Moloch, self-sacrifice under the wheels of the Juggernaut, the burning of joss sticks or incense, the wearing of red flannel next the skin, inoculation and other external and internal medication, or the slavish obedience to so-called health laws? And the grosser the mentality of the worshipers, the more material has been the concept of Deity, and the more barbarous the effort to win favor or prevent disaster.

Humanity is ever struggling with this sense of a malevolent power. Many and various are the efforts to counteract it. Yet the remedy is always at hand. All that is or ever has been necessary is a change of concept. Instead of believing in evil as power, instead of fearing that some malevolent power will eventually overcome them in spite of all their efforts to free themselves or bribe it to put off the dreaded day as long as possible, all that mortals need to do is to change their concept of Deity and to know good as the creating, governing, infinite Principle of all being. And this is what is gradually occurring as the darkness of materialism subsides before the realization and understanding of God as infinite Spirit or Mind, as the blind fear and rebellion against the supposed power of unseen forces in prehistoric days, the polytheism of Babylon and Egypt, vanish before the monotheism of the Mosaic Decalogue, the Christianity of the Sermon on the Mount, and the understanding and demonstration of Christian Science.

"God is a Spirit: and they that worship him must worship him in spirit and in truth," said Christ Jesus. Spirit is Mind. God must, therefore, be worshiped as Mind; He must be cognized mentally, and thought, word, and deed must be conformed to an accurate, or scientific, concept of Deity. In other words, in order to be religious, to prove man's relation to God, one must turn away from the belief in and the serving of matter and evil and gain a right understanding of God as Life, Truth, Love, the infinite Father-Mother Mind, who, eternally loving and guiding His idea, protects from every sense of a being and power unlike Himself. This is evidently what Paul had in view when he wrote to the Romans, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

God is Love. He created and governs man and the universe through divine law. He is not a God of wrath and punishment. He cannot be bribed into doing anything which is contrary to divine law, nor can any outward act bring mankind nearer to Him, unless it is the outcome of a clearer understanding of Principle. He is not pleased with the sacrificial slaughter of human beings or animals, the pouring out of rivers of oil, or the burning of many candles or much incense; but He requires us to live justly and mercifully and to walk before Him in humility. "Herein is love," says John, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" "and not for our's only, but also for the sins of the whole world."

Christ Jesus was and is indeed the Way-shower. He understood, taught, and demonstrated the unity which perpetually exists between God and man, divine Principle and idea. His unfaltering and unerring example shows that divine Love is not appeased through human suffering or ceremonial rites and sacrifices, but that mankind must become conscious of Love's ever present guidance and protection by living in strict obedience to divine law. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 19): "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer

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sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love." And then she shows us how we may take advantage of the Master's work: "Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy."

Christ Jesus was never deceived by the claims of evil, matter, and the physical senses. He did not for one moment yield obedience to error's demands. His every act proved that he had a correct concept, and therefore demonstrable understanding, of God. To follow his example, to make the demonstrations he made, to exercise man's God-given dominion, we must learn to cast out every erroneous concept of God, man, and the universe; we must completely repudiate the belief that there is a malevolent power which can deprive us of Love's beneficence; we must reject every thought of envy, jealousy, hatred, malice, fear, anger, and pride,—we must eschew evil of every name and nature, and, through spiritual understanding, we must conform all of our thoughts as well as our acts to the example of the Master and live in strict obedience to the law of Life, Truth, Love, the divine Principle of all true being.

One Lord

CLARISSE HALE

FEAR was the primitive animus of worship. In his ignorance mortal man, awed, failing to understand the manifold phenomena of nature, thinking also that the good will of the gods would be of material benefit, worshiped the sun, moon, water, storm, and similar appearances. The fear that was excited by these unexplained phenomena naturally focused the attention on the probable or possible cause of all things, which in turn resulted in the evolution of the myths as an attempted solution of the problem. This tendency to worship a mythological god, one of mortal mind's material concepts, was rebuked by Paul when, standing on Mars Hill, he said to the Athenians: "Whom therefore ye ignorantly worship, him declare I unto you;" and then proceeded to reveal to them God as the only cause and man as His idea, "his offspring," continuing that "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." It is perfectly apparent that Paul was referring to the belief of image worship, anciently of stones, the stone and God being identical, later to be separated when the stone became an altar to God. Still the deification of stone and other images has continued, until we find this superstitious idolatry in the form of "lucky stone" which certain European peasants throw into their fields to insure good crops. It is not until ignorance is replaced by understanding that the life and power once attributed to phenomena are restored to their rightful classification, to the one Mind.

With the progress of religious thought we discover a growing sense of unity, but never until we replace objects of sense with the true idea, can we demonstrate that unity with Spirit which is trumpeted forth in Deuteronomy in the recapitulation of the First Commandment, "Hear, O Israel: The Lord our God is one Lord." Endowing idols with divine attributes is a mode of mortal thought, the same in quality as that which yields itself to the mesmerism of personality. In that instructive eighth chapter of I Samuel we read that the Israelites demanded a king to reign over them. Why? "That our king may judge us, and go out before us, and fight our battles." Mortal mind in its lazy inertness desires only that some one else should do its thinking, its judging for it, and then bows down and worships that one. "And the Lord said unto Samuel . . . they rejected me, that I should not reign over them," and although Samuel prophesied the tyranny and bondage that such autocracy would entail, nevertheless the people insisted on owing allegiance to a king instead of to the one God. To the extent that we allow another to formulate our opinions and judgments for us, that we substitute another's thinking for our individual demonstration of intelligence, we are serving a king; to the extent that we accept erroneous beliefs as consciousness, we are serving other gods. In the relationship of practitioner to patient one should be constantly watchful in no way to usurp the prerogative of the patient to turn directly to God for his guidance, without the help of any mediator.

To-day we deny the power once given to objects and realize that it was belief only that endowed them with attributes they did not possess; we smile incredulously when we learn that the disease supposed to be caused by demons entering a man could be exorcised by a magical formula given for the patient while the medicine itself was given for the purpose of harassing the demon; but is it any less logical or intelligent to think that a demon could thus enter the body and cause disease than to believe in the present germ theory? How can we felicitate ourselves on having reached the stage where we do believe there is one God, Principle or Mind, and that He is Lord alone, until we practice absolutely "the Science of Christianity," which as Mrs. Eddy points out in "Christian Science versus Pantheism" (p. 12), "is strictly monotheism,—it has ONE GOD." Do we realize that in all our affairs we are dealing with Mind and Mind alone? Mrs. Eddy clarifies this fact when she says, "The Christian Scientist is alone with his own being and with the reality of things" (Message for 1901). As we individually demonstrate our unity, our oneness, with Principle, we shall see in thought and action, in harmonious relations with our brother man, that unity expressed.

Christian Science Practical

HENRY M. NEWMARK

WE are living in practical times. Humanity is demanding practical results in every undertaking. It is therefore but natural that all mankind should be demanding immediate and permanent healing, fettered as it is by the bonds of sin and disease. Christian Science is meeting these requirements, and this is the secret of its rapid growth and its increasing acceptance everywhere. This practicability of Christian Science in meeting the problems that present themselves to mankind is freely acknowledged by grateful hearts in thousands of cases throughout the civilized world.

While the investigator learns of the healing experiences of others, and through this knowledge turns to Christian Science for relief, he does so quite generally with little or no confidence in its ability to meet his particular need but largely in sheer despair because of the failure of other methods. Then comes the healing. While not understanding, except perhaps in a small measure, how this has all been accomplished, yet he has attained an abiding conviction, through his own experience, that Christian Science does heal. —like the man blind from birth, whom Jesus healed, who refuted the efforts to discredit Jesus' work, persisting that one thing he knew, that whereas he had been blind he then saw. There arises in the heart of every sincere seeker after Truth a desire to acquire a working knowledge of God, for that is really all that Christian Science is. The unprejudiced awaken to see that immediate steps should be taken to gain a practical apprehension of this law, this Christ, Truth, and

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to prove that this law is ever operative and applicable to every problem that confronts humanity, whether in an office, at a workman's bench, in the home, or behind a prison wall.

Now, how is this accomplished? Christ Jesus very simply stated the method when he declared that it was by the knowledge of Truth and that this understanding makes men free. In this identical manner Christian Science proves to-day as irrefutably as in the days of its earlier ministry, the truth about God, divine Principle or Mind, and man, His inseparable idea, dwelling eternally in the realm of Mind. This desired healing is only attained through elevating thought out of the shadows of material sense into the full sunshine of spiritual understanding. This rejection of corporeal sense testimony uplifts consciousness to a realization of the perfection of Mind and of Mind's idea, man. This knowledge or Science is now healing and comforting the needy in New York and in London as veritably as it once did in the streets of Jerusalem and on the shores of Galilee. The method is explained with great simplicity by Mary Baker Eddy in "Science and Health with Key to the Scriptures," beginning on page 476: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." In like manner Christian Science recognizes and proves beyond cavil that an understanding of this perfection can come alone through realizing that we are living, always have lived, and ever shall live wholly in the universe of the one consciousness, which is God, and that all suggestions of the senses operating as so-called laws of mortality are lies concerning the reality of Life which is God, eternal Life. Hence, these false arguments can in no wise usurp the government of the one Mind or Principle, God, and the liberty of His idea, man.

It is no different when applying the truth in overcoming sin. It is in the measure that we understand the eternal fact, the infinite unity and completeness of the divine consciousness, God and His creation, generic man, that we witness the separation of the chaff of evil from the wheat of spiritual or true knowledge, the Christ. This real knowing lifts the veil of material sense and reveals the beauty of holiness, the man of God's creating. It was this vision of man the psalmist beheld when he declared: "As for me, I will behold thy face in righteousness [through right understanding]: I shall be satisfied, when I awake, with thy likeness."

Mrs. Eddy has placed the utmost emphasis upon the practical nature of Christian Science, for it is on this basis alone that she always insists it must be judged. Scoffers and critics who vainly endeavor to explain that Christian Science is not what its adherents maintain are ever faced with the stubborn fact of its practicability, as evidenced in its healing and saving works. For we read in the Preface to the textbook (p. x), "The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth." Then again on page 355, "The charge of inconsistency in Christianly scientific methods of dealing with sin and disease is met by something practical,—namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal."

Christian Science stands in its practicality. It endures because it fulfills the requirements of Christ Jesus, when he commanded his followers to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Defense

DORIS A. CHISHOLM

THE writer recently experienced the deepest gratitude toward Mrs. Eddy for her keen spiritual perception and untiring devotion in giving Christian Science to hungering humanity. When seemingly troublous times were considered, it was clearly seen that the greatest protection is given to those who will obey the admonition in Article VIII, Section 6, of the Church Manual: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." According to one dictionary the word "defend" means "to guard, to protect against danger," and our Leader tells us specifically in the section above mentioned that the danger is "aggressive mental suggestion." This rule was thus stated many years ago, and yet to-day it is one thing needful for the proving that the truth is always the truth.

Dwelling in material homes, we feel great security from being molested by thieves, murderers, or in fact, any intruder, as long as the doors and windows are locked and barred; and if the laws of our land are obeyed and other persons' rights are not infringed upon, each individual is left free to enjoy the quietude and comforts of home. Thus it is in our mental home. Constantly being alert to our duty in obeying the laws of God, as taught in Christian Science, in keeping our mental doors locked against all thieving and murderous thoughts, such as fear, prejudice, doubt, criticism, hatred, malice, revenge, sin, and their et ceteras, brings into our experience the consciousness of peace, harmony, health, happiness, prosperity, and all the good that is our rightful heritage. Each individual should constantly strive to know that true consciousness is pure and never permits anything to enter that "defileth, neither whatsoever worketh abomination, or maketh a lie."

Paul declared to the people of Athens, as he perceived their spiritual barrenness in their worship of the "unknown God," that "in him we live, and move, and have our being;" and as this great fact is more and more known and realized, it will be a positive defense against everything unlike God, good. As God is omnipotent, omnipresent Love, there is nothing to fear in mental suggestion, and evil, with all its claims, shall be seen in its absolute nothingness. As Mrs. Eddy says in "Miscellaneous Writings" (p. 223), "May divine Love so permeate the affections of all those who have named the name of Christ in its fullest sense, that no counteracting influence can hinder their growth or taint their examples."

The Desert

MILDRED MESKIMONS

IN Christian Science we learn that all things material, all that the eye can see, must be counterfeit of the real, for God's creation is spiritual, not visible to mortal sense. A counterfeit must have a real model after which to pattern. The spiritual idea, or God's idea, of desert, could not, according to His plan, include woe and waste and want. It must be beautiful and useful if Mind made it.

According to popular opinion, however, the desert is rightly named. It is considered a place deserted by all that is valuable in human existence and devoid of all that goes to make up modern civilization. The cross-country tourist, unless he knows and rejoices in the truth, may sigh and say, "How much more of this monotonous desert scenery must I endure?" The inhabitant of the small town in the desert,

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likewise, if he does not reason rightly, may stand in his doorway and, watching the passing train, say, "How long will it be before I can leave this God-forsaken place?" Certainly it is misunderstanding and a distorted sense of value that would try to keep such from seeing the goodness of God as present even there in the midst of what is called a desert waste.

In reality the term "desert" is a misnomer. By what is the desert deserted? Not by God, surely. God is truly everywhere, not in matter, but omnipresent as Mind. The Bible teaches that God is Love, infinite Love. Infinite Love is even where the mortal mind supposes a desert. It is prophesied that the desert is to blossom as the rose. In this blossoming, it cannot be more the expression of infinite Mind than it really is now. On page 240 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we find, "Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature." The true idea of nature is pointing to Mind, the spiritual intelligence it reflects. God is Life. The sense of things seen on the desert is a belief about life, and has to be replaced by the true idea. Thus, instead of any material sense of cactus, sand lily, sagebrush or mesquite, lizard or coyote, the divine Mind knows its true idea of Life. In Revelation we read, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." "All" means the true idea of desert as well as of valley or mountain. Infinite Mind has created all true vastness.

As Mrs. Eddy says in "Miscellaneous Writings" (p. 87), "In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied. Matter is a frail conception of mortal mind; and mortal mind is a poorer representative of the beauty, grandeur, and glory of the immortal Mind.'" So the mile after mile of desert sands reaching out to the sky are just the counterfeit of infinitude. Vastness signifies strength. In the wilderness Christ Jesus proved strength to overcome the world. In the true vastness that God knows there is peace. Who could not pray aright where Love is ever present and the sense of material things far removed? Oh, weary traveler through the desert lands, and discouraged dweller in little desert town, look keenly and see the ever present, ever unfolding manifestation of Life, Love, and Mind, right where you are. Then the desert can no longer depress you. To you there will be no deserted sense of things, but an everlasting inspiration.

Friendship

ELLA L. ZUG

FRIENDSHIP, like every other human need, must be demonstrated through the teachings of Christian Science in order that the true sense of it may be gained and so enjoyed permanently. When we learn to understand what Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 494), "Divine Love always has met and always will meet every human need," we shall not look to any other source but to the divine Mind for meeting all our human needs. The writer has observed the various deceitful ways of the false suppositional friendship produced by mortal mind. One of the most subtle is that of warning you to be careful of certain persons because they have said certain things about you, and the excuse for the accusation of the others is, "I love you so much that I want to protect you." This indeed is false and deceitful, because true friendship knows no evil, but overcomes evil with good, destroying the erroneous gossip by knowing the truth in its place before it can be repeated. True friendship will in its own thinking immediately annul error with the truth, and then nothing is left to be repeated in the way of warning.

A great help in the doing of this can be found in Mrs. Eddy's words in Miscellany (p. 146): "Christian Scientists hold as a vital point that the beliefs of mortals tip the scale of being, morally and physically, either in the right or in the wrong direction. Therefore a Christian Scientist never mentally or audibly takes the side of sin, disease, or death. Others who take the side of error do it ignorantly or maliciously. The Christian Scientist voices the harmonious and eternal, and nothing else. He lays his whole weight of thought, tongue, and pen in the divine scale of being—for health and holiness."

True friendship represents perfect freedom in God, good, not in error represented by the five senses; it will never maintain anything but love. When we discern the true idea of friendship we will never experience loss of friendship but will know that we can only lose a false sense of it, thus improving our concept of friendship until we discern it as purely spiritual, unselfish, everlasting, never expressible as treason, never grumbling, and ever ready to defend good, to share, to bless. True friendship is not afraid of nor does it indulge in personal attachment, but knows personal attachment to be unreal and subject to the command of Christ Jesus, "Get thee behind me, Satan," to which it must yield. Christ Jesus and Mary Baker Eddy certainly practiced true friendship in the highest, truest, spiritual understanding of it, and they have left their example for others to follow. The harvest indeed is great, and the laborers seem few, but the faithful followers and laborers are ready to give thanks and to prove their gratitude through earnest, consecrated work whereby to bless all mankind.

Obstacles in the Way

MATTIE E. COTTRELL RHOADS

TO the beginner in Christian Science there may seem to be many obstacles, and at times he may feel that it is almost impossible to continue his search for light. Although he may have already tasted of the sweetness and joy of true healing and been loosed from the iron bands of some so-called incurable physical, mental, or moral disease, yet he may feel that to obey the First Commandment and to trust God in all His ways is more than he is yet able to do. On the other hand, he may be so mesmerized by zeal without knowledge, over his new-found health and freedom, that he is sure his salvation is already worked out and that he has nothing more to do but to rejoice and tell of it. One thing, however, is certain; that each one at some time must not only be "a hearer of the word" but he must also be a doer of it, and take up his cross and help in some measure to lift and bear it, both for himself and for suffering humanity. The honest investigation of, and gratitude for what Christian Science is, what it has done for us, will go far toward eliminating the seeming shadows and obstructions that may loom up in the way; but to prove by practical demonstration and by daily living and loving that this Science is all that has been claimed for it by its Discoverer and Founder, Mary Baker Eddy, will indeed go still further, and is the only way.

One who had been quickly healed by Christian Science,

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but who had failed to grasp fully the import of that healing by keeping up with its requirements, said to a practitioner, "I am confused and I do not understand it; I thought that after I had been healed as I was, and had seen the truth as clearly as I did, that I would naturally progress without so much effort or struggle. I do not seem to be anywhere near the point of my first observation; it has been a continual struggle of ups and downs and I have not got anywhere; I am completely worn out and discouraged; the way seems so rough and unexplored."

In answer the practitioner pointed to a snow covered mountain in the distance, and asked him if he could see it. He answered that he could; and then he was asked if he was at its summit. He admitted that he was not. It was then shown him that he could always see far in advance of his present position, and that if he would reach the summit of his vision it would require many steps, and these steps would have to be taken in the right direction. It was also made plain to him that if he should start out to reach the top of that mountain but should disregard and disobey all advice and information as to how to get there, and if he did not keep the path which had been made and pointed out by those who had made the ascent, he would soon find himself traveling a rough way of ups and downs. Moreover, if he did not retrace his wrong, zigzag course, find the right way, and diligently keep that way, he would keep on struggling with adversities, stumbling over fallen logs and sharp stones, and wallowing through dense thickets of underbrush. Thus this struggle would be repeated again and again and without much if any real progress, until he would surely become disheartened and discouraged. On the other hand, if, before starting out on his journey, he would find the right path, then keep up his effort with an honest heart, he would, after patient and sometimes hard climbing, reach the desired summit; he would undoubtedly have as many ups and downs on this route as on the other, but he could rejoice that he was at least on the way, and that he was making real progress.

So it is with our journey out of materiality. If we think, or hope, that harmony and spiritual elevation can be reached through or by indolence, ignorance, or self-righteousness, if we depend on the good we know but do not, or on the good of others to lead and sustain us alone, we certainly shall encounter many disappointments and defeats, and insure failure in the end. We all, through ignorance of or lack of love for God, divine ever present good, have had many trials and hard struggles with our belief in evil, but if we are faithful over the few things that we know of God, of His tender care and love for us in times past, if we are always faithful to our healing experience with its conclusive proof that man never had been sick, and continue daily and hourly to express our love and gratitude for it, every attempt of the enemy will prove to be harmless and we shall meet every seeming lie as master. In this way we will soon be able to detect evil as evil, and will gain the ability at once to see it for what it really is; for, as Mrs. Eddy says on page 330 of Science and Health, "Evil is nothing, no thing, mind, nor power," and on page 71, "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." What a great privilege it is to be able calmly to know that evil, under whatever pretense, is no more when it seems to be present than it is when it seems to be absent; for if God is All-in-all, ever present, omnipotent, omniscient, as Daniel proved when in the den in the presence of the lions, it has no more power to harm or to destroy, for it is nothing in any case.

Selected Articles

["Men of Good Will"—*The Christian Science Monitor*, Boston, U. S. A., Feb. 9, 1920]

The familiar words, "On earth peace, good will toward men," inextricably associated as they unfortunately are generally with holidays, going to church on a week day, Christmas presents, and so forth, have lost much of their force in the course of the years. Peace on earth seems as far from being realized as ever it was, while good will to men remains to many a beautiful and poetic form of words. Some modern translators, however, have thrown a fresh light upon the subject by giving a different phrasing to the words, for "peace on earth to men of good will" certainly awakens a new train of thought. If the promise of peace was conditional, then it is not to be wondered at that peace is still problematical, if the conditions of its coming are not fulfilled.

It only requires a brief glance at the history of the human race since those words were uttered to see that men of good will have been few and far between. To go no further than the record of the early Christian churches, given in the Acts of the Apostles and the epistles, it is abundantly evident that they did not know how to preserve this mutual good will which was the condition of peace. We find the writers of the epistles admonishing their flocks constantly on the lines of mercy, pity, compassion, courtesy, and so on, leading to the conclusion that the early Christians were just as liable as later ones to the impulses of the human will, and knew little if any better how to control them.

The conclusion to be drawn from these premises is that men have not really understood the nature of this good will, and not that they have not desired to attain it. As Mrs. Eddy says, "If mortal mind knew how to be better, it would be better" (Science and Health, p. 186). To the student of Christian Science, men of good will are those who understand the nature of God's will and desire above everything else that His will should be done in earth as it is in heaven. Many people will say that they have always believed that, but have they realized at the same time the nature of the human will and its absolute antipathy to the divine will? Have they not, on the contrary, endeavored to make a compromise between the two, just as they have been taught that man is a compromise between matter and Spirit, good and evil?

On page 192 of Science and Health, Mrs. Eddy describes in its nakedness the nature of the human will. "It is," she says, "lightning and hurricane, all that is selfish, wicked, dishonest, and impure." Now, if that is a correct description of the essence of the human will, and yet if the attempt has been to make "men of good will" out of such materials, is it to be wondered at that the result is so far from being that which was promised, so far indeed that there has arisen a despairing conviction that the promise, like the peace, is entirely chimerical? In this connection it is to be noted how constantly Christ Jesus affirmed his freedom from the domination of the human will and his unity with the divine will, from the first boyish utterance that he was about his Father's business, to the last sublime aspiration, "Not my will, but thine, be done," and as a result he demonstrated his control over the essence of the human will in its subtler manifestations, that will of which Mrs. Eddy has also said, "It is the headlong cataract, the devouring flame, the tempest's breath" (Science and Health, p. 192).

Our deduction, then, is that if we desire peace on earth we must set about its attainment in the only way possible, and that is by trying to understand the nature of the will

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of Principle, and to be willing it should be done whether the carnal mind likes it or not. So doing we shall involuntarily become men of good will ourselves, and not only give out peace, but attract it. It is obvious that such a one will quite naturally and unobtrusively keep the Ten Commandments, for if he knows only the will of divine Mind any impulse to infringe upon the rights or possessions of his neighbors will disappear, and what is not so obvious but equally subject to demonstration, is the fact that he will find his own rights and possessions respected. The reason for this is scientific, for if his treasure is in heaven, in Spirit, Mind, as it must necessarily be if he has only one God, one good, it cannot be taken from him. No rust can corrupt it, nor thief break in or steal.

To the student of Christian Science these matters all seem so simple it is astonishing that men and nations still go on in the old way, each suspecting the other of bad will, of a desire to grab, to graft, to stab his neighbor in the back. On page 340 of Science and Health, Mrs. Eddy writes, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." We have been educated for so many generations in a wrong concept of God that it has become difficult to see that He is not a human being on an infinite scale, whose will is sometimes pleasant and sometimes most unpleasant, but that instead He is the unchangeable energy or will, always productive, constructive, and active, that He is infinite divine Mind or Spirit, and that this energy becomes manifest in human experience in the proportion that individuals turn away from the carnal will and its desires, and become thereby men of good will.

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[Willard J. Welch in *Cedar Rapids* (Iowa) *Gazette*]

Some misstatements occur in a sermon, "Why I Am Not a Christian Scientist," reported in a recent issue of the *Gazette*. The man, preacher or layman, who has not himself healed a single case of disease through the power of prayer to God is in no position to discredit the faith of those who do make such proof of God's power and of His love for man. Many thousands of the world's best citizens are to-day telling the world why they are Christian Scientists by their lives of consecration to God and by their unselfish devotion to the welfare of their fellow men. The man who was hopelessly sick and becomes strong and well through the teachings of Christian Science, who was burdened with poverty and is now successful and happy, who was lost in sin and now finds himself a useful citizen instead of a charge upon the state, demonstrates the truth of Christian Science, and is a living witness to its healing power.

An evangelist is one who brings glad tidings of great joy, who is a bearer of good news, who is filled with a religion so vital that it occupies his whole life. Christian Scientists so live their religion and love it. They know it is here for all alike and rejoice that many thousands have found in it a panacea for all their woes. These thousands are its witnesses to-day. Because Christian Science is a religion which follows Christ, it is distinctly Christian; and because it is capable of proof or demonstration, it is truly scientific. It is surely Christlike to heal the sick, to comfort those who mourn, and to lift up those lost in sin to that knowledge of God which brings them to right thinking and to right living. Many thousands gladly testify that the power of the Christ as taught in Christian Science is as available to-day as in the days of Jesus.

It is a self-evident absurdity to say that an author has not read her own book. It is a matter of history that Mrs. Eddy read and reread, wrote and rewrote, many times, every paragraph of her book, "Science and Health with Key to the Scriptures," both before and after it was published. That she revised it is also true but the revisions were in the letter only,—that is, words were changed so as to bring out more clearly the spiritual meaning of the Scriptures. The substance of the original revelation in Science and Health has never been changed one iota. How shallow then is the question asked, "If Science and Health is from God why does it need revision so frequently?"

An honest perusal of the Christian Science textbook will show what Christian Science is. It is far from fair to remove a statement from its context. The quotation on prayer which our critic uses, when taken with its context shows that Mrs. Eddy referred to that audible prayer spoken of by Jesus concerning the Pharisees that "they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Jesus himself gave his disciples the Lord's Prayer which Mrs. Eddy says "covers all human needs" (Science and Health, p. 16). That Christian Scientists pray unceasingly, respect prayer, and obtain answers to their prayers is shown in their daily lives. Healing is proof that Mrs. Eddy and her followers have reached the heart of prayer.

What Christian Science teaches as to good and evil spirits is found in the chapter, "Christian Science versus Spiritualism," in Science and Health, and the isolated quotations by our friend read together with the context give an entirely different meaning. Mrs. Eddy's definition of angels on page 581 of Science and Health, "God's thoughts passing to man" is true, spiritual interpretation of the Scriptures—proved true by demonstration in the lives of those Christians who now as in all times feel the "angel of his presence." Daniel in the lions' den, and the Christians in danger to-day both have the angels of the Lord as their salvation, as many a Christian Scientist has proved.

Thinking Christians seek the vital truth themselves and do not attack another's faith or attempt to tell others what truth is not. The Master left but one rule for all to judge his followers by: "Ye shall know them by their fruits." A man who does not know what truth is, surely cannot tell what is not truth. The words of Pilate, "What is truth?" are still to be heard, and the reply of Christian Science is found in the Preface of Science and Health on page viii: "The question, What is Truth, is answered by demonstration,—by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight."

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[P. A. Walker in *Dublin* (Ireland) *Express*]

My attention has been drawn to a report of a sermon by the Archbishop of Dublin, appearing in the *Daily Express*. In it His Grace is reported to have said in speaking of pain that "Christian Science, that strange product of their own age, sought to escape the problem by denying its existence." Permit me to say that Christian Science does not seek to escape any problem, but solves it by the understanding of the allness of God, Mind, and the nothingness of its opposite, matter. In denying the agony of the great war, Christian Science shows that the only war is that of Soul over

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sense, or the struggle to overcome evil with good. The result is never in doubt. Christian Scientists did not attempt to shirk their responsibilities as citizens, but were found taking their places in every branch of the service from the moment war was declared. Also, a large sum of money was distributed in this country from the War Relief fund of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., and the needs of the Army and Navy were provided for in the Welfare Rooms to be found adjacent to the large camps.

Mrs. Eddy says on page 153 of "Science and Health with Key to the Scriptures": "The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain—that is, its own *belief* in pain;" and on page 171, "The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind is not. These false beliefs are the procuring cause of all sin and disease. The opposite truth, that intelligence and life are spiritual, never material, destroys sin, sickness, and death."

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[Charles W. J. Tennant in *Paignton* (England) *Observer*]

In the article, "Hypnotic Suggestions," in a recent issue of the *Observer*, there appears a statement which might lead one to believe that Christian Science is a form of mental suggestion. This is not the case. Christian Science treatment is the application of spiritual truth to human error, and is brought about by the action of the divine Mind (the Mind which was in Christ Jesus) in contradistinction to the hypnotic influence of the so-called carnal or human mind.

The great difference between the healing of Christian Science and that of hypnotic suggestion is that in the former case the patient is healed morally, physically, and spiritually, whereas by the latter method the patient loses his individuality and is more apt to be influenced by evil suggestions thereafter.

When our Master was accused of casting out devils, evils, by Beelzebub, he replied, "If Satan cast out Satan, he is divided against himself." He then went on to say, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This is the Christian Science method.

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[Warren O. Evans in *Newport* (R. I.) *Herald*]

The topic chosen for a series of sermons by the pastor of the Second Baptist Church, "Urgent Questions for Thinking People," is a good one. The subject taken for the first sermon, however, "Is Christian Science Christian?" while a most excellent subject and one which is attracting the attention of intelligent and thinking people the world over, has led him into such deep water that it will take him some little time to find his way out. It is absurd for him to say that Christian Science denies the Bible, as is apparent to any one who has given this subject even a superficial investigation; for the first of the tenets of the Christian Science church, as recorded on page 497 of "Science and Health with Key to the Scriptures," the Christian Science textbook, by Mary Baker Eddy, reads thus: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." The second tenet likewise refutes the statement of our critic that Christian Science denies the Christ as the Holy Ghost or divine Comforter, as is evidenced by these words: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

Our friend claims that, according to the teaching of Christian Science, "a person can get rid of sin by merely asking for pardon, which leaves him free to commit the same act again." Such a statement is wholly false, and the third tenet of the Christian Science church is very explicit and clear on this point, as one may perceive from these words: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

The problem of salvation has indeed been a deep one for many a thinker, but to say that "Christian Science denies the whole divine plan of salvation" is very far from the fact. Along this line, the fourth and fifth tenets will state the position of the Christian Scientist: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter." All this is in strict accord with Jesus' statements: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "He that believeth on me, the works that I do shall he do also."

The sixth and concluding tenet brings out most clearly the attitude and high ideal of the Christian Scientists: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." As is perfectly plain to any sincere seeker, Christian Science is nothing more than a return to primitive Christianity, and differs only from the older churches in that it goes a step further and puts into practice all of the commands of Jesus, which include the healing of the sick. As evidence that Christian Science has been and is healing the sick, one needs but to step into any Wednesday evening meeting of any Christian Science church and listen for himself to clear and interesting testimonies of those who have been raised from beds of pain and released from unspeakable suffering and sorrow, as well as freed from all forms of sin.

It was doubtless with great sincerity that this good pastor felt it to be his duty to speak as he did upon this world-wide subject; but if he had stopped to ask himself the question, What would Jesus do? he would have confined his sermon to preaching the Word of God. The writer knows in a measure just how this friend feels and his line of reasoning, for he was once a stanch Baptist himself, having become a member of that church at the age of twelve years, and having been for over twenty years an active member. He was very bigoted and felt that his church was the only church and the only highway to heaven. But when he was called upon to face a condition where it seemed as though God had forsaken him, and Christian Science came into his experience, he realized that he had not gone far enough, had not taken Jesus at his word, to ask, believing, and receive, but had asked, doubting, and hence had not reached the source of all good. He, therefore, can feel nothing but the deepest compassion for our dear brother and the firm conviction that the time will come when this worker in the vineyard of our Lord will likewise wake up to find that all of the commands which Jesus gave to his disciples are possible to follow here and now.

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Established, 1898, by Mary Baker Eddy

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Editorial

Wednesday

When Mrs. Eddy instituted the Wednesday evening meeting she, at once, offered a great opportunity to the Christian Science movement, and laid a great responsibility upon it. This Wednesday evening testimony was, in her own words, on page 47 of the Manual, to be "more than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)."

Now Mrs. Eddy never used words loosely. If her readers wish to discover her real meaning they must remember what she herself wrote, on page 320 of Science and Health, concerning the Bible, "The one important interpretation of Scripture is the spiritual." And from that Mrs. Eddy goes on to explain a most important passage to any person taking part in a Wednesday evening meeting, and that is the saying of Job, "In my flesh shall I see God." Here, indeed, is the very accent of praise, if praise is metaphysically understood; for praise is no mere singing of psalms, it is psalm singing translated into action. The sick man does not see God in flesh. Job, sitting on the refuse heaps before the city gate, stricken with boils, was very far from realizing the truth of being. Job, healed and in his right mind, had come to understand the unreality of the flesh to the extent that he could at least say, in contrast of Spirit with the flesh: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Here was his first step toward that understanding of spiritual harmony which, in the mouth of Paul, burst into praise, as he wrote to the Corinthians, "Flesh and blood cannot inherit the kingdom of God."

Every man, then, who would understand the Manual must come back to its spiritual meaning. If on a Wednesday evening he would scale "the pinnacle of praise," he must learn that praise is not emotional speaking, that it is no mere eloquence of words, but knowledge which has been translated into action through an understanding of Principle; then the tongue may falter, and the words may halt, but, none the less, as Mrs. Eddy writes on page 354 of Science and Health: "Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and to speak the new tongue."

The individual, then, scales the pinnacle of praise not through eloquence or much speaking, but in the proportion of his demonstration. Then a man's real psalm is his life, and that psalm echoes from the pinnacle exactly as the night of materiality is left behind and the dawn of spirituality broadens into eternal day. No man can praise Principle whilst believing in the reality of sin, and the only way in which to express disbelief in sin is the struggle to cease sinning. This struggle, however, if it is to be undertaken with any hope of success, must be undertaken scientifically. To undertake to attempt the destruction of something which is imagined to be real, matter and sin, is simply to start kicking against the pricks. Consequently, a scientific understanding of the unreality of matter and sin must be, in some measure, attained before the destruction of an atom of false belief in them can be achieved. Thus it is that Mrs. Eddy writes, of Science, on page 558 of Science and Health, "When understood, it is Truth's prism and praise." This is easily realized, for what the Greek text of the New Testament calls a scientific knowledge of God, of Truth, is the only means by which the infinite love and power of Truth can be made understandingly manifest to the world.

A Wednesday evening testimony meeting is, then, a sacred charge to every Christian Scientist who is present. Things are thoughts, thoughts of Truth or thoughts of evil, and what the congregation is thinking is its contribution to the struggle of good with evil in the coming week. The speakers are simply the voice of the meeting, and their words, scientific or confused, fearless or undecided, are the echo, ringing true or false, individually, of their own lives and demonstration, or, in the aggregate, of those of the congregation. Here obviously is the responsibility of the individual member, and so of the entire membership of every church for its Wednesday meetings. If the understanding of Truth were powerful enough in them, it would go beyond the telling of healing in the past, and encompass healing in the present. But to accomplish this the congregation must have been fasting from evil thinking during the days and weeks before, and praying—desiring—nothing that is not of God, good. Evil thoughts cannot be brought to the church door, and then left outside, as the Muhammadan leaves his dusty slippers outside the mosque. A man's thoughts are himself, and they are born either of Spirit or of the flesh, but they never mingle. The stream of the one is clear and rapid, that of the other languid and turbid: the one comes down from the pinnacles of praise and rolls out into the ocean of eternal harmony, the other seems to start out of the vacuity of nothingness, and to disappear into nothingness as it flows.

It is just like that with the Wednesday evening testimonies. They are of Principle or they are nothing; they are God's thoughts, the angels of His presence, or they are a human voice—that and nothing more. The ear attuned to Truth may distinguish easily the false from the true, but criticism of the false is of little avail. The responsibility for the meeting is individual, and can no more be avoided than the responsibility for healing the sick. It is easy to point out the deficiencies of your neighbors, but that will not help you to demonstrate the power of Truth yourself. Always the question comes back to your own life, and to nowhere else: "Am I living," as Mrs. Eddy asks, on page 496 of Science and Health, "the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love?" If the answer is Yes, then the floods may rise and the winds roar but there shall no evil come near thy dwelling on the rock. If it is No, then whether the foundations of the dwelling be dreamy good intentions or downright malice, they are sunk alike in the sands, and will be washed away.

In the parable of Dives and Lazarus, the Greek text explains that after he had passed away, Dives found himself not in hell in torment, but in Hades on the touchstone. He was enjoying, in other words, on another plane of existence, the horror of distinguishing between the gold he had rejected

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and the dross he had clung to. Any man, who has the courage and the wisdom, can apply his own experience to the touchstone to-day, if he will ask himself, and answer, Mrs. Eddy's two questions.

FREDERICK DIXON.

The True Stir

THE war was, of course, a great test for the practice of Christian Science. In the face of the worst that the so-called mortal mind supposed itself able to do, each student of Christian Science had to know that the idea in Mind is quite apart from any belief in matter. To the extent that each one really knew this, he proved it. If for an instant one were to sink into sadness and despair, then for that instant such a one would not be living in accord with the truth. Only by being conscious that the divine Mind does govern the real man and does produce right action here and now, in spite of any seeming, can one follow Paul's wholesome advice, "Rejoice in the Lord alway: and again I say, Rejoice." This requires one to depend not in the least on any mere human sense of things but to be glad in what God knows. Those who are learning to reason rightly must indeed find calm and lasting joy in the ceaseless doing which the one Mind maintains. The divine Life is ever astir with alert living. That is why it is happy, even though the dream of mortal mind may be of war.

To prove the presence of true peace, each one must rejoice, in the same way, that the divine Mind alone is really active. From seeming strikes, restless shiftings from extreme to extreme, hatred, greed, and terror, there is nothing to fear, for the one who is himself proving the goodness of God. No matter what may arise, sooner or later all efforts can succeed only in turning in the right way, for there is no other way that is real. What fulfills all sincere desire and each righteous attempt is the one perfect Mind, which is the only cause for action. Before the order of this Mind, any lawless state of things has to subside. There remains, then, the whole vigor of good, but no conflict. Instead of being content to be passive, each one must enjoy the true stir that comes from God, and get to work by knowing that the force of the divine Mind is the only force there is. Without a trace of regret that there needs to be a settling down on the basis of Truth, each one must prove for himself that he is not afraid. "For ever, O Lord," the psalmist declares, "thy word is settled in heaven." What each one must know and rejoice in, therefore, is that the heaven of Spirit, not matter, is truly at hand here and now.

On page 331 of "Miscellaneous Writings" Mrs. Eddy writes: "Midst the falling leaves of old-time faiths, above the frozen crust of creed and dogma, the divine Mind-force, filling all space and having all power, upheaves the earth." For the merely earthly sense of things to be upheaved and replaced with the idea of Spirit is good. It is not the supposed mortal mind that makes the real stir. Since the one divine Mind can be proved to be the only Mind that is, there is truly no mortal mind to produce any action. Caused by Spirit alone, the true vigor and the true calm alike go on, while any seeming turmoils of matter vanish, having no cause. Even the word of the Lord that came by the prophet Haggai, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come,"—even this statement concludes, "and in this place will I give peace, saith the Lord of hosts." As Mrs. Eddy says on page 540 of Science and Health, "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream."

What, then, is a man to do in the midst of the seeming stirs of modern living? In the first place, he must rejoice that there is action going on. He must know that the only true action proceeds from the divine Mind and is good, despite any human sense of it. The truth is that he must deal with God direct and not with mortals. Let him, therefore, turn to God, gladly discern what the divine Mind is doing, and persist in patient waiting on this Mind for every move. Such wise service is sure of success. In fact, it does express and thus prove the one true Spirit in the present of both time and place. If for an instant a man begins to feel sorry for himself and to believe that something is working a hardship on him, to that extent he is not using Christian Science. A very riot of evil is no cause for dismay, for it exists only in the mortal mind, which is nothing supposed to be something. Any belief of rage has to give way before the sureness that good unfolds with joyous vigor. There is just one cause, of which the true action is the effect. To enjoy the vital action of the divine Life is to fear nothing and to be touched by no falsehood.

All this, of course, is true in any case of sickness, lack, or trouble of any sort, just as in a strike or any other phase of unrest. When new symptoms arise, there is no reason for being alarmed. The relief comes through the joy in knowing that the divine Mind's action is all that can really appear. Even though one may seem to be stirred to the depths, one must rejoice that God alone is cause. Nothing can disturb the one who insists on feeling always the calm joy of Spirit. The belief in matter would resist the action of Mind and idea; but no such mere dream of nothing has any real power to resist or hinder the truth. By gladly standing firm in what one knows, one enjoys without fear the health which ever inheres in the one endless Life. Strength, freedom, plenty, order in action, all this is the divine right of the perfect man in God's image and likeness. To abide in Truth and refuse to accept as cause what is not cause is the way to be whole, holy, and healthy. The delight of this right kind of peace lies not in any drowsy sense of matter but in the awake action of Mind. This being ever awake to the demands of God is all there is to the true stir. Because it is the very essence of right living, it can never cease nor be touched in the slightest by any belief as mortal. Thus it is for each one to prove himself happy in the alert Life which truly is. This is the practice of Christian Science.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Build-

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ing (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

TUSCANY, ITALY.—Here are some important notices about the philanthropic work done by the Christian Scientists in Tuscany, and especially in Florence. From December, 1916, to the end of December, 1919, the committee of the Christian Science Society, Florence, have received 306,500 lire and 475 pairs of shoes from the directors of the War Relief Fund of The Mother Church, The First Church of Christ, Scientist, in Boston. To this amount must be added a further sum of 100,000 lire sent to the committee by the friends of Christian Science in America and England. These sums were distributed among those who suffered in consequence of the war, and later on in the earthquake district. Besides money and shoes much clothing was also sent from America. The treasurer formed other committees in Rome, Genoa, Siena, Ancona, Brescia, and Sarzana, and to these committees were sent money and shoes. The members of the committees had the children try on the shoes in their presence in order to give them with discrimination.

In the earthquake district, especially in the mountains, these same members went personally and distributed 100 blankets, 100 shirts and drawers for women and children and old men, 50 shawls, 100 sweaters, 100 petticoats, all in wool, and half a quintal of candles, 1 quintal of soap, and several pairs of shoes.

The help given in cities like Florence consisted mostly in paying rents, in procuring food and clothing, and in assisting widows in business, as well as establishing men who returned from military service and many mutilated, in businesses they could handle. The committee is continuing the work of relief this winter, for which we are deeply grateful as the needs are very great.—*Tribuna of Rome.*

GUERNSEY, CHANNEL ISLANDS, ENGLAND.—Contract has been passed in the Royal Court of Guernsey, Channel Islands, transferring a property known as Providence Place to First Church of Christ, Scientist, Guernsey. This church now has a home of its own. The property was originally a chapel, long since converted into two cottages and a workshop. Owing to its stout walls and substantial build it can easily be restored to a worthy place of worship with suitable reading rooms attached. It is hoped that the building will be ready for the annual lecture in May next.

LITTLE ROCK, ARK.—First Church of Christ, Scientist, will move into their new church at the corner of Twentieth and Louisiana Streets, and hold the first service on March 21.

Christian Science services began in Little Rock in October, 1896, when a family who were greatly benefited by Christian Science invited a neighbor to meet with them at their residence. The interest continued and regular services were held. In December, 1907, larger quarters were needed; these were found at 1009 Cross Street. The healing and reformation became apparent. A minister's talk against Christian Science awakened much favorable interest. The sick applied for healing and found that the truth, as taught by Mrs. Eddy, brought comfort and relief.

The next progressive step was to secure a hall in the Whipple Building, second floor, May 6, 1899. In September this organization was incorporated with nineteen charter members. Later First Church of Christ, Scientist, moved into the Hollenberg Hall. In July, 1907, Second Church of Christ, Scientist, was organized with nineteen members.

A church lot was purchased by First Church at Twentieth and Louisiana Streets in 1908. During 1909 this lot was paid for, and a chapel was erected in 1910, being completed for Thanksgiving services. On January 30, 1911, the two churches mutually met together to dissolve and unite as one body, First Church of Christ, Scientist, holding services at Twentieth and Louisiana Streets until June, 1919, when it became necessary to erect our new church on the same site.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

DALLAS, TEXAS (First Church).—Willis F. Gross, lecturer; introduced by Brigman C. Odom, who said in part:—

The religious thinking world has grown tired of a vague, theoretical Christianity. It seeks a practical Christianity; it wants a religion that enables it to handle daily problems in a practical way, a religion that shows one how to resist and overcome the suggestions of sin, useless habits, depraved appetites, sickness,—in a word, all error. The yearning of humanity for a better way is met through the teachings of Christian Science.

SCRANTON, PA. (First Church).—Rev. Andrew J. Graham, lecturer; introduced by Robert B. Keller, who said in part:—

Browning sang, "God's in His heaven: all's right with the world." Many agree that heaven is where God is, but few are ready to admit that all is right with the world—for what with strikes, lockouts, broken agreements, ignorance, class hatred, and unrest socially, politically, and industrially, and everywhere sin, sickness, and death, it would seem that the world is in the throes of Armageddon, which means the beginning of the end of evil,—error of every kind.

In the effort to meet the issue, religious and philosophic systems are consolidating or breaking up, and those religions which are not based upon the rock, Christ, are finding themselves being relegated to the limbo of lost hopes. The only permanent religion is that religion which is demonstrable, and which meets every human need. Christian Science is such a religion.

SWANSEA, WALES (First Church).—Miss Mary G. Ewing, lecturer; introduced by T. A. Goskar, who said in part:—

It is over a year since the greatest war in history came to a sudden end, and we are now in the throes of reconstruc-

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tion. The human mind is in a state of flux, and real peace cannot come until we steady down. One thing is clear, every one is determined that the world shall not settle down to the old pre-war ideas. We want better and saner conditions. This applies to religion as much as to material things, and practically every theory and doctrine which guided human endeavor in pre-war days is being recast.

Our Master said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This sacred knowledge, this "secret place of the most High," is to be found in the Scriptures, but the spiritual import of Scripture, the Word of God, cannot be truly discerned and valued by the human mind. It needs spiritual understanding. Mary Baker Eddy spent years in searching the Scriptures, and her consciousness was quickened to discover the great principles of health and salvation taught therein, and she has given the world her book named "Science and Health with Key to the Scriptures," to enable us also to unlock the door of this great treasure house of Truth.

BRADFORD, PA. (First Church).—John C. Lathrop, lecturer; introduced by Miss Joan Lincoln, who said in part:—

The Bible story of Daniel in the lions' den is well known, and the Christian Scientist finds it particularly helpful. Daniel's great demonstration was not only in saving himself from the lions but in proving the nothingness and powerlessness of the so-called unalterable law of the Medes and Persians. So successful was he that the king sent out a decree to all peoples and nations to worship the God of Daniel. In a later age we find Paul saying to the Romans, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This law has been again revealed to mankind through Mary Baker Eddy.

ROCKY FORD, COLO. (Society).—John Randall Dunn, lecturer; introduced by S. A. Taylor, who said in part:—

In the Bible we read about wisdom and understanding. In Proverbs it says, "With all thy getting get understanding." Through the understanding Jesus gave to his disciples, they were able to emulate the works of the Master by casting out evil and healing all manner of sickness. Jesus said of every follower of his, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Through the understanding of Jesus' teaching as given to us by Mrs. Eddy in "Science and Health with Key to the Scriptures" there are thousands of living witnesses that Jesus' teaching is as demonstrable to-day as when on earth he taught and demonstrated the power of good over evil.—*The Tribune.*

BRISBANE, AUSTRALIA (First Church).—Dr. Walton Hubbard, lecturer; introduced by Mrs. S. E. Fergusson, who said in part:—

Our world to-day is undergoing a great struggle. Industrial strife, famine, war, and pestilence are stalking through the land, causing much sorrow and distress. The foremost men and women of the great nations are busy seeking a remedy for these conditions. The remedy, according to Jesus and Christian Science, lies in individual right thinking, righteous judgment, based on omnipotent, omniscient, omnipresent Principle or God. This right thinking of necessity leads to right action. Now Christian Science teaches us that it is our ignorance of God, divine Principle, which brings about all wrong action and discord of whatever name or nature, and that to know Him aright restores health, holiness, and harmony or right action to the individual, the community, and the nation.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

COLORADO—Boulder: Curran Opera House, 3 p.m., May 9.
Denver (Second Church): Church Edifice, South Grant Street and East Bayaud Avenue, 8 p.m., May 3 and 4.
Walsenburg: Star Theater, 8:15 p.m., May 6.
ENGLAND—St. Albans, Hertfordshire: Town Hall, 8 p.m., May 17.
GERMANY—Schweidnitz, May 3; Herford, May 9.
HOLLAND—Amsterdam, May 11 (in English), May 17 (in German); The Hague, May 14; Utrecht, May 16.
IDAHO—Idaho Falls: American Theater, 8:15 p.m., May 4.
Lewiston: Temple Theater, 8 p.m., May 6.
ILLINOIS—Bloomington: Church Edifice, Monroe and Prairie Streets, 8 p.m., May 7.
Chicago (Third Church): Church Edifice, Washington Boulevard and Leavitt Street, 8 p.m., May 7.
Chicago (Fourth Church): Church Edifice, Harvard Avenue and West Marquette Road, 8 p.m., May 11.
Chicago (Sixth Church): Church Edifice, 11321 Prairie Avenue, 8 p.m., May 6.
Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., May 7.
Hoopeston: Church Edifice, Third and Washington Streets, 3 p.m., May 9.
INDIANA—Columbus: American Theater, 418 Fifth Street, 8:15 p.m., May 9.
Goshen: Jefferson Theater, 8 p.m., May 10.
La Fayette: Luna Theater, 3 p.m., May 9.
Logansport: Nelson Theater, 8:15 p.m., May 7.
Mt. Vernon: Court House, 8:15 p.m., May 10.
IOWA—Waterloo: Waterloo Theater, 8 p.m., May 11.
KANSAS—Eureka: Princess Theater, 3 p.m., May 9.
Junction City: Church Edifice, 8 p.m., May 13.
Topeka: Grand Opera House, 8 p.m., May 3.
MASSACHUSETTS—Newton: Players Hall, 8 p.m., May 4.
Braintree (auspices Quincy): Town Hall, 3:30 p.m., May 9.
Woburn: Lyceum Hall, 8 p.m., May 3.
MICHIGAN—Adrian: Carnegie Library, 8:15 p.m., May 6.
Benton Harbor: Bell Opera House, 8 p.m., May 11.
Ironwood: Walo Hall, 8:15 p.m., May 7.
MINNESOTA—Duluth: Church Edifice, Ninth Avenue East and First Street, 8:15 p.m., May 6.
MISSOURI—Springfield: Church Edifice, 330 East Center Street, 8 p.m., May 13.
MONTANA—Billings: Church Edifice, Burlington Avenue and Division Street, 3 p.m., May 9.
NEBRASKA—Alliance: Adler's Hall, 310½ Box Butte Avenue, 8 p.m., May 11.
NEW YORK—Brooklyn (Second Church): Church Edifice, Sixty-seventh Street, between Third and Fourth Avenues, 3 p.m., May 9.
NORTH CAROLINA—Rocky Mount: Church Edifice, South Church Street, 8:30 p.m., May 4.
OHIO—Akron: Church Edifice, Fir Street and Buchtel Avenue, 8 p.m., May 10 and 11.
Alliance: State Street School Auditorium, 8:15 p.m., May 11.
Cleveland and Lakewood (joint lecture): New Masonic Hall, 3 p.m., May 9.
Toledo: Joint lectures, May 1 and 2, cancelled.
OREGON—Hood River: Church Edifice, Ninth and Eugene Streets, 3 p.m., May 9.
PENNSYLVANIA—New Castle: Opera House, 8:15 p.m., May 6.
Scranton: Church Auditorium, 520 Vine Street, 8:15 p.m., May 4.
WASHINGTON—Montesano: Eagles Hall, Main and Broad Streets (note change), 8:15 p.m., April 30.
WISCONSIN—Beloit: Church Edifice, 505 Bluff Street, 8 p.m., May 7.
Jefferson: Opera House, 8:15 p.m., May 11.
Kenosha: Elks Club Building, corner Park and Chicago Streets, 3:15 p.m., May 9.
Milwaukee (First Church): Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., May 6, 7, and 8.
Oshkosh: Opera House, 8:15 p.m., May 3.
Racine: May 6.
Wausau: Circuit Court Room, Court House, 8 p.m., May 6.
WYOMING—Sheridan: Orpheum Theater, 8 p.m., May 10.

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Testimonies of Healing

A paragraph in the *Sentinel* of December 21, 1918, announcing that articles and testimonies from members of The Mother Church were welcomed for consideration by the editors, brought home very forcibly the fact that for a long time I had neglected to take advantage of this blessing.

Every earnest student of Christian Science has so much for which to be grateful that to confine his testimony to the space available in a single periodical seems a huge task, but so much of good has come to me through this avenue, I want to pass along my expression of loving gratitude in the hope it may help some other traveler on his journey from materiality to spiritual understanding.

Christian Science found me a miserable, discontented sufferer, without God or hope, although an active member in a denominational church. On a visit to a friend in Youngstown, Ohio, six years ago I was taken to a Christian Science lecture and there found so many former acquaintances enjoying the blessings of Christian Science, I at once felt here was the something for which I had been looking, and on my return to my home, then New York City, I went to a reading room in my neighborhood and borrowed a copy of "Science and Health with Key to the Scriptures," by Mary Baker Eddy. I read it through as quickly as possible, only to find that I had seemingly been reading only words. What those words really meant was later revealed to me when I discovered that chronic headache, backache, and constipation had simply vanished.

A dear new-found friend lovingly pointed out to me that the best way to study the truth was through the medium Mrs. Eddy has provided,—namely, the daily lesson, and I at once set to work. Work it surely was, for it seemed that Satan had bound me so, I was unable to make any headway. However I knew "God is no respecter of persons" so I persisted with growing patience, and have been rewarded indeed. The errors of sense frequently clamor for recognition, but the temptation to believe in the reality of matter grows less and less.

I am grateful for membership in The Mother Church and a branch society, for the privilege of having had class instruction, which I recognize as one of the necessary human footsteps. My gratitude for the periodicals and for all of Mrs. Eddy's writings is unbounded. For the realization of Love's protecting power during the absence of my only son in the service of his country, I have surely been blessed, as he has passed through the experience without harm. My daily endeavor is to live the life that will best express my gratitude to our Leader, who has shown me the way to know and to love God and Christ Jesus the Wayshower.—(Mrs.) Ida B. Magill, Spring Valley, N. Y.

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I am indeed grateful for the teachings of Christian Science. From early childhood I felt the need of understanding God's laws, and I was taught in the Sunday schools and read the Bible, I thought, understandingly, yet I felt a hungering for something I had not yet found. As I grew to manhood, I searched the Scriptures and investigated some of the different religions, with the hope of finding something that would enable me to know I was journeying in the way of God's appointing, yet the hungering for something I had not found remained with me. Later I was overcome with the claim of several different diseases, including rheumatism and heart disease, which was followed by a complete breakdown with nervous prostration. I tried different physicians, and many kinds of patent medicines, but grew worse all the time. I received no encouragement from the doctors, and I made up my mind I would rather pass on than suffer as I was.

At this time, which was about six years ago, I was told about Christian Science and, being willing to try anything, after having learned how to reach a practitioner, I at once asked for help. To my great surprise as well as that of my friends, in just a few days I began to improve, and soon every discordant condition was healed. The hungering and thirsting for something I had never found was quenched through the reading of our textbook, "Science and Health with Key to the Scriptures," and Mrs. Eddy's other writings. The Bible and the Christian Science textbook are my daily companions. I am indeed grateful to God and to Mrs. Eddy for giving us directions, that show us the way into the kingdom, and to my many friends who so lovingly helped me on my journey out of the wilderness. I am indeed grateful for church work, for membership in The Mother Church and in a branch church, and for class instruction. My greatest desire is to become a true Christian Scientist, one not only through words but through deeds, who demonstrates what the knowledge of Truth gives to mankind.

John Adam Burdell, Little Rock, Ark.

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My little daughter nearly eight years of age was suddenly thrown down by a huge auto coal truck. She was picked up in an unconscious state and remained thus for days. The hospital physicians and nurses looked after her carefully, but with no hopes of her recovery. She finally did gradually become conscious; then an examination took place by our family physician which resulted in the verdict of concussion of the brain and fracture of the pelvic bone, producing hip joint complications. An X ray was taken of the hip joint, which showed a much higher elevation. This according to medical science would have necessitated weights and pulleys; but knowing that the child was under Christian Science treatment and that Truth makes men every whit whole, I protested against these measures. While the healing was going on, I noticed while visiting the child that both of her eyes were crossed, and that one ear was deaf entirely. The following day the eyes became natural and normal, and the hearing was completely restored. The little girl begged to return home, and on the ninth day it was decided to remove her, and on the tenth she came home under the verdict of being a helpless, hopeless cripple. Work was continued, and on or about the fourteenth day her leg became straight, and three days later she was perfectly well. In a few more days the owner of the truck came forward and paid all expenses including hospital bill and a new outfit for the little girl, showing God does meet our every human need.

Our gratitude as a family to Christian Science is unbounded. A case of mumps was healed overnight by what understanding I had gained. We have seen other contagious diseases also overcome by the power of Truth. My husband had a healing of an ulcerated tooth. Many other minor conditions were met also.—(Mrs.) Annie Fry, Reading, Pa.

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In March, 1918, I suffered from a severe form of rheumatism in the lower joints and back. I was aware that just at that time my thoughts were often clouded, due to the strain of visible, material conditions, but this only spurred me on to greater zeal again to see the light through the reading of "Science and Health with Key to the Scriptures" by Mary Baker Eddy and through right thought. Even then,

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however, the pain did not cease. The limbs, and back especially, became stiffer from day to day, thus hindering me from moving freely. While in this distress I called on a Christian Science practitioner in Hamburg for help, as I had done several years previously, with wonderful results.

This occurred on a Friday. On the following Saturday evening, while sitting in the armchair, I suddenly experienced a sensation of freedom, arose from the chair and discovered that the pain had left and that I could move freely. In an instant it became clear to me that through the help of Christian Science the difficulties, which had seemingly separated me from divine Truth and Love, had been overcome. Slight attacks of the pain recurred occasionally, but the unreality of this disease was soon completely realized.

I give this testimony with heartfelt gratitude, desiring to do my share in making the omnipresent help of God known to all who do not yet know of this healing truth.—(Miss) MATHILDE FISCHER, Greifswald, Pommern, Germany.

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Before I was healed two years ago I was a physical wreck. I suffered with acute gastritis and kidney trouble. My blood was turning to water, I had rheumatism, and had not been free from headache for five months. I was taking a drug every day to keep in condition to teach. I was told by the most prominent physicians here and in Hot Springs, Arkansas, that I was suffering from one of the most acute forms of disease known to medical science and that unless I was operated upon I would either be dead or insane in less than six weeks' time. It was while I was in this condition that blood poisoning appeared in my left foot. Through the solicitation of a friend of the family, my husband asked for help for me in Christian Science. He had no faith in it whatever, but was willing to try anything. In less than thirty minutes I was quiet and in an hour I was rational and asleep. In three days I was able to be up and teach, almost all the swelling had gone, and in a week you could not tell I had ever had blood poisoning. I have been healed of the other diseases also and of the headaches, so that to say I am grateful does not begin to express my feelings.

We were in terrible financial conditions, but we have been benefited wonderfully through Christian Science. For all these many proofs of God's mercy and care I am grateful, but I am most grateful for the spiritual uplift and the knowledge I have gained of God. I am a better wife, a better mother, a better daughter, a better friend, and a better neighbor than I was before studying Christian Science. The last words my husband used to hear when leaving for work were, "Oh, if I could die before night," and the first words when he came home were, "Oh, if I could die before morning." You see I was helpless, I was past turning in bed, he had to turn me at night and others in the day. Now I sing, Praise God for my life, I want to live to glorify and magnify Him.—(Mrs.) J. M. MAYFIELD, Houston, Texas.

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I am very thankful to God for all the blessings received through Christian Science. It is eight years since the wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was lent me by a friend and it has helped me to understand the Bible and above all to put into practice the teachings of Christ Jesus. Since then every time error has presented itself it has always been overcome with Truth. It would take too long to enumerate all the victories obtained through my own demonstration or with the help of practitioners. Toothache, boils, dropsy, eye trouble, a felon, anæmia, fatigue, lumbago were among the ailments overcome, and most of them were healed instantaneously. Through Christian Science I have found that peace and joy which the world cannot give and which come from God alone. The French translation of Science and Health and of the many pamphlets, also *Le Héraut de Christian Science*, have been received with great joy. I feel deeply grateful to Mrs. Eddy for the good she has brought to humanity. I am also grateful to the faithful friends who have led me in this way of light. God is indeed Love.

MRS. E. MOREILLON-BURY, Gryon s/Bex, Switzerland.

✧

I wish to express my gratitude for all the help and good I have received through Christian Science.

Since first becoming interested in Christian Science a little over five years ago I have been helped in every way possible. I was healed of chronic stomach trouble, after suffering for over ten years, by simply reading a little pamphlet on Christian Science given me by a stranger whose wife had received healing through Christian Science. The next day after reading this pamphlet I threw all the medicine I had away and began to pick up weight rapidly, gaining forty pounds in less than a month.

This healing took place through Christian Science after having tried every material remedy that seemed possible, dieting to almost starvation, fasting for two weeks, osteopathy, and about every medicine known and prescribed for this particular ailment, without more than temporary relief. I also have overcome to a great extent the *Wanderlust* and restlessness; for over fourteen years previous to finding Christian Science I was continually on the go but now all I have to do is change my thoughts,—know the truth about place; that it is spiritual and not material and that my place is right where I am in Mind.

I have been helped financially through Christian Science. On one occasion while in San Francisco I got to the point where I had to see a practitioner, having gotten down to my last dime and no one to turn to but God for help. I was helped the next morning by receiving a check through the mail, this check coming from a source that I was absolutely ignorant of having anything due me, being bonus money from work done in Los Angeles months previous. These are only a few of the many blessings I have received through the help of Christian Science and I am very, very grateful for all the literature, the lectures, and the loving practitioners that have helped me to gain a little understanding of what God really is and that He is a very present help in time of trouble. My great desire is to know more of God and man in His image and likeness and to walk in the light of Truth and Love as it is revealed to me.

CHARLES KLEBER, Washington, D.C.

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When I was about ten years old a simple explanation of Christian Science appealed so strongly to my child-thought as being the truth that I was enabled to overcome an attack of stomach trouble which the doctor said I would be subject to until it was finally outgrown. Although during these illnesses I usually spent a week or two in bed I was able to get up after a day, much to the surprise of my family. After this experience Christian Science occupied a very small part of my thought, crowded out by seemingly more important things. Then about six years later my mother was to undergo a very serious operation with little hope of recovery, and was sent home from the hospital for a few days before to see us for what might prove to be the last

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time. During these few days a neighbor proposed Christian Science treatment, which my mother consented to try. After a week there was a marked improvement in her condition. She did not return to the hospital for the operation, and in several weeks was completely healed. Even after this beautiful demonstration of the all-power of God I put off the study of Christian Science until several years ago, when I was cured in five treatments of what a physician diagnosed as a very serious case of diphtheria. We asked for help from a reading room and the practitioner who was sent has guided me through several experiences.

Two years ago this summer my baby girl was born. Only the practitioner and a Christian Science nurse were present and it was a practically painless experience and one of great rejoicing. My baby is happy and healthy. She had no trouble whatever in teething. Only twice has it been necessary to ask for Christian Science treatment for her and each time the healing was instantaneous.

In countless other ways Christian Science has been an ever present help, one of which was the protection and absence of fear during air raids. I can never be sufficiently grateful to Christian Science and to its Founder, Mrs. Eddy, who courageously explored the way for us, and has made practical and demonstrable in this age the teachings of Christ Jesus.

(Mrs.) Josephine R. Foster, London, England.

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Some three years ago I came into a degree of understanding of Christian Science through great tribulation. Material methods had failed to heal me of a nervous breakdown, and then I sought God with all my heart and with all my strength. A man who had come a long distance to offer his assistance in helping my family and myself in a problem which had presented itself, on seeing a copy of the Scriptures in the farmhouse where we were stopping,—I went to the mountains to be cured,—invited me to try Christian Science, and he assured me that God was good. This wonderful statement opened a new world, one more bright, more merciful, more loving, and more kind, to a man who had held a different belief of God, and upon my return to the city I asked for help from a Christian Science practitioner. This was lovingly given and I was healed in one treatment.

For this and many other healings, including the overcoming of a desire for tobacco and drink, and for the overcoming of financial difficulties I am very grateful for Christian Science, as revealed to us through the works of Mrs. Eddy. I am indeed a very happy man.

Charles L. Glass, Jersey City, N. J.

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So many wonderful things have come to me since I commenced the study of Christian Science that I feel I should express my gratitude for all the enlightenment I have received. I am so overjoyed in having found the truth through Christian Science,—though I began its investigation in a spirit of curiosity,—that I can hardly wait for my friends to know it too. The blessings that have come to me are too numerous to enumerate. It is a comfort to know that "God is a very present help in trouble," and that every problem that arises can be overcome with the knowledge of divine Principle.

My children are turning to divine help for guidance in their problems. Not only in their daily work but in school examinations they have had confidence in the power of divine Mind to help them. It is indeed a great joy to know that we have divine protection all the time and we need only have faith and understanding to keep us free. My young son had a severe fall on the ice while skating and hit his forehead very hard. I arrived a few minutes after and when I reached him there were tears in his eyes and evidently he was suffering considerably. I immediately began declaring the truth as we understood it in Christian Science, and shortly he continued skating. People who saw him fall thought he was stunned or had fractured his forehead and were very solicitous and advised me to bathe his head in hot water to prevent swelling and discoloration. However we trusted entirely to God's power, and much to every one's surprise no black and blue mark developed to show the bruise.

I am so grateful for all my blessings that I do not let a day go by without saying: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." We have had some remarkable demonstrations of divine guidance in finding things that were lost. The thought has come to me that nothing is lost in God's kingdom, and the results have been astonishing. My greatest desire is to share with those about me the happiness I am experiencing.

(Mrs.) E. Yerxa, Boston, Mass.

✧

It is with a heart filled with gratitude that I wish to acknowledge publicly what Christian Science has done for me and for our family. My attention was first called to the subject by an aunt who gave me the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I read one chapter, put it in the bookcase, and never looked at it again until two years later when my attention was once more called to the subject through hearing an evangelist preach a sermon against what he thought was Christian Science. At this time, I suffered an attack of sciatic rheumatism, and calling for the book I began to read. The first day's reading impressed me strongly with the spiritual beauty of the teaching; but I had no faith whatever in the physical healing. On the third day, however, while I was reading, a sense of infinite bliss came over me, and all physical troubles vanished into nothingness. I did not, at the time, think it was the reading of Science and Health that had healed me; but I soon discovered that broken arches from which I had suffered for years and for which I had worn heavy steel supports, were completely and perfectly healed—and I might add, they have remained so. Then I knew what had wrought the healing, and God has been my only Physician since that experience.

The first glimpse of this great truth about God and man made such a change in my thought that I felt welcomed into a new world, and every member of the family seemed to receive the benefit as well as I. I remained in this state of thought, or, as one might say, on the mountain top, for about five years, and during that time, many beautiful proofs of Truth blessed our home. My husband took up the study of Christian Science and in three weeks' time was healed of the tobacco habit of many years' standing; and a little later was given a much better position, which came to him without solicitation on his part. During the war our two sons were in military service, one in the United States Navy and the other in the air service, and in that trying period I was constantly happy in the faith and assurance of their safety and well-being under the power and protection of the Most High: and though they were in the air or on the water, I knew that "underneath are the everlasting arms." Perhaps the most beautiful part of the entire experience was the complete overcoming of any sense of separation.

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Conditions seemed in every way to manifest the utmost harmony until about eight months ago, when error presented itself to me in the form of resentment, stubbornness, dislike, self-will, and other errors, which, I see now, only had the power I gave them. For many months I struggled under a cloud of darkness, and when the light finally came I felt that, like the prodigal, I had returned from a far country where God was unknown, to a world of happiness, joy, peace, and prosperity. I am grateful for the varied channels which Mrs. Eddy so wisely provided, through which this truth reaches the field. I also wish to express my gratitude for class instruction, and I always desire to remember the purity of thought with which this instruction was given us. I am striving to prove my gratitude by coming nearer to God through right thinking and right living. My greatest desire is that I may so live as to be worthy the name of Christian Scientist.

(Mrs.) BERTHA KULLMER, Maquoketa, Iowa.

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In appreciation of the wonderful help I have received since coming into Christian Science I send the following testimony in the hope that it may be of benefit to those who read it. While I did not come into Christian Science for any physical healing, since taking up its study I have had many beautiful healings, two of which I would like to tell about. One was the leaving off of glasses worn for what the oculist called astigmatism. I was informed that I would have to wear them continually, but they were discarded after one treatment. This was two years ago and to-day my sight is normal. The other was the healing of a sprain affecting a tendon in the foot; the trouble was overcome in two days without my losing a minute from business, whereas the same difficulty once before kept me away from business two weeks, part of the time in bed.

While I am very grateful for all the physical healings I have experienced, I am more grateful than words can express for the wonderful mental and moral uplift derived from the reading of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, along with the Bible and all other authorized literature. I also want to thank God for the help received from our loving practitioners and for the privilege of membership in The Mother Church and in a branch church.—HERBERT BERLINER, New York, N. Y.

✧

Having been studying Christian Science about five years, it is with a heart full of love that I wish to make the following testimonies of healings. I took up the study of Christian Science after having seen a lady healed of consumption in its worst stages. After having read "Science and Health with Key to the Scriptures" by Mary Baker Eddy through once, I did not understand a word that I had read; it was just the same to me as if it were so much Greek. I asked the practitioner about this, and she told me to keep studying and it would become clear to me, which it gradually did. My first healings in Christian Science were slow, for which I am very grateful, because it forced me to study hard, which I would not have done had they been instantaneous.

Pneumonia with almost a closed throat was overcome with a few treatments. Constipation of years' standing was overcome in one treatment. At the birth of a baby boy, I might have died had it not been for the Science treatment which I had at the time. A physician was present who said that the child was dead, but the practitioner held to the truth and in a few moments he cried with the vigor of a child several days old. This child is now almost two years old and in splendid health. My older boy had a swelling in his head healed in two treatments from me. For these blessings and others too numerous to mention, I am most grateful, and my prayer is that I may become a better Christian Scientist.

(Mrs.) MARY BOLDEN, Denver, Colo.

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For over nineteen years the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, have been our only healers. During that time fear in many forms has been overcome and a doctor has never been called. Our two boys did not know the taste of a drug until last winter, when the elder after an attack of influenza seemed to have such a severe cough that his father, who is not a student of Christian Science, said he must have a cough mixture. This was procured and taken, but without benefit. When it was stopped the healing was accomplished through Christian Science in a short time.

What Mrs. Eddy says on page 406 of Science and Health, "The Bible contains the recipe for all healing," has become clearer to me lately, showing that not only sickness but distrust, irritability, sin of all kinds, even the little so-called worries and troubles that try to bother us from day to day can all be destroyed by an application of the truth therein contained. Through a recent article in the *Sentinel* I saw that in a case of what seemed delayed healing we were not to be busy searching for a cure for something, but we must diligently seek to understand the perfect man. It is a great joy to be able to help others outside my own family, and I have proved over and over again that God is both Physician and Surgeon and a very present help in every time of need.

(Mrs.) MARY WELSH, Kinistino, Sask., Canada.

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With deep gratitude for the many blessings received through Christian Science I wish to relate the following experience. For some time I had been troubled with severe pain in the left arm, which became so distressing that I was obliged to give up my profession as piano teacher. I consulted a physician and he gave me a remedy, but in spite of several weeks' treatment this did not have any effect.

In my extremity I requested help from a Christian Science practitioner. I went to her in great pain, the arm being in a sling. It was wonderful, for upon arriving home I was already able to move the arm a little, and the next morning was able to comb my hair. I went to the practitioner a second time, and my arm was then completely healed. My heart is filled with thankfulness to God. I am also grateful to our dear Leader, Mrs. Eddy, for guiding me to this wonderful way.

(Miss) HELENE UTESCHER, Hamburg, Germany.

✧

I have received so much help from Christian Science I would like to tell others some of the blessings I have received. I have been healed of many physical ills by Christian Science, of neuralgia, rheumatism, indigestion, headache, a severe case of the grippe, and many other ills, and have been protected from severe injury many times from falls. I am alone, as it were, for I have not spoken to but one Scientist since I have been here (in the last six years), and have not attended a Christian Science service for over ten years, though I have had a longing to all these years. I have the *Journal* and *Sentinel* and *Quarterly*, however, and read a portion of the Lesson-Sermon every day. I am thankful for every blessing received through Christian Science, and grateful to Mrs. Eddy for giving us this great truth.

(Mrs.) CYNTHIA LASH, Freeman, Mo.

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Signs of the Times

[*Fullerton* (Calif.) *News*]

There is much food for thought in the announcement that on a recent Sunday two hundred persons, clergymen and laymen, representing practically all the Protestant churches of Los Angeles, held a meeting to discuss the formation of a Christian League of Healing.

Newspaper reports indicate that that meeting came about as the result of a widespread feeling that the time has come for the church to give its close attention to the study of Biblical healing and its application to present day conditions.

To the thoughtful church member and churchgoers it will come as something of a shock that it should be necessary for the church, using the term in the broader sense, to find it necessary to revive belief in a doctrine which would seem to be as plainly set forth in the New Testament as language can make it. A reading of the four gospels certainly shows that not only did Christ practice healing at all times but he also enjoined it on his followers. The history of the early church also indicates that the doctrine of healing was an integral part of the Christian experience until about the time that Constantine embraced Christianity and made it, in effect at least, a state religion.

We do not know how it appeals to the theologian, but it is difficult for a layman to read the New Testament and satisfy himself to lose sight of the passages which relate to the healing of bodily ills without losing faith in the other teachings, since they would seem to be so knit together that loss of faith in one means loss of faith in all.

A revival of a living faith in the Gospels will not only re-establish the practice of Christian healing but will be felt in a thousand other ways not the least of which will be a revival of the joy of Christian living which has long been a stranger to many so-called Christian hearts.

[*Gate City*, Keokuk, Iowa]

Speaking broadly the picture theaters are filled because they give the people what they want, and the churches are unfilled because they do not give the people what they want. This is elementary knowledge, evident to everybody. But when it comes to the question what the churches can, consistently with their mission, give to the people which the people want, opinions differ, and no one seems sure. The world gives many things which the church cannot; and when people turn to the church, it is for things that are not to be elsewhere gained. The church can give truth. This is really its stock in trade, its legitimate and exclusive line.

[*Indianapolis* (Ind.) *News*]

It is notable that money is being expended by the Federal government in an educational campaign, the advisability of which is debatable. Many of the people whose money is being used for the purpose are bitterly opposed to certain aspects of the government's health and educational activities, because they regard them as tending to encourage rather than deter vice. Some months ago a government agency indorsed a motion picture as "educational," when the film was suppressed in some states as unfit to be shown. The incident is illustrative of the complications likely to follow the nation's meddling in matters not undebatably within its province.

[*The Sunday Mining Gazette*, Houghton, Mich.]

The people need religion. That's the truth. They need it as never before. The world to-day is going through a crisis that is quite as important as the war itself was. The man who takes his religion seriously these days is a better citizen because of that fact, as he always is. In religion is the only solace for the general world-wide unrest. It is the one answer. More money does not allay social unrest. Money simply provides the purchase power for more expensive displays of material prosperity. It never yet brought contentment or real satisfaction to a single individual. Temporarily some people believe that they achieve a state of contentment by the accumulation of cash. But they readily find that there are a great many things that money cannot buy.

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Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence." "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

I SHOULD like to take this opportunity of expressing my gratitude for the help that THE CHRISTIAN SCIENCE MONITOR, also the SENTINEL, JOURNAL, and pamphlets were to me while on active service in Egypt, Palestine, and Syria. The wonderful part being whenever the literature failed to reach me from home through the ship being sunk or destroyed, I was able to find copies in nearly every place visited in the Holy Land—really wonderful considering the vast territory covered by our troops from Soudan right through Egypt, the lonely desert, Palestine, Syria, to near Aleppo. I well remember instances of being bombed, et cetera, of duty in cholera camps and on malaria stunts, of lying on the desert so bad from malaria that I was really unable to help myself, due to fatigue, in which some particular article on the Home Forum Page was the very help that enabled me to overcome all conditions. Truly, "Divine Love always has met and always will meet every human need" (Science and Health with Key to the Scriptures by Mary Baker Eddy, page 494, line 10), and it was like meeting the best friend on earth to walk into a mess room canteen or recreation room to see and read the MONITOR, which was the most frequently met periodical. Thank God that Mrs. Eddy brought Christian Science to the world and furthermore thank God that Mrs. Eddy instituted the Publishing Society to publish the wonderful array of papers, et cetera, giving the truth hourly. The Distribution Committee's work during the war is a record of efficiency.

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MAY 8, 1920 NUMBER 36

"Quod Erat Demonstrandum"

JAMES L. BRUCE

EARLY in their study of geometry students meet with the words "quod erat demonstrandum." It becomes more familiar to them in its abbreviated form Q. E. D., which they soon learn to repeat glibly and with a sense of satisfaction, for it marks the completion of their task, meaning as it does, "which was to be proved." Mathematics has furnished numberless helpful illustrations to the student of Christian Science, and in this branch called geometry, with its necessary steps from the statement of a proposition to be proved to the final Q. E. D., there may be found many valuable lessons.

The author of the mathematical textbook has gathered the propositions from various sources, for some of them are hundreds or even thousands of years old, and has stated them not as suppositions but as facts. To the teacher they are facts, and it is to the student alone that they may seem anything else. To him they may seem so many words until he has proved them, but he only is affected by his conclusions regarding them. The mathematical world does not stand aside eagerly awaiting his decisions. It already knows the truth of the propositions. It also knows that the conclusions the student may reach have no effect on the subject one way or the other. What the student does prove is, however, of tremendous importance to himself: even whether or not he shall have a share in the benefit which comes from a knowledge of the subject.

As Mary Baker Eddy herself has said in "Science and Health with Key to the Scriptures" (p. 333): "The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth." Thus Christian Science is not a mere theory of hers, put forth for discussion. Its Principle is the "Ancient of Days." In the work above mentioned Mrs. Eddy has stated propositions which have been proved by the prophets of old, by Jesus of Nazareth, and by some of his followers, including herself, all down the ages.

So the student of Christian Science is not called upon to demonstrate a theory, but he is required to prove for himself what has already been discovered and established. His opinions will not affect the eternal facts in the slightest degree. If he should even cast aside the textbook of Christian Science, just as a student in geometry may discard his guide, no one but himself would be the loser. On the other hand, every statement of Christian Science which he proves is part of his present and eternal well-being, and, humanly speaking, no truth does so enter until he has proved it. In other words, he must write his own Q. E. D. after each problem, and until he has done this he cannot claim his full share of good.

Students of Christian Science need help at times in solving their problems, just as a student in geometry may need help. When these occasions arise, assistance should be sought and obtained, but it is to be noted that it is "help in solving" that should be sought and not some one to solve the entire problem. A teacher in mathematics may demonstrate a proposition, working it out on paper for a pupil in a most satisfactory manner, but if the pupil, seeing that the problem has been solved, immediately destroys the paper without getting an understanding of the method involved, he is evidently no farther advanced than he was before, for he sought not help to enable him to do his work but some one to complete his task.

The student in Christian Science can do exactly the same thing; he can go to a practitioner when there is a claim of error to meet, and the claim may be met, but unless he has learned something of the way in which it was met he has scarcely added more to his store of knowledge than has the pupil who destroyed his geometrical solution without making the method his own. The practitioner also fails in his duty unless he does his part in imparting an understanding to the student.

Occasionally a pupil in geometry has been known to "learn by heart" the reasoning process by which he can get from the statement of the proposition to the Q. E. D.; but when the problem is slightly changed to test his ability in reasoning, very marked embarrassment follows. He finds that he knows nothing of the actual reasoning involved and it is evident that he has not solved his problem. An understanding must be gained. There is no other way. The student in Christian Science may fall into the same error. He may be able to repeat passage after passage from the Bible or Science and Health and still be no nearer proving his problem than the student in geometry who tried to appropriate what he had not yet made his own. His task is to prove, and nothing short of a thorough understanding which will enable him to do so with success will satisfy.

Again, the student of geometry may correctly state his proposition but follow it up with incorrect reasoning, and finish with Q. E. D. He has simply made one assertion followed by another that he has proved the first. He has done nothing of the sort. His work will not stand examination. The student of Christian Science may also make entirely correct statements, and assert that he has proved them, but unless the understanding is present which effectually brings forth the manifestation of Principle, there is still more work to do.

Thus in the case of either student, he is seeking to prove something for himself, and nothing short of the proof avails anything. He may deceive others. He may be deceived. But in the time of test it is what he has proved, what he has really made his own that counts. When the student of Christian Science is brought face to face with a problem and applies a clear understanding of God, Principle, to it and thereby proves what he knows, he can with honesty write Q. E. D. and with assurance and peace "which passeth all understanding."

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"Experiences, testimonies, and remarks"

MARIAN CAMPBELL

A CAREFUL study of the definitions of the words above quoted makes it quite plain what sort of talks are expected of all who take part in that portion of the Wednesday evening meetings set aside, as Mrs. Eddy says, for "experiences, testimonies, and remarks on Christian Science" (Church Manual, p. 122). A dictionary defines experience as "actual living through an event;" a synonym for testimony is "proof," and the word "remark" is explained in these words: "The mention of that which deserves attention or notice." The relating, therefore, of some experience through which one has passed in such a way as to prove that the healing was brought about through the application of the teachings of Christian Science, but eliminating all unnecessary details, would conform to the spirit of this provision.

There are of course many more definitions given for each of these words, but in none of them do we find reason for repeating entire articles from the Church Manual or any of Mrs. Eddy's works, although the quoting of a sentence or two from them or from the Bible, to illustrate a point, may prove very helpful. Of course each article, whether long or short, of our Leader's writings, is teeming with healing power, but it is not usually through hearing it repeated or through the casual reading of it that the full import of any given article is gained; but through earnest, quiet study Truth unfolds to us and blesses us.

While the Wednesday evening meetings are beneficial to all who attend, yet they are primarily for the stranger within our gates, who is perhaps in need of physical or mental healing. While he might agree to the beauty of some lengthy passage from Mrs. Eddy's books, what he wants to hear is testimony of living witnesses who have proved the practicability of applying these statements from the Bible and "Science and Health with Key to the Scriptures" to their everyday lives and have been made happier and healthier thereby.

In the Manual of The Mother Church (Art. VIII, Sect. 24), Mrs. Eddy says, "Testimony in regard to the healing of the sick is highly important." Is it not reasonable to suppose that one seeking relief, who has been led to visit a Wednesday evening meeting in a Christian Science church, will be far more encouraged by hearing those present give concise accounts of physical healings, of the overcoming of sorrow and hate, of being made better and happier,—because through the study of Christian Science they have learned that the promises and statements in the Bible are true and apply to people and conditions to-day just as surely as they did centuries ago,—than he would be, should he hear long quotations, even though these quotations are followed by the statement that they are being given with the hope that they will bring healing to the hearers as they did to the one repeating them.

After the inquirer has heard testimonies of healing he may go to a Christian Science reading room and there read and study for himself from the literature such articles as are most enlightening to him; for what is especially helpful to one person in overcoming a discordant condition may not heal this same condition in another, since some entirely different statement of the truth may be the one to bring conviction to him.

Let us in our Wednesday evening meetings give "experiences, testimonies, and remarks on Christian Science" which will show to the visitor that because of our better understanding of the Bible, gained through studying it in the light of Christian Science, there has come into our lives more of joy, health, and harmony. If we do this it is almost sure to follow that the stranger will investigate the source from which our good has come, and he will in turn be telling others how he has been helped. In Proverbs we read, "A word fitly spoken is like apples of gold in pictures of silver."

Ambition

D. ALLYN GARBER

THERE have been many good and enlightening articles written on true ambition, and is it any wonder that it comes to so many individuals to endeavor to throw light on a subject of such universal interest? Ambition has always been regarded in human experience as an admirable and even an essential quality, with such a high premium placed on its development that Christian Scientists learn very early in their study the necessity for differentiating between false human ambition and that which Mrs. Eddy defines so clearly in her Message for 1902, when she says, "It does not follow that power must mature into oppression; indeed, right is the only potency; and the only true ambition is to serve God and to help the race."

How early in human experience does the world recommend developing the ambitious outlining of material endeavors and results! Is it not often, too often, the case that parents are eagerly speculating with and encouraging the children in their homes, with the hope that they may discover some "leaning" or tendency toward things mechanical or things musical, toward literature, art, law, and so on, thinking perhaps that when such a discovery is made, the attainment of these juvenile ambitions may be strengthened and encouraged? How often these early human aspirations would be proved deceptions of the most disappointing sort if human beings were compelled to pursue the vocation throughout their experience that they pictured as ideal and selected as their preference in their very early youth.

Does not this same result follow in other experiences when human ambition is given recognition? How frequently have we all thought at some time in our experience, and perhaps oftener than we realize, that if we could simply attain some certain position in life, a certain definite income, or some other of innumerable gilded goals, that we would be perfectly happy and in a much better position to do good, unhampered by the struggle that we seem to be experiencing to maintain our position in society! If we would but stop and reason, we would discover that the "struggle" is not necessary in maintaining our rightful place in the world, but is a struggle that we are imposing upon ourselves in the very act of trying to materialize some human ambition. The banishment of the struggle for this material gain and the renewal of our trust in God's ability to place correctly, direct, and protect every right idea, would effectually solve our problem and give us the same clear understanding the psalmist must have had of the futility of human ambition when he wrote, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

It is very unlikely that the world will at once admit that nothing but evil results from human ambition; however, it must be clear to all that it is the very thing that is the cause of much of the destructive factioning of parties and classes, so called, and likewise of a large percentage of the present day crime. It is interesting to investigate and note how many of the great thinkers and writers have recognized the

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evil of human ambition. Shakespeare often condemned human ambition, one of his splendid sentences being:—

> Glory is like a circle on the water,
> Which never ceaseth to enlarge itself
> Till by broad spreading it disperse to nought.

The world, however, claims to have little use for the one without human ambition and lauds him who claims for himself a definite portion of the world's goods and demonstrates his willingness to stand up and fight for his claims, rushing around to show the world that he is sincere and determined to "get there." The student of Christian Science, however, is alert to the claims of this evil, sees through the subtle veil of material temptations, and substitutes the true sense of ambition for the false human sense. Thus he first assures himself and then the world that he is right in his stand, by demonstration through the practice of the teachings of Christian Science of right success, happiness, health, and holiness. The first myth recorded in the Bible, pictures the dissatisfaction of mortal mind,—Adam, the counterfeit of the real man, seeking something apart from the gifts of God. Judas, too, it is recorded, allowed himself to be misguided by the belief in material possessions, the value of silver. Likewise, the same false ambition tempted Joseph's brothers to dispose of him that his inheritance might be theirs. Did not even the disciples of Jesus forget the impartiality of Love in their own self-seeking and speculating as to who should be the greatest among them? Throughout the ages human ambition has been the tempter which has lured individuals, it seems, off the narrow road into the bypaths of self-seeking and disappointment.

Among the definitions of and notes on ambition we find in a dictionary, "Ambition has personal advancement or preferment as its end; as, ambition for fame, ambition to hold office, to acquire wealth." It is not difficult to see the falsity of this kind of ambition. Neither is it difficult to foresee the wondrous changes which will be wrought in human experience when we learn to put aside self-will and satisfy ourselves with the realization of what our Leader says in "Miscellaneous Writings" (p. 110), "What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!" When we stop and think of the great percentage of time which mortals spend in anticipating the future, in trying to plan an easy experience for themselves, we discover how little is demonstrated of faith in divine Love's guidance. As a matter of fact, most of the time spent in material preparations is time wasted, since men are not capable of humanly outlining what their future occupations or positions will be; neither does the future depend in any degree on human endeavor or material planning. We need look no farther than to-day. We can rest assured that if we strive for "growth in grace" and for a humble realization and practice of the Commandments, as elucidated in our textbooks, we cannot be crowded out of our rightful place, cannot receive any reward from the world, nor be deprived of anything by the world.

There is complete satisfaction in knowing that every true idea is individually necessary to the completeness of Mind's universe; that as the image of God man's importance is established and we can never be deprived of this eternal identification. Here our occupation is fixed, our business is forever that of reflecting good, and our maintenance is from the one infinite source, God. This does not mean that we must necessarily give up our material business at this step in our experience; rather does it prove that our every right endeavor will be crowned with greater success, in doing whatever seems to be our present lot, and doing it well, with the object of glorifying God in right activity, rather than competing with our fellow man for place and power. At many times in the writer's experience, when business problems seemed to crowd thought and tempt him to think that this matter of worldly affairs was a big and responsible task, has he been comforted and refreshed by the loving guidance expressed by Mrs. Eddy in "Miscellaneous Writings" (p. 154): "Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that God is All-in-all—therefore, that in reality there is but one cause and effect." Christian Scientists have a big contract to-day, one that gives ample employment for every moment of their time, the great privilege and duty to lessen evil in the world and to demonstrate, as did Jesus, the perfection of man.

Seeing

PEARL E. KEELER

THROUGHOUT the Scriptures the word "eye" is frequently used to denote spiritual vision, as when Job declared upon gaining a clearer thought of God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee;" and the prophet Isaiah exclaimed, "For mine eyes have seen the King, the Lord of hosts." Again he says, "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Certainly they had no more intention of thus affirming the operation of a physical nerve than had Jesus when he said to Philip, "He that hath seen me hath seen the Father." On page 586 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives us the scientific definition of eyes: "Spiritual discernment,—not material but mental."

To the so-called mortal, the function of sight may seem finite, limited, and imperfect, manifesting frequently the impure images of a carnal existence wholly apart from spiritual experience. To this phase of belief, diseases of retina and optic nerve may seem consequences of the day's trials, while approaching blindness may be accepted as a necessity of increasing age. The healing of astigmatism and the various claims of mortal mind with reference to eyes is frequently the first proof to the student of the regenerating power of Truth, as taught in Christian Science. Such was the joyful experience of the writer when, after only a few weeks' reading of our textbook and the New Testament life of Jesus, glasses which for ten years had been believed necessary were laid away as entirely useless. Of course the metaphysical reason for such a transformation was not clearly understood at the time, but even then the vision of the Christ was growing clearer as consciousness manifest, while the scales of material belief were falling so rapidly that even the temporary acceptance of sight apart from good was reversed.

Seeing is a function of Mind, whose process embraces the full measure of Truth's unfoldment and is limited by neither time, space, nor law. As the activity of conscious being, sight reveals the riches of the spiritual universe, continually present in the consciousness of good. The true man, reflecting the harmony of spiritual unity with the beautiful, the pure, and the true, can have no fear of failing eyes or defective nerves. The sense of matter fades before the reality of Spirit; and the unselfish discernment of the omnipresence of good, manifested as Life, Truth, Love, Principle, brings a man into perfect communion with the one Mind, where all is peace, joy, and conscious power.

Our Leader tells us in Science and Health (p. 486): "Sight, hearing, all the spiritual senses of man, are eternal.

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They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter,—hence their permanence." As a man learns through Christian Science to see spiritually, he looks beyond fading finite forms to the realization of Immanuel, or "God with us," the expression of the one ever operative divine Principle, manifesting itself through the various activities of Life and being. In this consciousness he finds rest and peace, no matter how loudly the voices of error may seem to call. The epitome of Christian healing is stated by our Leader in Science and Health on page 476: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Independence

GUY H. DEMPSTER

IN view of the fact that the world has arrived at a stage when as never before independence is being sought after by the individual, the classes, the nations, the thinkers, it is very essential that the true meaning of that state should be understood in order that the pitfalls laid by human sense whenever its claims are threatened by a right idea, may be seen, avoided, and eventually destroyed. How many times in human history has a good purpose become dim, until the cry, "What crimes are committed in thy name," goes up from those who were looking to human sense for permanent liberty. The disappointment is inevitable, as mortal sense cannot free itself from its self-imposed fetters. Uncontrolled by Principle, endeavors toward attaining independence soon acquire the characteristics of the counterfeit in dependence on will power, which ends in abject slavery or in disregard for law and order, leading to "chaos and old night."

Mankind may take hope, however, for the new light is dawning and, as Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (Preface, p. vii), "The time for thinkers has come." Christian Science, that "way of holiness," in which "the wayfaring men, though fools, shall not err," guides thought on this as on all other human problems, in the right direction toward the realization of the spiritual fact, in which the only true solution is to be found.

Independence means, of course, freedom from external control. Man has this freedom because, as the Scriptures tell us, he was given dominion, or, as Mrs. Eddy says in Science and Health (p. 227), "God made man free." This true man, made in God's image and reflecting the independence of Principle, is dependent alone on his creator, Mind. Such dependence on God is logically essential, for to be independent of God, Life, would mean the oblivion of death; to be independent of Mind, the vacuity of unintelligence. Man thinks independently because he is the individual idea of Mind, and because he thus expresses individual intelligence. He cannot therefore be controlled by any influence external to Mind and idea. This does not mean that one's thoughts will be antagonistic to those of his fellow men. On the contrary, the spiritual fact that the true man expresses one Mind insures harmonious cooperation among right thinkers.

Applying this understanding to our human problems, we find that the independence of any nation, community, or class, depends fundamentally on the free exercise of the right of every individual to think for himself, and not on the thinking of a few, although they may profess themselves champions of independence; that the development of this right is a gradual process, a leavening of the mass, which, owing to the lethargy of mortal mind, has the greatest aversion to being stirred to individual thinking, but prefers rather to depend on others; that a system must be evolved by which those individual opinions may find free and full expression in forming for the whole a collectively individual policy. It is at once obvious that in order to obtain harmonious results the thinking of the individual must be educated along right lines, and this can only be attained by acknowledging one Mind, one guiding Principle.

The present longing for independence, awakened by the stir of more active thinking, is intrinsically right and is answered in the message of Christian Science to this age. As Mrs. Eddy writes on page 106 of Science and Health: "Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." While the problem of working out true independence in human affairs may appear formidable, we should remember with encouragement the truth of Paul's words to the Corinthians, "A little leaven leaveneth the whole lump." Each student of Christian Science has thus a wonderful opportunity for helping his fellow man to realize true independence in place of the counterfeit, by proving himself independent of human opinions and material ambitions and by demonstrating as a bright and shining light his sole dependence on the one God, good. Such help will indeed be a genuine service to mankind in its present need, lifting thought from the material to the spiritual, in which alone is found true independence.

Expression Equals Demonstration

CORA ARMSTRONG KELLAM

ON page 336 of "Science and Health with Key to the Scriptures," Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes: "Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that Mind." Thus she has clearly shown the way for every sincere seeker for Truth, and thus she has taught in terms for human comprehension the law of expression and demonstration. From early childhood she listened to ever present divine Love, until finally she expressed her unfolding vision of Life in that great statement of spiritual premises and conclusions, "Science and Health with Key to the Scriptures." When this step was taken, the revelation of divine Science continued to be unfolded to her and to be developed, substantiated, and verified by healing all manner of diseases. She thus saw more of the meaning of the church triumphant as typified in all the varied activities of the Christian Science movement.

In following the trail that Mary Baker Eddy so courageously blazed for us out of the wilderness of superstition into the city that "lieth foursquare," we must read aright the signs she hewed in the tall oak and cut in the rough granite to keep us in the straight line from premise to conclusion. Because of the all-inclusiveness of God, evil with its consequences is unreal and nonexistent. This we must understand on the path which leads from right motive, the starting point of expression, into demonstration, its full realization. It is interesting to note in this connection that the list of marginal headings which Mrs. Eddy used to emphasize the important points in Science and Health, begins with "Right motives" and ends with the apocalyptic vision, "The city of our God."

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Christ Jesus implied that man must obey and express Principle when he commanded, "Go ye into all the world, and preach the gospel to every creature." In the same chapter of Mark he promises, "They shall lay hands on the sick, and they shall recover." This obligation to express Principle in the gospel of word and deed, confirms our scientific apprehension of the fact that the constant expression of good in thought and action is a present possibility for every logical Christian. This command and promise are fulfilled in every Wednesday evening meeting of the Christian Science churches and societies. At such a meeting, where less than a dozen students were gathered to express their gratitude, the writer saw a man healed instantaneously of a malady diagnosed as of long standing, painful, and hopelessly incurable. This is an example of the pentecostal power expressed in healing.

Since God is omnipotent, omniscient, and omnipresent, He must be omniexpressive. Acknowledging that omniexpression must fulfill its infinite nature, the practitioner destroys wrong conditions ranging from the most trivial to the most malignant types of sin and disease. Relying upon the infallible rule of divine metaphysics that consequent follows its antecedent, the practitioner persists in serene confidence in knowing that wholeness must ever continue to be manifest because its source, the eternal Mind, is inexhaustible.

As students of Christian Science, we can render no greater service to humanity than to give to all with whom we come in contact such appreciation of the good already apparent as will lead them into absolute reliance on Principle and its expression. When this is done, every student will be a successful practitioner, and the lovely prophecy of these lines from the Christian Science Hymnal will be fulfilled:—

Celestial streams shall gently flow;
The wilderness shall joyful be;
Lilies on parched ground shall grow;
And gladness spring on ev'ry tree;

The weak be strong, the fearful bold,
The deaf shall hear, the dumb shall sing,
The lame shall walk, the blind behold,
And joy through all the earth shall ring.

Led by right desire, let us go on by expressing Principle in health, happiness, and true supply, even to the house of fulfillment, to the city of our God. The true expression of Principle is demonstration.

[Written for the *Sentinel*]

Nearer to Thee

FRANCES BROWN SKINNER

I KNOW there is no dimming of the light
Toward which I turn.
I know there is no varying of the right.
This I discern.
And every day I know I closer walk,
Grateful, my Lord, to Thee.
In purer moments, undefiled, I talk
Alone with Thee,
And angels of Thy presence come to me.

And as I walk I find the closing day
But just begun.
And as I talk gleams forth the radiant ray
From its dear sun.
In this clear light I see revealèd here
God's love for me.
In revelation true I yield all fear
To harmony.
And nearer draw, I pray, worthier to Thee.

Selected Articles

["The Father of the Lie"—*The Christian Science Monitor*, Boston, U. S. A., March 11, 1920]

Before the clarifying rays of Christian Science were observed amid the chaos of human thinking, it was a traditional saying that Jesus' use of parables and figurative language made his teaching transcendental and obscure. But as the actual meanings of his words have become better understood through the light shed upon them by a study of Christian Science, it is discovered that his statements are anything but obscure.

Of all his sayings, however, there is one that is not even framed in metaphorical language, but is wholly without embellishment or symbolism, and which is yet one of the most significant utterances of the Master's anywhere recorded. It is the statement in the eighth chapter of the book of John, where, addressing the carnal mind, he says: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Any one who will look squarely at this statement and take it at its face value, without attempting to read anything into it, will get a complete statement of fundamental Christianity, which is fundamental Christian Science. The word devil, of course, is but the personification of the word evil, which latter word may be substituted for it. Thus evil is declared to be a murderer from the beginning; that is to say, self-destroyed at its very inception, therefore without existence, as is inevitable with anything that abides not in the truth and has no truth in it. When evil speaketh a lie it speaketh of itself, for it is both a liar and its own origin. Could human language frame a more sweeping denunciation of evil as nonexistent?

Now, of course a lie is always a perversion of a truth. There could not be a lie about a lie, for a lie lied about, that is denied, is manifestly a restatement of the original truth. Two negatives make an affirmative in metaphysics as well as in grammar. Of course, lies can be added to lies, which is a totally different thing, but it is obvious that a lie is merely an attempted reversal of truth, and a reversal of the lie restores the truth. On page 442 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true." And on page 218 of "Miscellaneous Writings" she says, "The visible universe declares the invisible only by reversion, as error declares Truth." The word reversion, of course, means that which reverts or returns to the original.

In the English language there is a certain group of prefixes which express the concept of elimination of the word to which they are affixed. Some of these are dis, non, un, etc. These prefixes, joined to words, purport to declare the destruction of the idea involved. Thus dis added to ease alleges the destruction of ease. Non applied to intelligence declares that there is none. Un proclaims reasonableness to be absent, and so on. But are facts destructible? Only upon the hypothesis of a rival power to the All-mighty, a competitor to God, could such a claim be valid. But such a claim is made; and what makes it? Only nonintelligence. So nonintelligence, or ignorance, may be called the father of the lie which says that affixing a negating syllable to an idea destroys the idea. As well say that the mathematical fact, three, can be wiped out as a fact by placing a minus sign be-

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fore the figure. Three, as a fact sustained by mathematical rule, remains a forever fact, and the minus sign merely denotes recognition of it by dealing with it in a specific way. And just as the minus, or non, placed before intelligence can no more destroy or eliminate intelligence than a concept of a minus can destroy a mathematical integer, so, of course, there is no actual nonintelligence or ignorance, and if the plea for such a state is not made, there will be no temptation to believe in ignorant concepts in any respect. In short, it is the non prefixed to intelligence which may be said to be the father of the non or dis or un, wherever found. Stating it directly, only ignorance proclaims disease, unrighteousness, nonexistence. On page 293 of "Miscellaneous Writings" Mrs. Eddy makes this very clear: "Truth perverted, in belief, becomes the creator of the claim of error." Of course Truth cannot be perverted. It is only "in belief" that it is done, for an actual perversion would require a superior force to do it, a power transcending omnipotence. This is precisely what nonintelligence, the father of the lie, declares has happened; but this father of lies speaketh of his own, and his own are nothing but lies and more lies.

Now, to get rid of a lie is very simple indeed. One has merely to recognize that the thing lied about is the truth. Take away the negating prefix and behold the fact. This is what it means to be a Christian and have "no other gods before me"—no acceptance of a claim to a power opposed to God; and wherever such a claim is encountered—and all materiality is this claim, the tissue of lies—it is only necessary to reverse the lie in order to see Truth.

The comforting fact about it all is that Truth, Life, Love, Principle, is unchanged in either case, whether it is proclaimed positively or negatively, whether reversed or unreversed, so to speak, for even the lie acknowledges the truth by lying about it. It is only the belief in the reality of a liar that gives the lie a claim to independent existence. There can be no liar in a universe created by omnipresent good. Knowledge of this brings everything instantly into view in its true light and there follows at once that peace that passeth all understanding.

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[V. M. B. Stievenard in *The Citizen*, Letchworth, England]

In a recent issue of *The Citizen* you published a short report of a lecture on hypnotism, in which the lecturer alludes to Christian Science, saying that "it advocates the power of suggestion and the strengthening of the will." This shows a misapprehension of the subject.

In the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science, there is a chapter entitled "Animal Magnetism Unmasked," which shows how diametrically opposed are mesmerism, hypnotism, or suggestion of any kind to the teachings of Christian Science. Again, on page 484 of the same book, is the question, "Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?" And the answer is clearly given: "Not one of them is included in it. In divine Science, the supposed laws of matter yield to the law of Mind." The truth is that hypnotism or mesmerism working by suggestion are based entirely on the supposed laws, often proved erroneous, of what is called the human mind; whereas Christian Science has for the basis of its activity the understanding of the law of the divine Mind,—the law of God, which includes right reasoning and reveals the facts of being.

The student of a demonstrable science, for example, mathematics, does not need mesmerism or suggestion to work out his problem, but he does need to reason correctly on a given right basis; neither does his work strengthen his will, but it does add strength to his mind and character. And so, the student of Christian Science, working on the right basis of the allness of God, and reasoning correctly, fulfills the beneficial purpose of Truth, and his mind grows strong, not because of suggestion, but because he knows the truth and is understanding the eternal law of God. He thus proves the allness of good and the nothingness of evil.

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[Marie Hartmann in *De Middaghoogte*, The Hague, Holland]

When to a Christian Scientist the question is submitted as to the relation of religion and Science, he experiences with joy that through Christian Science he has found an answer which not only satisfies his intellect but also quickens and enriches his spiritual self, inspires him with unlimited and efficacious love for his fellow men and for all creation, and makes him conscious of the Father's allness, of His kingdom, which is come on earth as well as in heaven. Does not God's ever present love enfold all creation with the blessing of His presence?

Science is knowledge, knowledge not only of the phenomena but, in the first place, of the cause basing and determining them. What is commonly called "science" is not the highest, not absolute, Science. Much of what some centuries ago was considered to be science, is now unscientific, and it is probable that sooner or later the same will be thought of much that to-day is esteemed as science. Far above this changing and mutable conception of science stands the absolute Science, the knowledge of Truth. The highest and most exact science, or, as a wise man said ages ago, The only absolute Science is therefore that which reveals the basic cause of all things. And this great First Cause, this Principle of being, is the fundamental Truth, the divine Mind, which many call God. Science in the absolute sense of the word is therefore knowledge of God's laws, of His manifestation in and through the universe, including man.

Striving for that knowledge is studying divine Science; it is searching to know what is the seeming and what the truth about things; it is an approximation or prescience of God's qualities, which even as Himself are spiritual. The more such science approaches the spiritual background of things, the more it learns to reckon with supersensible causes and activities, the more it leads to the perception of the idea, to the real nature of things, and the more it unfolds the oneness, which is the basis of all that exists. Although darkened by material hypotheses, we trace in what the world calls science, more or less, and in purer or impurer form, something of the law and order existing in God's creation. All science finally goes out to the immaterial truth, to that which cannot be fettered or forced by human opinions, but which, on the contrary, by its very nature is destined to be all-in-all.

Truth, the creative, governing, and controlling Principle, Life itself, Christian Science unfolds as God. It hereby reveals that Science and religion are not opposites, but on the contrary closely touch each other; yea, more still, that they are identical in being. All power is comprised in the divine Principle, for, to be real, power or strength must necessarily derive its existence from Truth, from God. What does not proceed from God, and therefore is not destined for eternity, is not true in the highest sense. Not what the senses observe is the standard of truth or seeming of things; that standard is exclusively determined by the question

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whether and how God, Truth, has created them and knows them. For as God knows the things, such is their being. . . .

Thus Truth interprets the universe,—reveals it, as it really is. Its light dispels all darkness, and replaces sense testimony with the understanding born of divine Science, of the knowledge of God. . . . Such knowing becomes the Science of Life. It separates seeming from being, error from Truth, unreality from reality. Truth, the divine reality, becomes in such a measure a lamp unto one's feet and a light unto one's path, that one more and more learns to live according to it, and ceases to obey the so-called laws which do not proceed from God, and to honor and support the seeming. This understanding is actual religion; it is the fulfillment of the First Commandment, "Thou shalt have no other gods before me;" it teaches to worship God "in spirit and in truth." So living becomes a joyful bearing witness unto the truth, unto the perfection and harmony of God's creation, in which man is continuously found ready to take possession of all that God gives and of nothing else. . . .

Based on the Biblical teaching concerning God, and especially on what Jesus the Christ in his works and words revealed about the creator and Father, Christian Science convincingly unfolds the truth about God and man. It teaches that all that is found to be scientifically true is demonstrable, now as well as centuries ago, and shows how humanity, by letting the Christ, Truth, dwell in it, awakens from the Adam dream of materiality,—from the belief in a creation and a life which cannot be the entire expression of God, Spirit, supreme good. Such communing with God, divine Principle—such true prayer—delivers man from evil, from ignorance about God, from the "liar" in whom "there is no truth," namely, from wrong thinking with its fruits of sin, sickness, and death, and makes mankind more and more conscious of the reign of Truth, which is here and now and ever will be.

It is not expected of a science that it shall account for the mistakes which may be made in its application, but that it shall make the fundamentals on which it is based so clear that the chance of making mistakes is reduced to a minimum, and these mistakes are seen for what they are—lies without ground or cause, unreality, nothingness, which can never in the least alter reality. Christian Science, the knowledge of the Life which is God, does not follow another way. This teaching reveals the Principle of being, unfolds the omnipresence and all-power of God, and emphasizes the impossibility of the existence of a power besides or opposed to the omnipotent, and teaches that, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 295), "The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them."

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[Peter B. Biggins in *Red Deer* (Alberta) *Advocate*]

The gentleman, "J. B.," who criticizes Christian Science, makes a correct statement—amid his many incorrect—when he writes, "Nowhere in Christian Science teaching can I find a full, uncompromising acknowledgment that Christ is God." There are, on the contrary, both in Jesus' teachings and in Christian Science, quite a few uncompromising acknowledgments of the fact that Christ is not God, but that he is the on of God.

One instance may be given. The disciples had spoken Christ Jesus about the many different opinions held as to o he was, and the Master, in order to test his disciples' 'erstanding, asked: "But whom say ye that I am? And on Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

From the beginning of Jesus' public ministry until its close, one of the chief points on which he was attacked was his teaching that Christ is the Son of God. In the temptation at the beginning of his public career, this was the first point that the tempter assailed, "If thou be the Son of God . . ." Throughout his entire healing ministry, and at his trial, we find the same assault in various guises. Finally, when he was on the cross, we hear the same old taunt, "If thou be the Son of God, come down from the cross."

The reason that this point was so fiercely assailed by his opponents is not far to seek, nor difficult to understand. It was his conscious sonship with God, his unity with God, that enabled him to utilize the divine power to heal the sick and cast out evil. It is this same understanding that confers the healing power in Christian Science. The lack of this understanding and of its practical application has for centuries deprived the churches of Christian healing. Christian Science has restored this understanding and the healing power that goes with it. Thus we are learning what the apostle John meant when he wrote, "Beloved, now are we the sons of God."

Christian Scientists do not defy sanitary laws, as the gentleman intimates. Christian Scientists have, it is true, been freed from some of the fears that beset many who do not understand Christian Science. But, so far as sanitation is concerned, Christian Scientists would like to see a far higher standard than is now observed. Christian Scientists are conscientious in obeying the laws relating to contagious cases. Medical health officers quite frequently testify to this fact. Throughout her writings, Mrs. Eddy enjoins obedience to the laws of the land. This is in accordance with the spirit and the letter of Christ Jesus' teaching, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

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[Charles W. J. Tennant in *Paignton* (England) *Observer*]

A correspondent, who writes in a recent issue, is not a Christian Scientist, and evidently does not know the difference between Christian Science and all methods in which the human or carnal mind is the only factor at work.

The carnal mind, Paul tells us, is enmity against God. That is, the thoughts of the carnal mind are contrary to the thoughts of the divine Mind, that Mind which was also in Christ Jesus. This is clearly stated by Isaiah as follows, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Christian Science teaches one how to give up the carnal mind and its material methods, and gain the divine Mind and its spiritual means of healing and reforming. The transformation from sickness to health, sorrow to joy, sin to purity, through Christian Science, is certainly not brought about by any suggestions of the carnal mind, but through the renewing of the human mind by the divine Mind.

Christian Science cannot be used for evil in any way, and it cannot get into unscrupulous hands, for God, divine Mind, cannot be understood except by those who are born again, and are bringing forth the fruits of the Spirit. Hypnotic suggestion, on the other hand, can be used for evil just as well as for attempting to produce a beneficial effect. The mental method of Jesus in healing the sick, reforming the sinner, comforting the sorrowful, and raising the dead is the only safe method, and this is Christian Science.

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Established, 1898, by Mary Baker Eddy

FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

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Editorial

"A murderer from the beginning"

ANY cause which is buttressed with lies is like a house built in the sands. In the summer of the senses such a house may seem as strong as one built on the rocks. But the moment the winds of Truth begin to blow, the walls of the house begin to rock, and in a little while nothing is left but the wind swept sands. The metaphysical reason for this is extremely simple. A lie—no matter how much the statement may stagger the human mind, which is the father of the whole family—simply does not exist. There is no halfway about it: a lie is what the King James translators termed a vanity, meaning thereby an empty falsehood. But the King James translator, with all his appreciation of the Bible, was not a true metaphysician. In spite of his study of the gospels, the father of lies remained to him a person; matter, the creation of Spirit; and the image and likeness of Principle, "that unfeather'd two-legged thing," a man. Clearly between the metaphysics of Galilee, in the first century, and those of England, in the seventeenth, there was a great gulf fixed.

A great satirist of the latter century wrote of the world as he saw it, and as the metaphysicians of the day taught that it was:—

> "The world is naturally averse
> To all the truth it sees or hears,
> But swallows nonsense and a lie
> With greediness and gluttony."

The moralist has not appreciably altered his estimate today, but where the moralist, misled by the metaphysician, has gone wrong has been in taking this world for the creation of the divine Mind, instead of the counterfeit of that creation, and so substituting a lie for the truth. Here is the profound, the vital mistake of all metaphysics which are not founded on the teaching and demonstrations of Jesus of Nazareth: they mistake the lie for the truth. "The Principle of divine metaphysics," Mrs. Eddy writes on page 111 of Science and Health, "is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent."

The man, then, who imagines that there is anything to be gained by a direct lie, or that advantage can be taken indirectly of one, is either completely ignorant of divine metaphysics, or else is playing with hell fire; for because hell is not a place, but a condition of the human mind, and because its fires are not in the nature of sulphuric flames, but of mental ones, the suffering to any one accepting the lie for the truth will seem, while the illusion lasts, to be as real as the truth. That surely is why Christ Jesus personified evil, after the manner of the time, as the devil, and explained that this devil was the father of the evildoer and of all lies; and then, being the Master-metaphysician and not a philosopher from Mars Hill or the Jerusalem Chamber, proceeded to sweep the whole bundle of lies into its native nothingness, in the words, he "abode not in the truth, because there is no truth in him." Now if evil abides not in the truth it is obviously a lie, and a lie is an unreality. The man, therefore, who relies upon a lie to help him, relies upon a broken reed, which, for a very manifest metaphysical reason, must eventually pierce his own hand.

The reason of this is as simple as everything in Christian Science always is. In a supposititious realm of mental effects, the only effect of a lie is that which it creates in the human consciousness. A man, consequently, who lies, or takes advantage of a lie, buttresses the belief of evil and of materiality in his own consciousness. He sets out to fight, that is to say, against his own opportunity for realizing the truth, which is to make him free from the beliefs of evil and matter. In other words, while he should be fighting against the lusts of the flesh, he is encouraging them, and while he should be putting off the carnal mind, he is declaring it to be the reality. Now this can only end in an acceptance of all the lies generated by a belief in evil, an acceptance of sin, disease, and death, of evil and its accompanying inharmony in its myriad manifestations. The acceptance of these constitutes, however, all there is of hell, a purely mental condition symbolized, in Revelation, as "the lake which burneth with fire and brimstone: which is the second death." What, therefore, has the man who tells or takes advantage of a lie accomplished? He has entered hell, he has waded into the lake in which, the book of Revelation declares, are congregated all liars, and he will not escape until he has paid the uttermost farthing.

That is the teaching of the Bible from Genesis to Revelation. The serpent of Genesis is the great red dragon of Revelation, and is Beelzebub and Satan, Behemoth and Leviathan, and plain devil in between. It is exactly the same in Science and Health. It is only necessary to read the definitions of devil, dragon, or serpent, in the Glossary, to discover how closely Mrs. Eddy follows the Bible. Of devil she writes, on page 584, as follows: "Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: 'I am life and intelligence in matter.'" The human mind, with much greater truth than it knows, has pictured the dragon, in its literature, whether sacred or profane, even in its fairy tales, as lying in wait to destroy the good. What are the thoughts of evil, the cataract of lies, folly, and sensuality—all lies if it comes to that—plunging through the human mind, but the dragon of Wantley, the dragon which St. George slew, the dragon which Perseus vanquished, and an incalculable family of dragons, all owing their descent from the dragon Tiamat who fell before Merodach, the god of light, in the dim legendary mythology of the eastern world?

Into the New Jerusalem nothing was to be allowed to enter which "maketh a lie." The deduction is perfectly plain. Every lie accepted or taken advantage of by the individual strengthens instead of undermining the carnal mind. It will avail no more for the individual to plead that he poisoned his mind without knowing it than that he poisoned his body without knowing it. The remedy in each case is the same, to know the truth so clearly that the poison, even if given to him secretly, cannot work in the blood or in the mind. That is the salvation of the honest man, and without this protection there cannot be honesty.

FREDERICK DIXON.

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Protected Health

WHAT is known as "public health work" has, so far, by no means satisfied even the doctors themselves. Though many have been more or less eager to extend this work, the task has seemed, from their standpoint, enormous and the means available merely a constantly varying mass of theories and practices. County health officers, state health officers, and local health officers find their methods oftentimes in sharp conflict. The serum depended on yesterday is discarded to-day. The effectiveness of fumigation and even of quarantine is seriously questioned. Advice given to parents in one locality is the exact opposite of that in another community. In fact, the whole question of how to combat disease from a physical point of view seems an endless flux of sheer experiment. To say this is in no way to disparage the efforts of the medical men and women who are honestly seeking to do their best. Instead, it is simply to state a fact recorded in the innumerable medical journals and in the books on the subject.

To the student of Christian Science, all this difference of opinion is not surprising. The whole campaign for "public health" that is being pushed throughout the world by every sort of suggestion is based on the untenable supposition that health is a condition of a material body. It is usually an attempt to combat disease by explaining disease. Thus it is mainly an analysis of what is supposed to be diseased matter, with some speculations as to what might be improvements. Now any sincere investigation of Christian Science shows plainly that true health is the orderly activity of Mind, quite apart from belief in matter. This fact the average worker on a medical basis has ignored. Sooner or later, however, every earnest seeker is bound to discern the truth. Then zealous effort will no longer be futile, for it will be really turned in the right direction and will find its fulfillment in Principle expressed without limit.

Only as health is understood to be idea manifesting divine intelligence, is it truly conserved. Conscious reasoning in accord with intelligence is conscious spiritual vigor. It perfectly resists any suggestion of disease. The essence of Life, or Spirit itself, could never be touched by any suppositions of matter. Because Life cannot be comprehended through the physical senses, no doctor has ever determined by material analysis what constitutes resistance. With its whole activity, the one divine consciousness is indestructible. In other words, to any suggestion of destruction it presents complete resistance. Thus each one must learn for himself what the consciousness of right activity is and must prove in his own experience that this consciousness is his all-sufficient defense. Really this consciousness is not something to be gained, since it actually is right now the cause for all the true living there is. Each one, then, needs calmly to consider what his entire being consists in even now. As he does so, he goes forward with quiet assurance forever. Health, rightly understood, is purely spiritual, and cannot be assailed by any illusion of danger.

The only reason why this truth has not been universally ıccepted is that some people have been frightened at the ıorough practice which it requires. Certainly no one, how-er, should be afraid to be alert. The real knowing that ılth must be continuous is, after all, simple and joyous. ere is nothing actually difficult about it. Before it, any se of human intensity disappears. To be spiritually sure ısy for the one who calmly knows what his Life is. As Eddy says, on page 160 of "The First Church of Christ, tist, and Miscellany": "Most of us willingly accept dead truisms which can be buried at will; but a live truth, even though it be a sapling within rich soil and with blossoms on its branches, frightens people. The trenchant truth that cuts its way through iron and sod, most men avoid until compelled to glance at it. Then they open their hearts to it for actual being, health, holiness, and immortality." For each one, the first requisite is to know that divine intelligence governs the action of the true man in the divine likeness. With this veritable knowing, fear vanishes and health is demonstrably protected.

One curious belief is that disease is in some way right and unavoidable. Christian Science shows clearly, however, that no matter what may have seemed to be, the reliance on Principle in the now means health and happiness in the now. Of course, one cannot try to depend on Principle for healing in one chosen instance and deliberately reject Principle in another. If one wants Christian Science at all, one really wants the whole of it, and must get to work to prove its effectiveness in every connection. Still, the least desire to live in accord with divine intelligence is blessed and broadened through persistence. In the article already quoted, Mrs. Eddy continues: "Lest human reason becloud spiritual understanding, say not in thy heart: Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. Trust in God, and 'He shall direct thy paths.' When evil was avenging itself on its destroyer, his preeminent goodness, the Godlike man said, 'My burden is light.'"

By trusting God, divine Principle, each one can prove that health is ever preserved by right action in the present. Even mistakes or shortcomings of the past are rectified by the understanding of good now. Understanding takes the place of all previous ignorance. Understanding is undeniable right practice. The simple knowing that man lives as the effect of the infinite divine Life or Mind is in itself the consciousness of right practice. It endures and succeeds through any seeming whatever. Only this intelligent realization of what true health is and of how it is preserved can permanently satisfy the general public, including the physicians themselves. So, wherever any people desire to aid in the conservation of public health, each one must first set to work to understand and prove spiritual health for himself. This righteous effort accomplishes more than all manner of autocratically organized campaigns for the use of material means.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

ROCHESTER, N. Y.—To form a Second Church of Christ, Scientist, members of First Church made known their willingness to resign, and have leased the second and third stories of the A. Friederich & Sons Company Building at Lake and Glenwood Avenues. The plans for remodeling the interior called for an auditorium on the second floor to seat three hundred persons, and for a reading room on the same floor that would make it possible to accommodate three hundred and fifty people by opening doors into the main room. The third story makes a good sized Sunday school room.

Although it is less than three years since the Christian Scientists opened their house of worship at East Avenue and Prince Street, the attendance increased so rapidly that several months ago the auditorium, with a seating capacity of about twelve hundred, became inadequate. Part of the congregation was required to attend only one service on Sun-

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day, to make room for the remainder, and it was necessary to hold two Sunday school sessions.

For a long time the committee of Second Church searched to find a convenient meeting place in a residential section, as they wanted to establish the new church at a considerable distance from East Avenue in order to accommodate persons living a long way from First Church. These and others who have not attended regularly will attend the church on Lake Avenue, it is expected.

Rochester Democrat and Chronicle.

Carbondale, Ill.—The members of First Church of Christ, Scientist, have purchased the Lauder-Nichols brick building on West Main Street and North Normal Avenue. This is conceded to be one of the best located and most valuable pieces of real estate in Carbondale. The property of the church on South Normal Avenue and West Elm Street will be occupied as formerly until sold, when remodeling of the new property will be undertaken.—*The Free Press.*

Huntington Beach, Calif.—The mortgage that was placed upon the church edifice of the Christian Science Society, at Eighth Street and Olive Avenue, when the building was remodeled about three years ago, has been paid, and the society is now entirely free from debt.

Huntington Beach News.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

Charles E. Jarvis, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

Norfolk, Neb. (First Church).—John Randall Dunn, lecturer; introduced by Miss Annie Bowers, who said in part:—

Christian Science was given to the world to bring freedom to mankind. Paul said; "Where the Spirit of the Lord is, there is liberty;" and on page 227 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Love and Truth make free, but evil and error lead into captivity." Christian Science brings to the consciousness the illuminating revelation of the allness of God, which heals the sick and sinning in both mind and body, and brings joy, peace, and happiness.

Parkersburg, W. Va. (First Church).—Rev. Andrew J. Graham, lecturer; introduced by Miss Mary L. Bruce, who said in part:—

The message which comes to us this evening is one which introduces us to the kingdom of heaven. Christian Science is not rhetoric but realization, and thousands of men and women all over the world to-day are proving beyond a shadow of doubt that when the truth which Christian Science teaches about God and man's relationship to God, is realized in individual consciousness, the kingdom of heaven is attained.

Chester, Pa. (First Church).—Virgil O. Strickler, lecturer; introduced by George O. Melick, who said in part:—

Christian Scientists have no wish to thrust their religion upon any one, but have only the desire to bring within reach of every sufferer, whatever the malady may be,—moral, physical, financial,—a remedy that has been put to the test and has not been found wanting.

Many thousands have proved the efficacy of this remedy and it is with overflowing hearts that they testify to Christian Science. Most of them have turned to Christian Science because every other means of satisfying their dire need had been exhausted. They have become regenerated, filled with a new hope. They have found rules of life and living that they carry with them and put to use in their business, social, and home affairs. "They have found the Great Companion back of the universe working with them, loving them, and aiding every righteous effort." So the great desire of Christian Scientists is to give to a world buffeted on all sides by specters of misfortune, a cup of cold water in the name of Christ Jesus, who said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Weston-super-Mare, England (First Church).—Miss Mary G. Ewing, lecturer; introduced by F. J. Woods, who said in part:—

Christian Science has come to elucidate the deep spiritual truths of the Bible. We know how necessary this is; for Paul warns us that the spiritual truths of God are foolishness to the natural man so that he cannot receive them. Then he explains the reason, and it is because they must be "spiritually discerned." Now Christian Science is supplying this spiritual discernment, which results in the destruction of sin and disease in hundreds of thousands of cases.

Sydney, New South Wales, Australia (First Church).—Dr. Walton Hubbard, lecturer; introduced by Warwick Lloyd, who said in part:—

Most of us can testify to the healing power of the truth, as gained by the study of Christian Science, not only for physical or bodily troubles but also for mental distress and business problems. The business man of to-day is faced with many difficulties, but with a careful and earnest study of the Principle that governs the universe and mankind, as understood in Christian Science, those difficulties will disappear.

Newton, Mass. (First Church).—Dr. John M. Tutt, lecturer; introduced by Harry I. Hunt, who said in part:—

It is inconceivable that a law of God should be operative at one time and not at another if God is omnipotent as the Scriptures declare Him to be; or that the creator cannot maintain His creation in perfect harmony. Yet if we were to accept as true all that we see in the material world to-day, we should be obliged to admit that God must have relinquished His omnipotence, and that His law had been superseded by the law of evil.

Happily for us and for the world, a spiritually minded New England woman, Mary Baker Eddy, has discovered the Principle of God's universe and has formulated rules for

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its demonstration in overcoming all evil. Mrs. Eddy named her discovery Christian Science, and gave it to the world in her book, Science and Health, first published in 1875. Students of this Science all down the intervening years and up to this present moment, have been demonstrating this Principle in healing mankind of sickness and woe, sorrow and sin, poverty and pain, thus proving that the divine law governing the healing ministry of Jesus, and the so-called miracles of prophets and apostles, is operative to-day, and that the creation which God saw and pronounced "very good," in the first chapter of Genesis, is still very good.

BURLINGTON, KAN. (First Church).—John W. Doorly, lecturer; introduced by Mrs. O. G. Mechem, who said in part:—

Christian Science is a religion of right thinking. If, at this moment, every individual in the world were thinking rightly, there would be no more sin, nor sickness, nor sorrow; all would be happiness and joy; in other words, all would be dwelling in the kingdom of heaven.

Christian Science is a practical and demonstrable religion that is fast meeting the demands of an unsettled world; and Christian Scientists everywhere, in this and foreign lands, are proving that God rightly understood is a "very present help in trouble."—*The Burlington Republican.*

WATERTOWN, MASS. (auspices The Mother Church).—John Randall Dunn, lecturer; introduced by Miss Julia A. Dyer, who said in part:—

Christian Science teaches that salvation is to be attained individually, not vicariously. Therefore an understanding of that which constitutes salvation is necessary to its attainment. And this is just what Christian Science is giving to the world to-day,—a demonstrable knowledge of God and His Christ which results in salvation. Students of Christian Science can truly say with the psalmist, "He that is our God is the God of salvation."

REDONDO BEACH, CALIF. (First Church).—Frank H. Leonard, lecturer; introduced by Mrs. Zella A. Thomas, who said in part:—

Christian Science is not a new religion. It is the same truth Jesus taught and demonstrated on the shores of Galilee. The world is still asking, "What is truth?" and the answer is found in Christian Science.

JACKSONVILLE, FLA. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by Attorney Lee Guest, who said in part:—

Christian Science as taught by its Discoverer and Founder, Mary Baker Eddy, is assisting its hundreds of thousands of students now in practically every town and hamlet in the world to know God aright, to know that the God who created all and saw that all He created was good, as recorded in the Bible in the first chapter of Genesis, also provided a law by which His creation is sustained and not forsaken.

The Sunday Times-Union.

PORTLAND, ORE. (First Church).—George Shaw Cook, lecturer; introduced by Miss Blanche Luckey, who said in part:—

Through the coming of Jesus the Christ, the world was given a deeper look into the truth that God is Love. For about three hundred years this higher conception flourished, but was finally engulfed in materialism and superstition, even as a cloud temporarily hides the sun. In the ensuing centuries, like rifts of light through the dark clouds, there appeared here and there brave men who glimpsed the truth; but they could not give the reason for the hope that stirred within them, and thus the light of Truth remained dim. As human life became more complex, a deeper yearning went out from the heart of mankind for a God who could be understood and to whom they could turn not only in their sins but in sickness, sorrow, and business problems, and find comfort and help. This prayer was answered by the discovery of Christian Science by Mary Baker Eddy, a woman of rare purity of thought and consecration of life. Mrs. Eddy experienced a healing through divine Love, and clung to the vision thus attained until she discovered the rule of Principle back of it. Because of her deep love for mankind, she labored for several years to put her discovery in such form that the world would be benefited by it, and finally her book entitled "Science and Health with Key to the Scriptures" was published.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

IDAHO—Boise: Pinney Theater, 3 p.m., May 23.
ILLINOIS—Batavia: High School Auditorium, 8:15 p.m., May 11.
Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., May 17 and 18.
Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 3:30 p.m., May 16.
Chicago (Seventh Church): Church Edifice, 5318 Kenmore Avenue, 8 p.m., May 13 and 14.
Chicago (Eighth Church): Church Edifice, Michigan Avenue and Forty-fourth Street, 8 p.m., May 17.
Danville: 8 p.m., May 13.
Des Plaines: Echo Theater, 7:45 p.m., May 14.
Sterling: Academy of Music, 8:15 p.m., May 18.
INDIANA—Frankfort: Blinn Theater, 8 p.m., May 9.
Huntington: Huntington Theater, 8 p.m., May 16.
Indianapolis (joint lecture): Murat Theater, 3:30 p.m., May 16.
Shelbyville: City Hall, 3 p.m., May 9.
Wabash: Eagles Theater, 3 p.m., May 16.
IOWA—Clinton: The Clinton, 8:15 p.m., May 14.
MICHIGAN—Detroit (joint lecture): Arcadia Hall, 4 p.m., May 16.
Flint: Masonic Temple, 8 p.m., May 18.
Muskegon: Regent Theater, 8 p.m., May 18.
Plymouth: Penniman-Allen Theater, 8 p.m., May 17.
Traverse City: City Opera House, 3 p.m., May 16.
MISSOURI—Joplin: New Joplin Theater, 8:15 p.m., May 13.
Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., May 13.
Kansas City (Second Church): Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., May 14.
St. Louis (Fifth Church): Liederkranz Club Auditorium, 2626 South Grand Avenue, 8 p.m., May 14.
NEBRASKA—Fremont: Empress Theater, 3 p.m., May 16.
NEW JERSEY—Maplewood: Masonic Hall, Maplewood Avenue, 8:30 p.m., May 11.
NEW YORK—New York (Fourth Church): Church Edifice, Ft. Washington Avenue and 178th Street, 8 p.m., May 13 and 14.
Schenectady: Union College Gymnasium, 8:15 p.m., May 17.
OHIO—Columbus (joint lecture): Memorial Hall, East Broad Street, 8:15 p.m., May 17.
Findlay: High School Auditorium, 8:30 p.m., May 13.
Troy: Edwards Auditorium, 3 p.m., May 16.
Youngstown: Church Edifice, Spring and Bryson Streets, 8:15 p.m., May 17 and 18.
PENNSYLVANIA—Norristown: Grand Opera House, 3:30 p.m., May 16.
Sewickley: Sewickley Theater, 8 p.m., May 16.
WASHINGTON—Everett: Church Edifice, Thirty-third Street and Colby Avenue, 8:15 p.m., May 14.
WISCONSIN—Janesville: Church Edifice, 323 Pleasant Street, 8:15 p.m., May 20.
Madison (First Church): Woman's Building, 240 West Gilman Street, 8 p.m., May 11.
Platteville: Church Edifice, Cedar Street, 8 p.m., May 13.

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Testimonies of Healing

In gratitude to God for His goodness and mercy, to our revered Leader for her untiring efforts for the uplift of humanity, and to those loving friends who guided my footsteps to the portals of the truth that makes man free, I send this testimony, with the hope that it may help some weary pilgrim in his struggle, as I have been helped. When Christian Science first came to me I was in darkest despair, facing a possible operation for a so-called incurable disease. It was at this time that "man's extremity" proved to be "God's opportunity," for having seen the inefficacy of four previous operations, I realized the futility of further aid from a material basis. Hearkening to the still, small voice of Truth, just the thought of giving Christian Science a trial and thereby placing myself in God's care, brought a sweet assurance of peace and lifted a heavy burden from my heart. With the loving help of a practitioner, an instantaneous healing followed, and I awakened from the dream of mortality, with its many attendant woes, to the realization that man is immortal, since he is God's reflection, and only that which is harmonious and good can be a part of his life.

Since that time, a little over a year ago, I have enjoyed almost perfect health, and sunshine and happiness abide where suffering and despair formerly reigned. Among the many fetters of bondage from which I have been freed are extreme nervousness, severe headaches, indigestion, intense abdominal pains, and an unconquerable fear of storms. Glasses, which were worn for many years, were discarded when I came to the realization that sight is not produced by the retina of the eye, but is "spiritual discernment," as Mrs. Eddy shows in the Glossary of Science and Health (p. 586), where she defines eyes as "Spiritual discernment,—not material but mental." To prove the efficacy of Christian Science and the absolute power of God, I wish to state that recently I was examined for life insurance, by the physician who was in attendance prior to my coming into Science, with the result that I was pronounced absolutely free from any organic or other trouble, and was therefore accepted by the insurance company.

For the many physical benefits I have received I am grateful beyond words of expression, but these fade into insignificance when compared to the spiritual understanding which has come to me through the word of Truth. I am deeply grateful for the privilege of membership in The Mother Church, as well as of that in our branch church. And so I say in the words of Mrs. Eddy (Science and Health, p. 45), "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love."

(Mrs.) Alice M. Baum, Gainesville, Texas.

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In looking over the testimonies in one of my *Sentinels* I found where we are reminded, "Freely ye have received, freely give." As I have received so many blessings since taking up the study of Christian Science I feel that I must add my testimony to those already given.

Christian Science has helped me in a great many ways. It has helped me to overcome poor eyesight. Two specialists said I had compound astigmatism with complications, and that my sight would never be any better, but by wearing properly fitted glasses all of the time I might be able to keep it from becoming worse. I overcame this claim when first beginning to study Christian Science, without any work along this line at all. I simply read Science and Health and Christian Science literature eagerly and found that I would forget to put my glasses on, and then awoke to the fact that my eyes were healed. It has healed rupture for my little boy, also croup and all the ills which children are subject to when we are not alert enough to use Christian Science as a preventive.

I think so many people feel that it needs a great deal of understanding to be able to overcome discords and ills for ourselves, and feel that they should call a practitioner at once. I have always found if I search faithfully for an answer to my problem my help is ever present. One time, before I had begun really to study Christian Science I was having a very bad time with an ulcerated tooth. In fact for three days and nights I had suffered terribly. My jaw was so swollen it was impossible to move it and I was using every material remedy I had ever heard of, until finally I took up my copy of Science and Health, and as I opened it up I thought, "Oh! if there is one word of truth in this book, let me find it now." And I did so, for on the very page at which I opened the book I read something which I knew was the truth. I just read that one sentence over and over as it seemed to be printed twice as large as the rest of the page. I don't know how long I sat there, but finally my little boy spoke to me and I answered him and as I did so I found I could move my jaw perfectly and that all sense of pain was gone. I wish to say that I was subject to periodical spells of neuralgia, but I never had any symptoms of it from that day on, which is four years ago. I have had a great many healings in the same way. I only find it necessary to search faithfully and not give up, and the way is always opened up and I am shown the answer.

I am truly grateful for the literature and the help it is giving us all in this great struggle at present. I am more grateful than words can express to Mrs. Eddy for this wonderful truth and I am grateful to God that it was sent for our guidance at this time of great disturbance.

(Mrs.) Lillie B. Harding, Charlotte, Mich.

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Christian Science has meant everything to me. It has given me life, not only in a spiritual sense, but in a literal sense as well. About ten years ago, while I was suffering great pain and taking doses of morphine at regular intervals, a dear neighbor of ours who had been healed in Christian Science, sent a practitioner over to our house to give me a treatment. As soon as she seated herself by the bed and started with the treatment, I felt a great sense of peace and fell into a natural sleep; but when I awoke I shut the door on Truth by demanding more morphine, in spite of the fact that I was then free from pain.

If I had heeded this proof, how much suffering I would have been spared! Instead, I went blindly on in the dream of material living, and for years dragged out a weary existence of continuous suffering. I again tried Christian Science treatment for the trouble and in a short time all the symptoms disappeared, so I stopped treatment; but two years later I again failed to do as Mrs. Eddy says on page 392 of Science and Health, "Stand porter at the door of thought." Resentment, grief, and fear entered my mental abode, with the result that the trouble returned in much worse form.

My mother, having been a practicing physician, decided that she would not trust such a serious (so named by medical law) disease to Christian Science treatment, so two competent physicians were called, who treated me for two days.

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The doctors said I was dying and that the end was near. Then my family saw the powerlessness of material systems, and when to mortal sense it was almost too late, they decided to "trust in Truth, and have no other trusts" (Miscellany, p. 171). When we put our trust in God, I began to get well.

To faulty human sense the treatment given me years ago would have been called wasted, but in that one treatment the seed of Truth was sown, and years later in my great extremity I turned to Christian Science, which restored me to my family. This is very plain proof to me that no Christian Science treatment is ever wasted.

While my healing has seemed slow, it has made me study and think more. I am grateful for the physical healing, but this is the very least part of the great transformation. The pure light that has been revealed to me is the real blessing. We are grateful for the persistent courage of the faithful practitioner, and to God for revealing the truth to this age through the pure consciousness of Mary Baker Eddy. I shall never cease to be grateful to her for her wonderful work for mankind. I can only prove my deep gratitude by striving to walk in her footsteps. I greatly appreciate all of the authorized Christian Science literature, including *The Christian Science Monitor*. It brings the world to me.

(Miss) MARIE BUCHANAN, Sawtelle, Calif.

I wish to add a few words to my daughter's testimony. Being a graduate of a recognized medical college, I can verify all she says in regard to the verdict of the doctors. I am very grateful for her healing, also for instantaneous relief from lumbago. Help has been received in many ways, and we thank God for Christian Science.

(Mrs.) JENNIE N. BUCHANAN.

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It is with gratitude to God, and to our Leader, Mary Baker Eddy, that I send this testimony, hoping it will lead some one to the light. About four years ago our youngest daughter had both feet severely burned by a bucket of scalding water. I called for Christian Science treatment and through the help given the burns were healed in a very short time. We have had many other healings in our family, from colds, boils, measles, and sprained ankles, and other troubles. Christian Science has not only healed me of diseases, it has helped to make me a better woman, and for all these blessings I am more than grateful.

(Mrs.) LEONIE ERNEST, Coffeyville, Kan.

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It has been my desire for some time to send a testimony to the *Sentinel* as an expression of gratitude for the many blessings that I have received during a period of three years of the study of Christian Science. One of many, and also the first, blessings for which I am most grateful which brought me proof of the Science of being and the reality of Life, Truth, and Love, was the healing about three years ago of the disease known by the medical faculty as appendicitis. My condition reached such a stage that I was unable to attend to my daily work. A physician was called, and after examination he said that the only way to restore my health was through an operation. My financial circumstances did not agree with the physician's orders. A friend who worked with me advised me to take Christian Science treatment, which I did and received instant relief. Next day I returned to work; two hours later I began to feel the same pain coming back. I called on the practitioner over the telephone for help and received the answer, "Ye shall know the truth, and the truth shall make you free." I believed those words and began to think: "What have I been believing? A lie. What is a lie? Nothing claiming to be something. What is truth? Health, Life, and Love in which you dwell," and instantly the pain disappeared, until one morning I awoke with the same pain. I reached after "Science and Health with Key to the Scriptures," finding the same words, "Ye shall know the truth and the truth shall make you free," and in a few moments I was free. For this beautiful healing I am indeed grateful. Christian Science has proved to be an ever present help. I can only exclaim with the psalmist, "Bless the Lord, O my soul," and may God bless Mrs. Eddy. My daily prayer is that I may attest my sincerity in daily deeds.

JOHN BOBEK, Lincoln, Neb.

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I first heard of Christian Science in 1896, but as it seemed not to agree with the Bible as I understood it at that time I gave it little attention. Our baby boy had never been able to digest his food properly and had suffered greatly in consequence. The doctor assured me each month that the next he would be better, but the improvement never came. I wrote a specialist on children's diseases, who sent a prescription and said if that did not help the baby nothing would, as he was in the last stages of cholera infantum. I gave this remedy without results.

I again went to the friend who had told me of Christian Science, this time anxious to find help for my child. The words of love she spoke gave me courage, and I consulted the other members of the family about having this kind of help. No one would give me advice but said to do as I thought best, and after a few days of thought and prayer I decided to see a practitioner. I spent an hour or so with her very profitably. As I was leaving I asked what I was to do and she said, "Know for yourself and the child that you are the ideas of infinite Love." I have been trying ever since to realize this great fact.

The next morning the child seemed perfectly well. I could not believe the work was done, so continued the treatment for a week. This was the last of 1897 and from that time until the present the child and I have not taken any medicine. At two different times the doctor was called because there was at that time no practitioner in the city and the other members of the family insisted something must be done. One was a case of hemorrhage, the other convulsions; the doctor's verdict in each case was that the conditions were very serious. The child absolutely refused to take the remedies left for him. For hours I could only repeat the words of our Leader's hymn, "Christ My Refuge" (Poems, p. 12), and it destroyed my fear and the child was healed.

This wonderful truth has met our needs in every way. I am grateful for a better understanding of church, for class instruction, for all our periodicals, and especially for our Lesson-Sermons. During these last two years they have been just the help I needed each week. I am grateful to Mrs. Eddy for Science and Health, that has helped me to a better understanding of God and the Bible.

(Mrs.) GARRIE N. TODD, Ithaca, N. Y.

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It is with a deep sense of gratitude for what Christian Science has done for me and in the hope of encouraging some one who has struggled long to be freed from physical discord that I send this testimony.

Several years ago I was pronounced by a physician to be suffering from pulmonary tuberculosis; I was sent to a well-known sanatorium for the treatment of this disease.

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After remaining two years at this institution, I found myself so much worse that it was decided I should try the climate of Colorado as a last resort. At a sanatorium all patients are classified, and when I left I came under the classification of "a long-standing case with unfavorable symptoms."

In Colorado I was in as bad condition as ever. It was while in this hopeless state that I received a letter from a friend urging me to turn to Christian Science for help. I chose a practitioner from the list printed in the *Journal* and started treatment at once. My progress seemed very slow to me and I often gave way to discouragement, but when one considers that I was suffering from almost every symptom of the disease besides being a complete nervous wreck, it is not be wondered at that I was not completely restored in a few weeks. Gradually improvement began to be apparent, and after two years of studying and working in Science with help from practitioners when it seemed to be needed, I was like a new creature. No one was more ready than my former physician to give the credit of my recovery to Christian Science. After a thorough examination he pronounced my case one of the most remarkable cures that had come under his observation. I have since lived in the eastern part of the United States for nearly two years with no ill effects from the rigorous eastern climate.

I can truly say with the psalmist, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. . . . And he hath put a new song in my mouth, even praise unto our God."—(Mrs.) Helen S. Hungerford, Colorado Springs, Colo.

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My wife and I have been in Christian Science for more than six years and we find no words to give the slightest idea of the tremendous happiness we enjoy; we therefore feel the need of expressing our gratitude for all that Christian Science has given us since we have been happy enough to have some understanding of it. My wife wore bandages for varicose veins for more than twenty-five years, but has removed them, knowing that henceforth they are useless. Also pills which for a long time had been thought essential to produce certain functional results, have gone to join the bandages, and all is well. As to food, we no longer consider what we should or should not eat; we eat anything we care to eat, and feel all right. As for me, I am particularly grateful for having been healed of very painful hemorrhoids, as well as of the tobacco habit. I have never had the slightest desire to smoke since. For ten years I had to wear eyeglasses, but am writing this testimony without them.

Pages would not suffice to name all the blessings that we owe to Christian Science. Especially are we grateful for moral uplift. We owe to Christian Science all the joy and happiness of being able to help our fellow man. We should like to do much more, so great is our enthusiasm, but wisdom points the way and the right time to do good; it is a realm where the harvest is great and the laborers are few, and our wish in closing this testimony is that God may always raise up more laborers for His harvest, and that He may grant to us both the needful qualities so that we shall be good and useful laborers working with all our hearts in His service.

Marc Michot Clément, Lausanne, Switzerland.

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With a thankful heart toward God and with gratitude toward Mrs. Eddy, who again brought us the healing message, I wish to testify of the many blessings which I have received through Christian Science. In the summer of 1919 my nine-year-old child became so seriously ill with scarlet fever that severe hemorrhages of the nose and mouth were manifested and the physician, who came in accordance with the law, ordered him removed to a hospital immediately, as he would not take the responsibility. Instead of complying with the physician's order, however, I requested the help of a Christian Science practitioner, which was lovingly given. After one week's treatment the child was almost completely healed. During his next visit the physician still considered it advisable to send him to a hospital, as scarlet fever, in his opinion, leaves all sorts of evil aftereffects; also he said that the sickness might have become internal, and in this case the child would certainly be lost.

After having treatments for three more days, the child was able to be up and to eat and drink anything he desired, regardless of the physician's instructions. After another visit the doctor caused him to be taken to a hospital. The examining physician there stated that the sickness was completely healed, that the child's skin was scaling and for a short time he would have to be kept away from other children. Since that time the child has been enjoying the best of health. We thank God for these manifestations of good and for all the blessings received.—(Mrs.) Johanna Rau, Charlottenburg, Berlin, Germany.

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After reading the different testimonies in the *Sentinel* and *Journal* I wish to add my testimony to the healings I have experienced in Science. I was a sufferer from inflammatory rheumatism since infancy and was under a physician's care almost continually but never received any permanent results. This condition was healed in three treatments in Science when I was about sixteen years of age. I failed to show my gratitude to God and Christian Science by striving to live as Mrs. Eddy teaches; instead I lived to enjoy the so-called pleasures of the world. About a year ago I awoke in the morning to go to work as usual but found my entire left side was paralyzed. I had medical treatment for about two weeks to quiet the fears of home folks until I could get in touch with a practitioner, as my first healing showed that medical treatment was unreliable. In about a month after commencing treatments I was entirely healed, having the same use of my body as always, and glasses have been laid aside.

I am most grateful for the spiritual uplift and peace of mind which accompanies the daily study of the Lesson-Sermons and am trying to live as we are taught to in Christian Science.—James H. Pickering, Eastwood, Ohio.

✧

I now feel it a blessed opportunity to tell of the many blessings I have received through Christian Science. It is almost five years since I first heard of this healing truth. At that time I was a physical wreck, suffering with stomach trouble in its worst form, as I could hardly eat any kind of food, but was only drinking milk with raw eggs in it, and was very weak and nervous. I was healed of this in one week, and have had many other proofs since then. All material means were thrown away; all trust was put in God, and I have been wonderfully helped. I have been healed of sciatic rheumatism, nervous chills, colds which I had often, sore throat, burns, and wasp stings which before I knew of Christian Science gave me suffering. I have proved with my understanding of Christian Science that they are harmless, and they did not produce the slightest pain or swelling. I had one operation without receiving any help for an internal trouble for which I had doctored for years. When I told the physicians of the recurrence of this condition, they advised me to have another operation, but I did not. Since I am

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gaining an understanding of Christian Science this has almost vanished. In December, 1918, another form of stomach trouble appeared, and a very severe case of kidney trouble. I felt I was very near passing on, but thanks be to God, through the loving help of a practitioner I was healed.

One more healing I want to tell, which was wonderful to me,—blood poisoning of the finger. This healing took place a few years ago. I am very grateful for Christian Science, and say, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." I am grateful for the help received through practitioners, and to Mrs. Eddy that she was pure enough to reveal this blessed healing truth to the world in this age.

(Mrs.) MABEL L. HELDER, Wrightsville, Pa.

I can verify the testimony of my wife, Mabel L. Helder, because I was with her when these seeming trials manifested themselves, but through the divine law of God she was healed. I am so grateful that Mrs. Mary Baker Eddy was so good that she could pass this healing truth to mankind in such a loving way that we all can prove and demonstrate it for ourselves. Through this truth taught by Science and Health and the Bible I was healed of quinsy, headaches, influenza, and burns, and these proofs bring me joy each day.

GEORGE F. HELDER.

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With a heart filled with gratitude for what Christian Science has been to me I want to give this testimony. My first experience of what God is to man was in connection with the healing of rheumatism; to mortal sense I was suffering so much that I walked the floor, holding my arm and crying with pain. When Christian Science was suggested I was willing to try anything for relief. Having a friend who was a practitioner I called her up over the telephone and she at once came to me, and that was the first I had ever heard of the teachings of Christian Science. As she explained this beautiful truth to me it certainly did appeal to me, for it did sound like such good common sense.

In less than a week I was healed of rheumatism and was also healed of stoppage of the bowels. I cannot tell how thankful I was for these healings, and many times my heart overflows with gratitude for what God has taught and is teaching me each day, step by step, of the promises the Bible contains. I certainly am grateful to God for the many blessings already received, and am more grateful than words can express that there was found one so pure in thought, patient, and filled with right desire in wanting the whole world to be benefited, as the Discoverer and Founder of Christian Science, Mrs. Eddy.—(Mrs.) ALVINA BRODERSEN, Maquoketa, Iowa.

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Right now, just as I finish reading an article in a recent *Sentinel* which particularly meets my needs, I want to send my thanks and appreciation of all the help I have got from the Christian Science literature. I am also very grateful for all the good that has come to me since I have been studying Christian Science. It has been such a help both spiritually and practically in raising three children. In fact, the failure to answer my little girl's questions relative to God and Jesus satisfactorily, either to her or to myself, was what led me to take up this study. And it has been such a joy to find the reasonable answers as given to us in the Bible and explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I find that my understanding of the truth concerning seeming accidents has enabled me to meet the falls and bumps, cuts and other errors incident to human experience in our everyday existence. Not long ago my little boy, two and a half years old, ran into his high chair, cutting and bruising his lip. It was seemingly quite a bad cut. I took him up and without even telling him to stop crying began to declare the truth silently. In a very short time, not more than a minute or two, he looked up at me, smiled through his tears and said, "Now it's fixed all right, mamma," and he was ready to play again; and in a short time all discoloration and swelling disappeared.

Since the understanding has come to me that we reflect intelligence from the one Mind, I am able to do my own work for our family of five, the youngest a baby eight months old. And this is accomplished with much less fatigue and irritation than I know would be possible without the help from my knowledge of Christian Science. I am truly grateful for all that Christian Science has done for me and also for Mrs. Eddy's unselfish devotion to the study of the Bible, and for the revelation of this great truth.

(Mrs.) MABELLE M. SENTER, Riverside, Calif.

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I wish to add another expression of gratitude to the many already given. It was in August, 1918, when I saw my first copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and read the chapter on Prayer. After the passing on of a loved one four years ago, I became dissatisfied with my religion and, thank God, I was very anxious to try Christian Science. Life to me then was not worth living, but Love's healing cleanses and purifies.

I have never asked the aid of a practitioner, but have tried to remember at all times that, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I have been healed of rheumatism, throat trouble, fainting attacks; I have also had weak eyes a greater part of my life and can now see to do the finest work and read as long as I desire, a pleasure I had been deprived of for several years. I have had many other demonstrations, most all of which have been instantaneous. I am far from any Christian Scientists, but know if I keep ever in thought the right idea of God I shall progress.

(Miss) LILLIAN I. BURRUS, Middletown, N.C.

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Had it not been for Christian Science I would not be here to-day to express my deep gratitude for what it has been to me. When I first learned of it I was suffering with a complication of diseases and was taking medicine every hour of the day. This continued for about one year, when the doctors told me they could do no more for me. At this time a friend of our family, seeing our great need of Christian Science, brought us the good tidings and I was the first one to go and see a practitioner, who gave me just one treatment and I was perfectly healed and went home rejoicing. On getting home the first thing I did was to empty my medicine case and I have never tasted or had any desire to taste medicine of any kind since that day and that is now over twenty years ago. Although I have met with many seeming troubles, divine Love, when properly relied upon, has met my every need.

The physical healings are not to be compared with the spiritual understanding of the Bible gained through the study of Science and Health by Mrs. Eddy, in connection with the Bible. Words fail to express my gratitude for what Christian Science has done for me and mine.

MRS. LOUIS SCHOFIELD, Minneapolis, Minn.

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Signs of the Times

[Florence Davis in *Detroit* (Mich.) *Journal*]

We still suffer from the old Puritan tradition that happiness is one of those unnecessary luxuries on which we ought to pay a kind of constant war tax of worry or guilt or fear. Happiness is supposed to be a sort of by-product of life that one should be ashamed to try to salvage. If it may be found, all well and good. If not, it is as bad manners to reach for it as if it were the biggest piece of cake on the plate. One should wait until it is passed, and then not appear overly anxious.

But perhaps this unconscious denial of happiness as a worthy object of pursuit is in some way connected with our hazy understanding of what happiness really implies. It takes us a long time to get over our childish habit of associating happiness with the possession of things. What would make you happy? Ask a little girl and she will say, "Candy and a new doll and a new frock." Ask an older girl and she may say, "A string of pearls, a limousine, and a trip to Europe." Getting things isn't the secret, but getting a state of mind or an attitude toward life holds the answer.

John Galsworthy tells us that we Americans never tell our young people how to be happy. We only talk to them about doing big things and making money and getting power. Whereas we are indebted to another Englishman, Viscount Grey, for a truly illuminating definition of happiness. Happiness, he says, has four essentials: "Some moral standard to guide all action; good relations with one's family and friends; some kind of work that makes for good citizenship; and a degree of leisure occupied by interesting pursuits." It is a strange thing that these four essentials of happiness named by Viscount Grey, correspond almost identically with the four things that Dr. Henry Cabot says are the essentials of wholesome living. Religion, love, work, and play, Doctor Cabot says, are the things that men live by. None of those four essentials implies the possession of mere things. Each one of them infers a certain acquired outlook on life which could be taught to the young, if we thought it of enough importance.

[*Berkeley* (Calif.) *Gazette*]

It is right to dwell carefully upon the constitutional aspect of the League of Nations. But we shall never get very far unless we recognize that the thing has its spiritual as well as its legal side, and that of the two, the spiritual is not the less important.

There is striking recognition of this fact in a proclamation issued by the premiers of Great Britain, Canada, South Africa, Australia, Newfoundland and New Zealand, to all the citizens of the British Empire. Declaring that neither material force nor science nor diplomacy nor prosperity is the real foundation for the ordered development of the world's life, the proclamation says:

"These things are in themselves simply the tools of the spirit that handles them. Even the hope that lies before the world of a life of peace, protected and developed by the League of Nations, is itself dependent upon something deeper and more fundamental still. The cooperation which the League of Nations explicitly exists to foster, will become operative in so far as the consenting peoples have the spirit of good will, and the spirit of good will among men rests on the spiritual fact of the 'Fatherhood of God.'"

This message would be impressive if it came from religious leaders. It is all the more so, coming as it does from the political heads of the empire. . . . There ought to be a similar appeal to "men of good will" in every country, and particularly, just now, in the United States. Without that, treaties and laws are as sounding brass and tinkling cymbals. Good will is the force that moves civilization—when it does move.

[*The Silent Partner*]

When industry injects more humanity into its plans and purposes, there will be less occasion for arbitration, and business will become a company of cooperators.

Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"'Reason, rightly directed,'" which includes "Confidence," "The Reason for Health," "'Making wise the simple,'" "'Honour thy father and thy mother,'" "Spirituality versus Spiritualism."

"Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

HAVING been now a subscriber of THE CHRISTIAN SCIENCE MONITOR for nearly half a year, I should like to follow the desire of an overflowing heart, and express my deepest gratitude for all that the MONITOR has done and is doing for me. We here in Germany have lived for a period of over six years, if not more, in absolute darkness with regard to world politics. A wall has been erected around us, which has shut us off completely from the outer world. And now the MONITOR lifts one high above the earth and shows one all the parts of the world. It has been to me like the awakening out of a dream. The face of the earth has suddenly changed. I see everything with quite different eyes. The motives underlying the actions of the different nations appear in their true light, one gets a glimpse of the tremendous work to be done, and of what has been accomplished already.

As for the articles about Germany's attitude and conduct during the war, concerning this point my gratitude has no end! The splendid editorials have opened my eyes and have shown me the true character of our nation. Only by uncovering error we can promote the good. And in this respect the MONITOR has done splendid work! In these times of political controversy, it is a great comfort to know that one can apply Christian Science to political problems, that Christian Science frees one of timeworn boundaries and limitations, and here the MONITOR is doing just grand work. I only wish it would be more widespread here. And, the way is opening, for—owing to the outcome of the war—more and more people of this country are learning the English language and are thus preparing themselves for Christian Science and THE CHRISTIAN SCIENCE MONITOR. May I point out to you, before I close, just one of the many items that I appreciate in the MONITOR? It is so beautiful that all the headings are of the same type and size, so that the eye of the reader isn't directed to one special article or news item, which would end in mental suggestion. Every one, of every nationality and party, can find just what he desires and will find just that which he needs. Please accept once more the expression of my deepest gratitude and of my high estimation of what THE CHRISTIAN SCIENCE MONITOR is accomplishing.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

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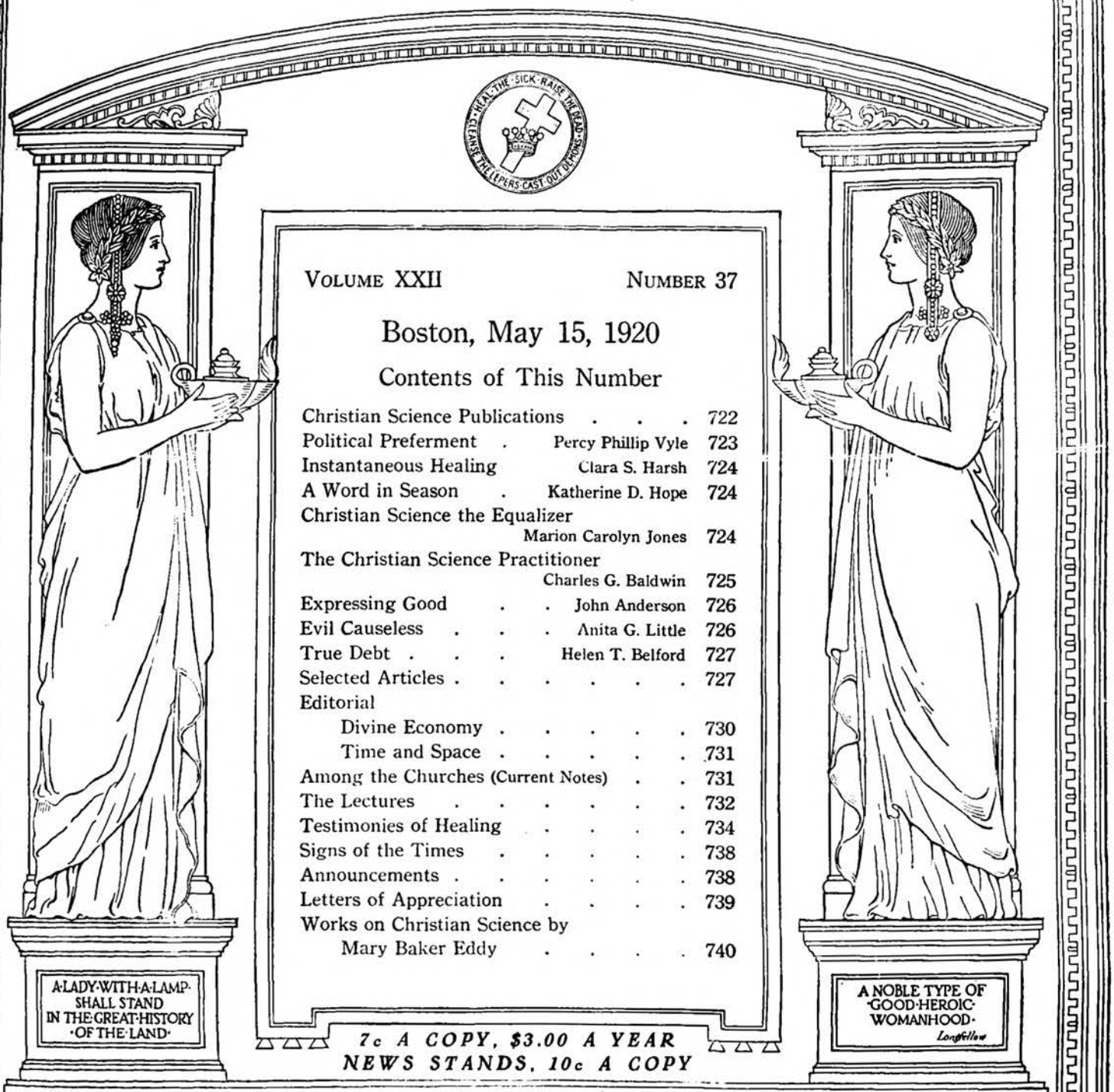
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"What I say unto you I say unto all-WATCH." Jesus



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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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VOLUME XXII MAY 15, 1920 NUMBER 37

Political Preferment

PERCY PHILLIP VYLE

DURING the turmoil, in the United States, of quadrennial political activity, it is essential that those who exercise the franchise preserve that equanimity of thought which enables them to differentiate between the precept and the practice of those who seek elective honors. Preferment involves more responsibility than a mark on the ballot. The X on the ballot is the power of attorney by which the individual rights are delegated to another who acts for you by proxy. The world has need of clear, keen, analytical thinkers who perceive motives instantly, whether expressed through the spoken or the printed word. It is here that Christian Science is proving itself of great value to mankind; for in elucidating divine Principle, by which the true man is governed, this Science also outlines the rules for uncovering the magnetism of personality and prejudice which envelop so many discussions and problems of the current time.

When mortal mind's reasoning is metaphysically analyzed, it is seen that its tenacity is illogically based on wrong premise; namely, that of the human personality and its likes and dislikes. Mortal mind is deliberately stubborn, though often unconsciously so. It abhors changes which threaten to divert its activities into unaccustomed channels or to deprive it of something it supposedly now enjoys. This refusal of the carnal mind to yield itself to the truth regarding everything contrary to its inclinations, this self-blindness to the eventual benefits of new modes of procedure, is especially noticeable in the realm of government, where personality seeks to establish false premises in the communal mind by vehement oratory and fallacious writing. This, in turn, warps the judgment of those who do not possess the knowledge whereby to classify deductions and conclusions that have been magnified under the lens of individual bias. Thus the non-thinker is brought into agreement with unsound and illogical reasoning.

It is granted that many honest differences arise on important subjects, but the phases to which Christian Scientists should be alert are the wily methods of mortal planning to defeat meritorious and constructive measures and innovations, whether they emanate in legislative or corporate circles or arise in the affairs of some Church of Christ, Scientist. As there can be no bias in fact or truth, you may say that a truth needs neither an accuser nor a defender, for it is in itself impartial; it is true in both the abstract and the concrete, but its practical application is too often relegated to the background by the national consciousness. A modicum of truth is an error of statement. Truth is indivisible. There can be no separation of that which is false into parts, calling one part true and the other part untrue. It is an attempt to do this and to consider actual truth merely a matter of opinion which has led men into the morass of conflicting opinions and originated the many unstable plans for establishing a *modus operandi*. The only foundation for constructive action must be in constructive, truthful thinking. It must be divine Principle before human precedent. Principle, being absolute, fixed, it cannot be swayed by the diverging of many opinions.

As we proceed with the study of Christian Science and get clearer glimpses of the intelligence that is ours by the understanding of Principle, Truth, we begin to see that it is only mortal sense which is at the beck and call of all the various phases of political magnetism. Our textbook, "Science and Health with Key to the Scriptures," confirms this, for on page 273 Mrs. Eddy says: "Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence."

Students of Christian Science need to "be instant in season, out of season" to judge opinions, and value or weigh them scientifically. The diversity and aggressiveness and frequently unrecognized influence of mere human opinion, are valid reasons for daily striving to break this mesmerism. We must understand that spiritual law is the real law, no other than perfect or scientific government. This valuation from the standpoint of divine Principle will result in the disestablishing of bias and passion in our thought and will serve as a guide for correct reasoning on the electoral problem of any year. This constructive influence will be uplifting and will help to neutralize the pervicacious persistency of efforts to annihilate self-judgment and absorb individualism. It will tend also to nullify the danger from any supposition of government that is not the turning of all to Principle together.

It is your duty and my duty, daily to learn how to recognize readily mortal or personal opinion for what it really is. In "No and Yes" (p. 1), Mrs. Eddy shows us just what procedure is necessary for clarifying judgment and making correct appraisal. She writes: "Small streams are noisy and rush precipitately; and babbling brooks fill the rivers till they rise in floods, demolishing bridges and overwhelming cities. So men when thrilled by a new idea are sometimes impatient, and when public sentiment is aroused are liable to be borne on by the current of feeling. They should then turn temporarily from the tumult, for the silent cultivation of the true idea and the quiet practice of its virtues. When the noise and stir of contending sentiments cease, and the flames die away on the mount of revelation, we can read more clearly the tablets of Truth."

So each one needs to learn to turn for himself to divine Principle and its idea, and away from mere human opinion. Doing this, students of Christian Science will all help to hasten the day of the one true government, of what the Revelator heard "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

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Instantaneous Healing

CLARA S. HARSH

WE read in "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 14): "Become conscious for a single moment that Life and intelligence are purely spiritual, —neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." It is the desire of every earnest student of Christian Science to heal instantaneously. Mankind is crying out its need of deliverance from all that flesh is heir to, and is looking more and more to the truth as gleaned from the study of Christian Science. It often matters little to the average man just how the healing is accomplished. He might admit that he supposes it is done through the operation of some good; but he always demands that it be done quickly and permanently. So of course the student who is ready to know God well enough to help his fellow man, inevitably faces the important question, "Can I be healed immediately?" with the ready answer, "Consciousness is good." With the single momentary actual consciousness of that fact, the inquiring one must realize that he is already healed. Why should it take hours to be conscious? Is not man made in God's likeness, conscious eternally of his God? There is nothing that man can be conscious of save good.

It is necessary for us to be instant in the denial of error, and constant in the affirmation of the truth. The perfect, harmonious operation of Truth never can lapse for a single instant. When we talk with one who seems to desire to relate what error seems to say, our work is to turn immediately to Truth, not waiting for the one to cease talking before taking our stand, but instantly obeying Mrs. Eddy's admonition (Science and Health, p. 419), "Meet every adverse circumstance as its master." We learn from the Scriptures that the pure in heart see God, and in Science and Health (p. 241) we read: "One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity." The thoughts of the student must be undefiled. Where the clouds of selfishness, envy, jealousy, hatred, have dispersed, there is seen the perfect God and perfect man clearly, instantly.

The writer well remembers how in working for the children in the home, she has often been tempted to say, at the seeming approach of error, "That is nothing," perhaps giving the child a look for a moment and then seemingly pushing the thought away; but she has learned that merely that sort of denial did little good. Mortal mind would like nothing better than that the truth be forced upon it no more strongly than that; for then it might still seem to have as much power as before. But the treatment at such a call is not to ignore error or to allow error by the above method to recede into the dark recesses of mortal thought, again to pop up when we thought it destroyed, but rather both to deny error and to affirm God's allness, with such faith and understanding in His infinite power and ever presence that the error must of necessity be instantly destroyed because of the all-pervading presence of the actual consciousness which is Truth.

Instantaneous denial of error and its so-called evidence, and instantaneous declaration of the truth and a firm holding to the fact of its eternal witness, are the means by which the Christian Scientist is helped to raise in thought the standard which our revered Leader recommends in the Church Manual (Art. XXX, Sect. 7) where she says, "I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."

A Word in Season

KATHERINE D. HOPE

THE whole world needs Christian Science to-day as never before. Our church and all branch churches need Christian Science as never before. Our periodicals need Christian Science as never before. For many years these periodicals have brought cheer and comfort and healing into our homes. Can it be right to consider keeping these messengers of Truth and Love from the field, from the homes, from the institutions, from the reading tables, from our libraries, factories, and stores, even for a day or a week? If any one thinks that the periodicals are not up to the standard of the teachings of Christian Science, let him ask himself, Am I, as an individual, living in accord with the standard of Christian Science? If so, then let us out of the fullness of our hearts send to these periodicals the messages of healing and of Truth and Love for publication. They are our periodicals, and we are privileged to "do our bit" to make them the channels of Truth and Love for which they stand and were intended—not by withdrawing our moral support, our subscriptions, our cards, but by overflowing The Christian Science Publishing Society with articles, and testimonies of healing, from Christian Scientists and practitioners from all over the world. If such messages are sent with the heart full of love for our cause and for all mankind, there will be no question or criticism of the standard of the articles, and healing will follow.

To resort to force and mob violence seems to be the paramount claim abroad to-day, and all forms of government are meeting it as best they know how. Do Christian Scientists have to resort to such methods to make the demonstrations of Truth? No! Let us stand by the only true Principle of all healing, more firmly than ever before, and know that Truth in its own quiet, sure way, will do the work, until all error is destroyed.

Christian Science the Equalizer

MARION CAROLYN JONES

FROM the earliest history of mankind, according to Genesis, men have doubted their equality with their fellow men. When Cain saw that his brother's sacrifice found greater favor with God than his own offering, through jealousy, the fruit of a false belief in inequality, he slew Abel. Then when questioned by Deity concerning his brother's whereabouts, he replied with the momentous question, "Am I my brother's keeper?" When Jesus, the great Metaphysician, came to teach men the truth about relationship, he emphasized this commandment, "Thou shalt love thy neighbour as thyself;" that is, thou shalt see thy neighbor as well as thyself reflecting God, Principle. Judas, the treasurer of the little company of disciples, betrayed his Master through failure to understand this truth.

Throughout the ages, the evil concept of inequality has flourished like a foul weed in the thoughts of men, producing a harvest of conflicting human opinions, believed to emanate from millions of minds, filling the world with discordant conditions to the undoing of humanity. The false concept that men are not equal, begets fear, envy, jealousy, greed, idleness, personal ambition, and that worst of evils, dire discouragement; and the fruitage of these errors is crime of

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every sort, including self-destruction. Human testimony would try to convince us that there never has been equal opportunity for all—never an equity of good. This is the evil propaganda that error employs to mislead men on their way to the promised land prepared for them from the beginning. Superficial thinking has led men to believe that intellectuality is superior to spirituality, but this is because spirituality is not generally understood. Material philosophies and hypotheses have no real foundation on which to construct an abiding place. Building castles in the air will never bring to view heavenly mansions, nor can magic be invoked whereby men may achieve heaven simply by assertion. The assertion that the kingdom of heaven is at hand must be understood and demonstrated. Idle dreaming begets apathy, and the dreamer one day wakes to find that, like Esau, he has sold his birthright for a mess of pottage.

What, then, is the remedy for mankind's belief in inequality with its long train of human ills? Christian Science, the truth about God and man, is the one deliverer from the would-be destroyer, mortal mind. The only vindication of the rights of men is the understanding of what those rights are, and the only rights are those that fall in line with God, Principle, since God and His idea is all there is. Hence man's right is the state of being right with Principle. The world is looking forward to a halcyon time when the brotherhood of man will be established in the earth, but the Christian Scientist knows that the true brotherhood of man is already established. He knows that it is a state of consciousness, the consciousness of good, and that right thinking is divinely natural. The understanding that the real man is one with Principle, spontaneously frees from bondage to false beliefs, and one instantly perceives that liberty is the power of doing what Principle unfolds. Lust of power and place vanishes like a mist before the searchlight of Christian Science and the true man is seen to be in his right place now, interfered with by nothing.

It is of the greatest importance that men learn to distinguish between the letter and the spirit—between talking and acting. And what is true acting but the activity of Principle, and what is activity but some form of service? In one of Robert Browning's poems we find Pippa, a little girl from the silk mills, asserting her right to have a holiday, humble though her occupation, and declaring joyously, "All service ranks the same with God." She had a glimpse of the truth about equality and, exalted by that revelation, went on her way singing, so inspired that she was the means of saving many from wrongdoing, through her little service of song. The great need of the world to-day is purification in service, and true service unfolds more and more as the opportunity for it appears.

Men are longing for a world without evil. The Christian Scientist knows that we can destroy evil by replacing it with good. It is always a joy to replace a false concept with the true one. What would happen to an individual who went about persistently declaring that two times two equals five and trying to make himself believe it? Doubtless ultimate confusion in his general thinking processes. Only false conclusions come from false premises. The statement two times two equals four instantly gives a restful sense of adjustment. Thus the assertion that inequality exists, when replaced by the true declaration that equality is the eternal fact, at once frees men from an evil belief and bestows a sense of peace and unity with all that is. The human sense of monopoly results in general disaster. Replace such monopoly with cooperation and we have service. Evil in its multifarious forms is without Principle, therefore without power, and is self-destroyed. To Cain's question, "Am I my brother's keeper?" Christian Science replies, Verily every man is his brother's keeper to the extent that he keeps before him his brother not as an erring mortal but as spiritual man, expressing divine Mind.

In 1776 America gave to the world the inspiring declaration, "All men are created equal." This statement, founded on Principle, challenged forever the doctrine of the divine right of kings and revealed to the nations a clearer vision of government. More than a century later, through Mary Baker Eddy, the Discoverer and Founder of Christian Science, America again gave to the world a vision—a wonderful vision of perfect government, in the following statement: "The Magna Charta of Christian Science means much, ***multum in parvo,***—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed" (The First Church of Christ, Scientist, and Miscellany, p. 254). Down through the ages to the present time, men have attempted to govern each other instead of reflecting the democratic government of God. Democracy, lifted up into the kingdom of heaven, is seen to be the democracy of Love, expressing right service according to Principle. When a man, through the study of Christian Science, gains a clearer concept of equality, he sees that man's progress is in exact ratio to his understanding of true fellowship, the relation of all creation to God.

The Christian Science Practitioner

CHARLES G. BALDWIN

I HAVE proved for myself the statement found on page 201 of "Science and Health with Key to the Scriptures," where Mrs. Eddy says, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love." The patient and tender ministrations of loyal Christian Science practitioners have been the means by which I and many thousands have learned to appreciate the healing power of Christian Science. Weary and heavy-laden I found in the practitioners those who could aid me to lay aside my burdens. In the divine Love thus demonstrated in accordance with the teachings of Mrs. Eddy, disease disappeared and I found protection from the ever vacillating whims of false beliefs and fashions.

Many brave travelers have given time and effort searching for the fountain of life. I traveled many years over the land of medicine, electricity, hygiene, and other cures, only hoping to prolong my mortal existence; but at length, discouraged and miserable, I turned to "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and discovered the secret of immortality. With the aid of practitioners and teacher I gained the solution of my individual problems, thereby changing discouragement into courage and misery into joy. I discovered that "the vital part, the heart and soul of Christian Science, is Love" (Science and Health, p. 113). This divine Love won my praise, and when all else had failed my need was met.

For years before this, whatever was the nature of my woes I had only one prayer, "O God, make me more Christlike;" and it was, I feel, in answer to this prayer that I have caught just a glimpse of the Christlike love demonstrated by Christian Scientists. This love, as taught by our revered Leader, Mary Baker Eddy, has explained and illumined the Bible for me so that its power now surpasses anything that I could ask or think, causing me to rejoice and praise God

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and have a truly good time in Spirit, not matter, because I know that I have found Truth and it is indeed good.

The loyal and faithful practitioners through whose untiring efforts I have often found surcease from pain and disease have made me understand that in thus acknowledging my restoration to health and the blessings received I am not praising them but I am praising God, the giver of every good and perfect gift, who is the one true Practitioner, to whom all must be turning together, thereby truly worshiping God "in spirit and in truth." Thus I learned to worship God before realizing how near is the kingdom of heaven. When I did begin to perceive, however, that the kingdom of God was at hand and that Mrs. Eddy had indeed restored the apostolic healing to the world, I discovered a new sense, a spiritual sense, of Life everlasting. I entered into the riches of this spiritual kingdom and found Life, Truth, and Love without measure. In this spiritual kingdom I perceived that, as Mrs. Eddy says in Science and Health (p. 140), "not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God." This divine affluence was manifest to me in a deeper understanding of the divine Life and Love reflected by Christ Jesus in his teaching and demonstration of man's right relation to God.

Expressing Good

JOHN ANDERSON

THE very desire to be purer and better is the opening of the door to Life and its true reflected radiance. The expression of good is the reflection of God. All the good we express in our day's work is the manifestation of the Father enabling us, "both to will and to do of his good pleasure." Like the ray of light from the sun, the activity of good goes on banishing the darkness. Just one beam of light will dissipate darkness, and no matter how black the night may seem it can never extinguish the faintest ray of light.

Over fifty years ago Mary Baker Eddy began to arouse the world from its deep sleep in material theories. The world's darkness can never extinguish the light which she saw and has revealed for all as forever manifest. She demonstrated man's ability to reflect the divine power by healing the sick. For Mrs. Eddy's pure and exalted thought, every student of Christian Science is deeply grateful. Through the understanding and application of the Principle which she sets forth in "Science and Health with Key to the Scriptures" all are made cheerful givers in the eternal now. Each student can reflect and give expression to good, thus giving forth to a world stricken with seeming social unrest and lack the true sense of God-given dominion.

When any good is done, then we know that just that much of seeming human self has been overcome, for of our own selves we can do nothing. Divine Love is forever doing good. Its expression is never wasted. As a smoked windowpane is no channel for light, so a mortal brain is no channel for infinite intelligence. The true idea, in place of the mortal seeming, is the manifestation of the divine Mind. One who knows this is rejoicing as a cheerful giver, is expressing infinite intelligence, and is guided to speak a word in season and extend a helping hand in time of need.

On page 204 of "Miscellaneous Writings" Mrs. Eddy says: "The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means." In the following paragraph she continues, "By purifying human thought, this state of mind permeates with increased harmony all the minutiæ of human affairs. It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor."

The argument of self may be that good is not always appreciated; but is not man the manifestation of God, just as the ray is the expression of the sun? Would man exist without God, or God without man? As we read on page 306 of Science and Health, "If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected." Then let us know that man's identity is established. Going forward we will find that only good is expressed and any seeming obstacle will vanish into its native nothingness, and any seeming trials or tribulations will be found to have been angels entertained unawares. Let us awake and know that man is reflecting in pure radiance all of good. The morning light of the Christ is daily and hourly.

Evil Causeless

ANITA G. LITTLE

ONE of the most insistent demands of humanity is to know the cause or origin of discord or evil. From the standpoint of absolute Principle as taught in Christian Science we find that God, divine Mind, is the only cause and creator of all that is. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 207): "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause." Since God is infinite good, there can be, in reality, no place or being for a cause or origin for good's opposite, evil. Thus in the light of divine Science, evil, having no cause or origin, has no reality, no real existence, and to strive to discover the cause of evil is to attempt to establish a self-evident impossibility, the reality of unreality.

In the same sense that light destroys darkness, does Truth uncover error and reveal all seeming evils to be but illusions of mortal belief, a false and mistaken sense or claim of reality. A complete understanding and realization of the allness of God instantly destroys the illusion of evil, and its manifestations vanish from human experience. On page 390 of Science and Health we find, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." Here we see clearly that it is ignorance of Truth that makes unreality appear real. We all readily agree that ignorance is not of itself an entity but is merely absence of knowledge of the truth, and is as powerless to resist the truth as darkness is to withstand the presence of light. If lack of right understanding of God produces the illusion of evil, to human belief, then its most simple remedy is spiritual awakening to the unchanging truth of being.

This is an important lesson for us to learn who have set out upon the heavenward journey out of materiality, to overcome in consciousness all claims of evil and discord. Having accepted the teachings of Christian Science as our guide, the mystery as to the origin or cause of evil no longer hampers thought, thus delaying the day of victory. We are wise indeed to know, when apparent discord or an evil condition would attempt to deceive us, that there is no real cause whatever for it, but that the illusion only points to our

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ignorance of the right understanding of God. So let us calmly and fearlessly turn away from seeming discord to consecrate our thoughts and hearts anew to God, the divine Principle of our being, to receive a greater and fuller realization of the infinite allness of good, that the right understanding of Him may restore harmony.

True Debt

HELEN T. BELFORD

"FORGIVE us our debts, as we forgive our debtors." This portion of the Lord's Prayer, with its spiritual interpretation given by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 17), "And Love is reflected in love," has proved a source of great inspiration to me. A close study of the phrasing brings out much that is necessarily unrevealed by any mere repetition of the words. The Encyclopedia Britannica defines debt as "a thing owed" and further states that it is the duty of a debtor to pay a debt without waiting for a demand.

Many of the troubles that seem to be part of mortal existence are brought about by a false sense of debt, as of merely something due to some person. Among these troubles are the beliefs about the body, that have been accompanied by so-called mortal rules and regulations aimed to prevent disease and discord. Mortals are beset on all sides by what they are supposed to owe to their bodies to preserve health and harmony. Here Christian Science replaces the false sense of debt with the true. The only debt one owes to his body is to realize that Mind and its idea is all there is, in place of any material sense of body. As the divine Mind is perfect and harmonious, so Mind's idea, the reflection of God, is perfect and harmonious.

Much of the unrest so commented on in the press of today is due in a large measure to the false sense of debt entertained by mankind. From the individual relations of living, on through the relations of employer and employee, labor and capital, up to the relations of the nations, the false sense of owing something stirs up discord and dismay. Every one seems to be demanding his due, or what mortal mind has outlined as his due. This false sense of things seems to take many varied forms. Sometimes it is a belief that deference and servile obedience are due to supposed mortal place and power. It may be a sense that allegiance is owed merely because of fancied benefits bestowed by some person. Again, the suppositional mortal mind would like to demand as its due a complete surrender to its opinions. In such a case there is generally resentment unless the spurious debt is promptly paid.

Mrs. Eddy, however, in the statement already quoted, has given the answer that will solve every problem, it matters not what form it may seem to take. "And Love is reflected in love." On page 465 of Science and Health, we read, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love;" and again on page 567, "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death." So if in place of the mortal sense of debt, we know that the real man is owing it to God to express Love, or Principle, and is ceaselessly paying this debt, the result is the unlimited expression of the Love which is Principle. All that is necessary, therefore, for the individual, the nations, the whole world, to know is that true Love is necessarily reflected in love. The actual demonstration of this means the paying of all debt in the right way through thorough obedience to the demand of Principle alone.

Selected Articles

["'As a little child'"—*The Christian Science Monitor*, Boston, U.S.A., March 2, 1920]

In the tenth chapter of Mark there is recorded the tender story of Jesus blessing the little children, during which he uttered the luminous words, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Here the Master has again used one of those many metaphors which have been interpreted in many ways from many angles of vision. The meaning of this particular one, however, has never been regarded as unduly obscure, for the average person feels that he understands what Jesus meant by it. It is quite clear to every one that a little child typifies innocence, purity, trust—all of them spiritual qualities. But to the student of Christian Science there is a still deeper significance in this figure of speech, and one which is discerned only through a comprehension of metaphysics.

Precisely what is the outstanding characteristic of a little child as distinguished from an adult? Obviously it is the absence in the former of what we know as human experience. A child has, as it were, no background of experience against which he attempts to test the truth of every statement made to him. He accepts or rejects an idea purely at its face value; for as we all know, a little child is the most disconcertingly logical of all thinking creatures. The adult is prone either to laugh at or to find irksome the persistent "whys" of a child, and yet he is usually forced to admit the pertinence of the question. This is especially true with reference to childish queries about God, and many an adult has fled incontinently before some diminutive inquisitor. Nevertheless the child's questions demand answers, and right answers, for in reality they are the questions to which the adult as well as the child needs to have answers, but which the adult has gradually given up hope of solving and so attempts to conceal this hopelessness under a mask of assumed superiority and amused condescension.

Now since Jesus declared that unless one became as a little child it was impossible to enter the kingdom of God, it is certainly of first importance to understand what he really meant and how that much to be desired result may be accomplished. How can a man of threescore years, let us say, become as a little child? It is all very well to admonish that it be done, and every adult would certainly do it if he believed that he could; but just how can it be achieved? As has already been said, it is the absence of any background of human experience which is the real difference between a child and a grown-up. Is it not therefore self-evident that what Jesus was really commanding was that the truth of his statements be tested by some standard other than sense testimony, which is what we call human experience?

But only the study of Christian Science gives to us any other basis for judgment, and that basis is logic. On page 93 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Divine logic and revelation coincide." Obviously divine logic is nothing more nor less than accurate, infallible logic, which is the very thing lacking in every human system since the world began; but wherever divine logic does enter into consciousness, there instantaneously is revelation. It was because Christ Jesus never abandoned true logic, regardless of what the physical senses might attempt to proclaim, that he was given the revelation that sin, sickness, and death do not exist. Before the tomb of Lazarus he remained steadfastly logical, while those about him aban-

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doned themselves to unreasoning grief. Jesus could see plainly that death, being nothing but a supposed absence of life, could not be a fact so long as life itself is a fact; and that life is a fact he knew beyond question or doubt. Divine logic convinced him that opposite things cannot both be true, for if any given condition is true, then the opposite to it must be the opposite to the true, exactly as in the algebraic equation, in which a changed sign on one side of the equation requires a like change on the other side, else the equation ceases to be a mathematical fact. It would seem as if Jesus had reasoned something like this: Being alive myself I know that life is; therefore a supposed absence of life, called death, is not. On this occasion his reasoning was put to the most rigid test, for not only was it necessary to turn from sense testimony, which proclaimed that Lazarus had been dead entirely too long to make any effort at resuscitation reasonable, but there was the added temptation to be swayed by the deep grief of his well loved friends, the sisters of Lazarus. It is interesting to note in this narrative how Jesus first denied specifically the reality of death, but when he saw that the metaphysical import of this was wholly lost on his hearers, who were accusing him of faulty human diagnosis, he then spoke plainly in terms of their comprehension and said that, as they judged death, Lazarus was dead, nevertheless he would prove to them that he was not dead; and so he spoke, not to dead Lazarus, but to a living Lazarus, and bade him come forth—all with the simplicity and direct logic of a little child who is unmindful of any so-called human probabilities whatsoever.

Christ Jesus was divinely childlike also in his complete dependence upon his Father, and yet it was dependence growing from his accurate reasoning regarding the relationship between cause and effect. When he said, "I and my Father are one," and, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." he expressed this relationship exactly—this at-one-ment or atonement.

When the adult speaks of becoming as a little child, what does he really mean? Is he wishing just for the untrammeled joys of youth, or is he asking to have a clear vision of reality which comes only as the revelation flowering from the vine of divine logic? On pages 323 and 324 of Science and Health, Mrs. Eddy recognizes the importance of all this, where she says, "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea."

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[W. Stuart Booth in *North Fork Times*, Ramah, Colo.]

Inasmuch as some misguided persons have distributed in your midst a pamphlet intended to discredit Christian Science, the courtesy of space is requested that the truth may be given to your readers.

Christ Jesus came declaring that "the kingdom of heaven is at hand," and he supported his declaration by healing sickness and sin and destroying death. These irrefutable arguments, supporting his spiritual teaching, aroused the intense opposition of scholastic theologians and gross materialists, and resulted in the crucifixion. Now Christian Science is the revival of primitive Christianity in both its word and its works. It reiterates the Master's statement about the kingdom of heaven, the government of divine harmony, as being available here and now. And Christian Science, in obedience to the indivisible commands to "preach the gospel," and "heal the sick," verifies its preaching by its practice; for by it the sick are healed, the sin-bound freed, and the true sense of life is being gained in accord with Paul's statement that "to be spiritually minded is life and peace." Quite naturally such preaching and practice is startling to scholasticism, which teaches a post-mortem, problematical heaven and offers such poor comfort to the sick as the untrue words, "It is the Lord's will."

When the priests of the first century were persecuting the apostles because of their healing works, Gamaliel, a doctor of the law, said, "Refrain from these men, and let them alone: for if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." Such advice is most appropriate to the present instance.

Just one reference to the pamphlet will suffice to reveal its unreliability. Practically every reference from Science and Health quoted therein is either incorrect or incomplete; and thus when torn from the context, as they are in every instance, the meaning is obviously perverted. For example, in a purported quotation from "Science and Health with Key to the Scriptures" (p. 5), Mrs. Eddy is made to say, "If prayer nourishes the fact that man is made better by it then prayer is an evil." The correct quotation, the meaning of which is clear and unmistakable and quite different, is as follows: "Prayer is not to be used as a confessional to cancel sin. Such an error would impede true religion. Sin is forgiven only as it is destroyed by Christ,—Truth and Life. If prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying, prayer is an evil. He grows worse who continues in sin because he fancies himself forgiven."

Those who desire to learn the truth about Christian Science teaching, would do well to study its textbook, above quoted, instead of accepting any misquotations and misrepresentations from those who are blinded by prejudice or whose vision is narrowed and perverted by man-made creeds.

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[A. J. Chapman in *New Orleans* (La.) *States*]

In a recent issue there appeared a report of a sermon delivered by a Roman Catholic priest on the subject of "Christian Science and Christian Sense," wherein he discusses the "nothingness of matter," and claims to speak with knowledge as to what Christian Science teaches on this subject. He says that of all the people on the face of the earth we, "the sensible, boastful, educated, prosperous, and successful Americans are the easiest to fool in religious matters," and then he proceeds to tell us that "of all the new forms of religion to take a firm hold on the American mind, Christian Science is the queerest of all." This is equivalent to saying that Christian Science has a firm hold on these same "sensible, boastful, educated, prosperous, and successful Americans." In this, I think, we shall have to agree with him, for Christian Science appeals to just such people.

Now, what Christian Science teaches as to the "nothingness of matter" could hardly be explained in a short letter. To the human mind, matter seems very real, yet it is a fact that the most eminent physicists of the present day are agreed that it is impossible to prove that such a thing as matter exists. The Bible informs us that "the things which are seen are temporal; but the things which are not seen are eternal."

I might say that in Christian Science matter is an expression of mortal thought. The material universe is an externalization of mortal thought, or human thought objectified. Paul tells us that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." From this we are bound to conclude that what the human or carnal mind beholds and claims as real is material, con-

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sequently unreal from the standpoint of God, for the Scriptures affirm that God's creation is spiritual and indestructible—not material or temporal.

Our critic's so-called example of a collision between an idea and a fire truck, although quite amusing, does not in any way illustrate the teachings of Christian Science. In the first place, ideas are not material. Webster defines an idea as "a mental image" or "an object of the mind existing . . . in thought." In Christian Science, idea has but one meaning, and that spiritual, standing forever for that which reflects and expresses God. The real man created by God is a divine idea, and the power and wisdom of the creator is expressed through His ideas.

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[Percy H. Brooks in *Nottingham* (England) *Journal and Express*]

The Reverend Canon Field did right in going to the Christian Science textbook for his information. The reason why he has failed to grasp its spiritual meaning is because he has studied it through the lens of scholastic theology.

His statement that "the Church can give all and more than Christian Science could give" is a bold one indeed, and one he will find it difficult to prove, for the theology taught by the churches does not and cannot heal the sick.

He states that the "Christian Scientists declare that the sick have no need of a physician." Nowhere in the Christian Science literature will he find this statement, and no Scientists would make it. They can, however, say that they do not need medical assistance, because God is their only Physician.

Had the worthy canon's thought caught the spiritual inspiration of Christian Science, his sermons would heal the sick both bodily and mentally.

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[C. W. Hale in *The Star*, Indianapolis, Ind.]

It seems that history still repeats itself, and that intolerance still holds human thought and causes it harshly to condemn anything that seems to differ from preconceived ideas, and see in it only that which is evil, regardless of evidence and positive proof to the contrary. When Christ Jesus was doing his wonderful redemptive work, and had just accomplished the remarkable healing of a blind man, the accepted and orthodox theologians of that day bitterly attacked him, and declared his work to be of the devil.

This account is given in Matthew: "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

So to-day we have a similar condition presenting itself in the sermon reported in a recent issue of *The Star*, wherein it is asserted that Christian Science is a "false doctrine" and its work is a part of "the devil's revival." The reply of Christ Jesus to the Pharisees will answer this criticism of to-day. The work of Christian Science in healing the sick, regenerating the sinner, and in purifying thought has in it no element of evil, but is in demonstration of the power and presence of God. Christian Science is based wholly and absolutely upon the Scriptures, and is the proof of the teachings of Christ Jesus. It is a consistent and accurate Science, which enables its followers to prove its teachings with those "signs" which "follow them that believe." It asks no man to accept any arbitrary assertion, but is willing to submit its teachings and its work to the test Jesus recommended under similar conditions, "By their fruits ye shall know them."

Mrs. Eddy, the Discoverer and Founder of Christian Science, says in "No and Yes," on page 41: "History repeats itself. The Pharisees of old warned the people to beware of Jesus, and contemptuously called him 'this fellow.' Jesus said, 'For which of these works do ye stone me?' as much as to ask, Is it the work most derided and envied that is most acceptable to God? Not that he would cease to do the will of his Father on account of persecution, but he would repeat his work to the best advantage for mankind and the glory of his Father. . . . Through long ages people have slumbered over Christ's commands, 'Go ye into all the world, and preach the gospel;' 'Heal the sick, cast out devils;' and now the Church seems almost chagrined that by new discoveries of Truth sin is losing prestige and power."

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[T. E. Davidson in *Newcastle-on-Tyne* (England) *Journal*]

A critic complains of an abbreviated quotation. This was purely for want of space. The context made his case more untenable. He concludes his argument for a personal devil by hoping that all candid minds will be convinced. One wonders whether even his brother ministers of the churches in the next street agree with him. The space allotted to this letter being also limited, it is only possible to reply to the new points raised. Your correspondent, not content with the assertion that the Christian Science church is neither Christian nor scientific, now adds that it is also a rehash of pagan philosophy. Does he really believe that such teaching as he imagines Christian Science to be would attract, as Bishop Welldon says it is attracting, ever increasing numbers of educated, intelligent men and women?

Christian Science is much more than a philosophy; it is a religion based upon the spiritual interpretation of Christian revelation, and is therefore Christian. The dictionaries define a Christian as some one accepting the teaching of Jesus the Christ, and the Master himself gave the test for all time. His test was not the mere verbal assent to a dogma, but the proof shown by the ability to do the works. Your correspondent does not accept this test, and is content to criticize others who do. True science is the knowledge of God and of His ways and laws; this knowledge and the inseparable application of it unlock the action and power of divine Love. This is, very briefly, the Christianly scientific way of health and salvation; it is not, therefore, personal supplication, suggestion, or faith healing. Mrs. Eddy puts it clearly in "Science and Health with Key to the Scriptures" (p. 390), "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony."

Christian Scientists are grateful to Mrs. Eddy for having emphasized the fact that Jesus overcame death, instead of yielding to it. He was engaged all his life in putting off the Jesus and putting on the Christ; his work was to prove life to be eternal. He said, "I lay down my life, that I might take it again." There was so little of the Jesus left after his crucifixion that the materially minded soldiers failed to see him; in fact, only those who had a vision of the Christ saw him after his resurrection. His glorious career culminated with the proof that there is no death when he declared on the cross, "It is finished." His complete overcoming of the flesh was not until his ascension, proving again what your correspondent fails to understand; namely, the unreality of matter, including sin, disease, and death.

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Editorial

Divine Economy

The economic systems of the world, like everything else which is a product of the human mind, are founded in inharmony. When the significance of this is fully grasped, the attempt to accomplish the impossible will be given up. Men will turn from effect to cause. They will begin to analyze that saying, so deep because so apparently simple, of Jesus of Nazareth: "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes;" or, to reduce it to the terminology of the twentieth century, an economic system conceived in accordance with Principle cannot produce economic effects antagonistic to Principle. Therefore, any inharmonious economic effect must be produced by a cause antagonistic to Principle, since Principle, in its own nature, is harmonious. Speaking of men and women, on page 51 of "Unity of Good," Mrs. Eddy declares, with that marvelous insight which pierces straight to the spiritual fact, "They have none of them lost their harmonious state, in the economy of God's wisdom and government."

The word economy, of course, is not a mere synonym for frugality. It has come to mean frugality, amongst other things, it is true; but it is derived from two Greek words meaning house and steward, and in its true sense means "the administration of the concerns and resources of a community." Now, as every material phenomenon is the counterfeit of some spiritual reality, there is a divine economy of which all material economy is the counterfeit. It is this divine economy to which Mrs. Eddy refers in the passage just quoted; and it is in the exact proportion in which the individual masters this great metaphysical fact, that he realizes that precisely as he subjugates and destroys the material in his own consciousness he will succeed in demonstrating the at-one-ment of the spiritual reality with its Principle, God, and so begin to comprehend the meaning of that sentence on page 327 of Science and Health, "To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy."

Evil, being nothing but a negation of Truth, has, of course, a mere suppositional existence. Consequently, the appearance of any inharmonious effect in human economics points directly to the acceptation of an erroneous concept of law, and so to the necessity for correcting the mental impression conveyed by this supposititious law. It was precisely at such false impressions of law that Christ Jesus' whole system of demonstration was aimed. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." He could scarcely have said more clearly: If you accept my teaching,—that is, if you make it your own and demonstrate it,—you will be freed from all the impressions of false law by which you have limited yourselves, and will be able to prove the spiritual fact in feeding multitudes, walking on the waves, and raising the so-called dead. In other words, you will be "hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy."

The divine economy, then, is spiritual law, which administers, if the phrase may be used, "the concerns and resources" of the spiritual world. Where the human economist goes hopelessly and fundamentally wrong is in the acceptance of a counterfeit material law. Law, it must be remembered, is no mere legislation of politicians, to be enacted, amended, or rescinded under political pressure. It is the operation of Principle, in which no variation is possible. Thus when politicians undertake to legislate for humanity, they accomplish good or evil just as their labors approximate to, or diverge from, Principle. This divergence or approximation is no matter of opinion; it is a matter of fact. Opinion will, of course, vary as to the fact, but this will not, in the very least, affect the fact. The result alone will show, to the human mind, who were correct in their conclusions, but even this result will not convince the dissenter of the right or wrong of the case. That conviction can only be brought about by an understanding of Principle clear enough to separate the legislative sheep from the goats. Then the political observer will read accurately not only the materially economic but the divinely economic signs of the times.

Until this is done men will grope blindly after material remedies to material conditions, and the ebb and flow of success and failure, encouragement and disappointment, will accompany their endeavors. The eventual failure lies in not perceiving that it is impossible to gather figs from a thorn tree. In other words, the human mind being itself discordant, discord is inherent in all its remedies. The only way out of these material conditions is for the individual to learn the scientific truth which frees the student from the mesmerism of wrong impressions. This is precisely what is happening to-day, and it accounts for all the disturbance observable in the economic world. The needle of the economic compass is being perpetually diverted by the influence of absolute Truth. As Mrs. Eddy writes on page 423 of Science and Health, "Both Science and consciousness are now at work in the divine economy of being according to the law of Mind, which ultimately asserts its absolute supremacy." While this process is going on, a man must, of course, be guided by his vision of the Christ, now dim perhaps and now strong. To-day, as Paul says, he may only see in a glass darkly, but if he is faithful he will eventually see face to face. In the early days of his pursuit of Truth, he will doubtless resort to many expedients which he will reject later on. But this will not prove that these expedients were not the best for him at that period of his understanding.

Now the test of the completeness of his understanding lies in the terms of his acceptance of the unreality of matter, and, above all, in his power to demonstrate this unreality. The master Metaphysician walked on the water, fed the multitudes, and raised the dead. His followers to-day seem to rest content with lesser demonstrations, but for all that, they know exactly the extent to which matter appeals to them. In the strength or weakness of this appeal will be discovered the individual's approach to a solution of all economic problems. The more he clings to matter, the stronger to him will be the appeal of the so-called law of supply and demand, the lockout, and the strike; but the clearer his vision of the Christ, the more naturally will he seek the solution of his problems in the parable of the laborers in the vineyard, and the miracle of the feeding of the multitude.

Frederick Dixon.

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Time and Space

IN any case of so-called physical disease, the belief is that the trouble is in a particular place at a specific time. The discord is supposed to begin at some instant, run a course either gradual or swift, and lead to some end. It is also assumed to have a material location in accord with the testimony of the human senses. For healing, therefore, such falsities must be replaced with the understanding of the eternity and infinity of right action, ever going on in the divine Mind. The one Mind, which is God, is truly the one place in which is all spiritual and real manifestation. In this Mind, the genuine man lives and moves and has his whole being. This fact the student of Christian Science must be constantly proving.

Divine metaphysics, as presented by Mrs. Eddy, has long since explained that the mortal concepts of time and space are mere surmises. What one has of time, after all, is simply one's concept of time, and what one has of place is one's concept of place. It is interesting to see that research and reasoning even on a physical basis are approaching the same conclusion. Analysis of matter finds sooner or later the nothingness of matter as an illusion of the supposed mortal mind, because there is nothing else to find out about matter. Such reasoning along the line of the physical sciences does not, however, establish the actual allness of Spirit and its spiritual manifestation. Christian Science alone can demonstrate the entirety of spiritual consciousness infinitely expressed.

How many people have stopped to think that when they have gone a mile in a railway train, they are also supposed to have gone many miles because of the rotation and revolution of the earth? This latter experience they have been accustomed to measure in terms of time. Yet that very sense of time is, after all, but an attempt to conceive of space. In other words, any physicist would grant at once that what are known as time and space are simply different ways of considering what is essentially incapable of being so differentiated. Indeed, the whole illusion must be replaced with the true sense of infinite action in Mind, quite apart from matter. Christian Science shows clearly that attempts at mortal measurements are utterly inexact and unreliable. On page 595 of Science and Health Mrs. Eddy gives the following definition: "TIME. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears." On page 584 she also says: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded."

Replace the mortal sense of time and space with the immortal truth of eternity and infinity here and now, and really nothing is left to matter. It never has been anything more than the believed effect of an altogether supposititious mortal mind. Replace this imposturous mortal mind with the provable divine Mind, which is conscious only of its spiritually substantial idea, and the whole counterfeit gives way to the genuine. The one logical fact of existence is that the divine Mind and its idea is even where any counterfeit supposes itself to be. That is to say, the true place is infinite Mind here and now, and the true time is the same present infinity. Regardless of any delusion that may claim to present itself, the reality is tangibly to be experienced and enjoyed.

Mrs. Eddy has discussed this subject carefully in her article called "One Cause and Effect" on pages 21 to 30 of "Miscellaneous Writings." In one paragraph, beginning on page 25, she says for instance: "No human hypotheses, whether in philosophy, medicine, or religion, can survive the wreck of time; but whatever is of God, hath life abiding in it, and ultimately will be known as self-evident truth, as demonstrable as mathematics. Each successive period of progress is a period more humane and spiritual. The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch." Each one, then, instead of resting content with any mortal sense of things, must be alert to discern and understand the true idea in Mind which the seeming would claim to reverse. What survives the "wreck of time" is the understanding of eternity, and this comes straight from the creator, and is contingent on no mortal hypotheses.

Any questioning of hitherto accepted beliefs about matter is a good sign. With such questioning, supposed laws of matter are found to be not laws at all but merely generalizations, based on more or less faulty observations through the material senses. When mistakes are reduced to their native nothingness, honest seekers are the more ready to consider carefully what really is absolute and demonstrable law. In all experience, each one finds limitations ceasing in proportion as he knows the presence of infinity. To be conscious that the unfoldment of Principle is the only truly possible course for man in the divine likeness is to consent to no supposed course of disease as necessary. The real activity has its beginning or cause in Mind forever now. Its whole purpose is effective expression of Principle and in this it perfectly succeeds. Its place is in Mind, not in matter or any supposed portion of matter. Here in Mind, the true activity necessarily has infinite room. Every mortal sense of time and space has given way to the boundless idea. Turning to Mind and idea as the reality, each one must prove for himself the nothingness of supposedly material limitations. Really, every demonstration of Christian Science is thus, in one way or another, a proof of the divine dominion over time and space, and of the allness of spiritual activity.

GUSTAVUS S. PAINE.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Mrs. Blanche K. Corby, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Friday evening, May 21, 1920, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

ONTARIO.—The press has manifested a very fair spirit during the eleven months to October 1, 1919. Very few erroneous statements about Christian Science have been published in the newspapers of this province, apart from reports of sermons which contained misrepresentations. The newspapers in which the matter appeared, almost uniformly published the corrections submitted by the committee. The number of attacks in denominational papers showed a satisfactory decrease. Twenty-five letters in all were written as replies, of which only four were entirely unpublished.

On December 2, 1918, four members of the Ontario Cabinet heard representatives of the various schools of

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medical practice regarding a proposed definition of medicine. As Christian Scientists were also invited to state their views on the subject, I. F. Hellmuth, K.C., as our counsel, ably presented our position: that we are not practicing medicine but healing by purely spiritual means, that we are law-abiding citizens, careful to observe the regulations regarding the reporting of contagious diseases, and worthy to exercise our religious freedom and our practice of healing by prayer.

Committee on Publication.

MONTEVIDEO, MINN.—With the intention of eventually erecting a place of worship, the Christian Science Society has purchased a site at Sixth and Sherman Streets, known as the Webb property. They paid $1575 for the lot.

Montevideo News.

OWOSSO, MICH.—First Church of Christ, Scientist, will build a new church edifice this coming summer. They have a splendid lot for the site in one of the very best locations in the city, all paid for. The church is in a very flourishing condition and a rapid growth is expected.

WEBB CITY, MO.—The literature distribution committee, from February 1 to December 30, 1919, distributed in boxes and through the mail 138 *Journals*, 583 *Sentinels*, 352 *Monitors*, and 50 *Quarterlies*, a total of 1123 pieces.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

NEW YORK, N. Y. (First Church).—Rev. Andrew J. Graham, lecturer; introduced by Guy Parkhurst Estes, who said in part:—

We are in an age when all the world is seeking a new law of adjustment. Men are struggling with men, and minds against minds. The human endeavors and agencies are failing, and mankind is being forced to look beyond the material into the ideal and spiritual. Christian Science comes at this time, not alone as a physical remedy, but as a guide to the true brotherhood of man, which can be established only by our learning that God is Love, as the Bible teaches.

LA FAYETTE, IND. (First Church).—Virgil O. Strickler, lecturer; introduced by Arthur Hussey, who said in part:—

A message bearing an offer of release from bondage, to all men, in all ages, in all time, was given to a darkened world many centuries ago by the gentle Nazarene when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." For more than seventeen hundred years the rich significance of these comforting words has been lost, and men have vainly sought surcease from sin and sorrow, from discord and discontent, in ways material. About fifty years ago another message was given to mankind, by a noble woman, Mary Baker Eddy, whose purity of thought enabled her to discover and to interpret for a weary, sin-sick world the truth about the religion as taught and practiced in the far-away hills of Judea by our Savior when he was here upon earth among men. From Genesis to Revelation the Bible is filled with promises, and Mrs. Eddy's interpretation of the Scriptures teaches us how we may realize the fulfillment of these promises here and now and also how we may attain a demonstrable understanding of the religion of Jesus,—a religion of love, of truth, of real brotherhood, a religion of "on earth peace, good will toward men."

CALDWELL, NEW JERSEY (Essex County Penitentiary, auspices of Montclair).—Judge Samuel W. Greene, lecturer; introduced by Mrs. Eugénie Paul Jefferson, who said in part:—

We invite you to join with us this evening in a little right thinking. The power of thinking right is so great that the influence of this hour will be felt in our whole future life.

Some one has said that Christian Science is sanctified common sense, but its Discoverer went away beyond that and called it divine wisdom. In "Miscellaneous Writings" (p. 364), Mrs. Eddy says of Christian Science, "It is not a search after wisdom, it *is* wisdom: it is God's right hand grasping the universe,—all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law, and power."

BROMLEY, KENT, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by H. Herbert Pain, who said in part:—

We live in times of great unrest, and the whole world, whether regarded from a political, financial, commercial, or religious point of view, seems to be in a state of upheaval and general discontent. Politicians are busy establishing a League of Nations, and religionists of various creeds a League of Religions, with a well meant intention of minimizing the chances of war in the future and of promoting peace and good will among all peoples and nations by the aid of their respective organizations. Whilst these efforts are undoubtedly a movement in the right direction, at best they can only meet with qualified success, swayed as they are in the belief in the existence of two powers, good and evil. Only through Christian Science can world-wide peace and good will among men be definitely attained, because Christian Science alone recognizes the existence of only one power; namely, God, infinite good, the divine Principle of all that really exists.

LOS ANGELES, CALIF. (joint lecture).—Frank H. Leonard, lecturer; introduced by Archibald W. Edes, who said in part:—

The earliest saying of Jesus that is recorded, is in the gospel of Luke, when Mary and Joseph, having discovered his absence, returned to Jerusalem and found him, a lad of twelve, talking with the learned theologians of the period. His greeting amazed them. "How is it that ye sought me? wist ye not that I must be about my Father's business?" he asked.

The earnest student of Christian Science is likewise en-

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deavoring to make his first concern in life to be about his Father's business. The Father's business is the expression of the truth, the activity of right ideas; therefore every man engaged in his Father's business is engaged in learning something more about the truth, and demonstrating that it is practical in daily affairs.

MELBOURNE, AUSTRALIA (First Church).—Dr. Walton Hubbard, lecturer; introduced by Miss Adelaide Burkitt, who said in part:—

Christian Science is not a new religion; it is the revival of primitive Christianity, the pure and simple religion of Christ Jesus, with its gospel of love and healing, preaching "deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." It is the mission of Christian Science to loose the prisoners from the bondage of sin and disease, to bind up the broken-hearted, and to set the captive free.

It is our ignorance and lack of spiritual understanding that makes it seem almost incredible that the religion of Christ should free from disease as well as from sin, since Jesus' commands to his followers are: "Go ye into all the world, and preach the gospel to every creature," "Heal the sick." Mrs. Eddy throughout all her writings points her students to Jesus' works and character.

CHICAGO, ILL. (First Church).—Ezra W. Palmer, lecturer; introduced by Charles B. Jamieson, who said in part:—

Great and rapid changes are taking place in universal thought. Religion is discarding much that is mere superstition and speculation; medicine is passing out of matter into Mind; and science is recognizing more the law of spiritual cause and effect. Christian Science has been an important factor in inducing these progressive changes. From the ever changing religious and medical beliefs of the human mind and from its unrest and unsatisfying conditions, it is a great satisfaction to turn to divine Principle and the fixed and unchanging laws of God as they are found and taught in Christian Science. The willingness and the ability of God and His Christ to destroy sin and heal the sick is reasonable and desirable Christian knowledge. Certainly such knowledge can but enhance the religious and medical views of all Christians.

STERLING, KAN. (Society).—John Randall Dunn, lecturer; introduced by Mrs. Edward E. Yaggy, who said in part:—

We are admonished in over eight hundred verses in the Bible to rejoice, to rejoice greatly, to rejoice with thanksgiving, to rejoice for evermore. In truth, the admonition to rejoice runs through many of the Biblical books, just as a motif runs through the musical text of a modern opera. Christian Scientists are striving to make rejoicing a leading motive in their daily lives, because Christian Science in its glorious application of the Christ-principle has taught us how and why to rejoice.—*The Sterling Bulletin.*

BIRMINGHAM, ALA. (joint lecture).—William D. Kilpatrick, lecturer; introduced by Mrs. Rose C. Flenner, who said in part:—

Ever since time began, humanity has been seeking health, happiness, and peace, a peace the world cannot give, the "peace of God, which passeth all understanding." Centuries ago in the midst of tumult and dissension, Jesus came to live among men, and his coming was announced by the angels in their glorious message, "On earth peace, good will toward men." Nevertheless the world would not accept his teachings, but laughed him to scorn, and turned from him in derision. When Jesus sent forth his disciples "to preach the gospel" and "to heal the sick," he said to them, "The kingdom of heaven is at hand," and Paul tells us, in his epistle to the Romans, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

To-day the message of Christian Science, the message of righteousness, peace, and love, is resounding to the earth's remotest bounds. Many have listened and are being blessed, but some have laughed and turned away. Those of us who have been restored to health and lifted from the very depths of despair or sin, through the gentle healing power of this wonderful truth, joyfully acknowledge that all we know of health, happiness, and success we owe to Christian Science, because it is teaching us to trust the loving and protecting care of God, and is bringing to us an understanding of that righteousness, peace, and joy which is the "kingdom of heaven."



Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ILLINOIS—Galesburg: Universalist Church, 8 p.m., May 25.

INDIANA—Vincennes: Court House, 8 p.m., May 21.
Winchester: Court Room, 8 p.m., May 23.

IOWA—Boone: Universalist Church, 8 p.m., May 20.
Osage: Gymnasium, Cedar Valley Junior College, 8 p.m., May 20.

KANSAS—Atchison: Church Edifice, Fourth Avenue, at Santa Fe Street, 3 p.m., May 23.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., May 21.
Cambridge (Society, Harvard University): Peabody Hall, Phillips Brooks House, 8 p.m., May 24.

MICHIGAN—Albion: Albion Opera House, 8 p.m., May 20.
Three Rivers: Rex Theater, 8:15 p.m., May 25.
Traverse City: Lecture May 16, canceled.

NEBRASKA—Scottsbluff: Opera House, 3 p.m., May 16.

NEW JERSEY—Passaic: Smith Academy, 42 Pennington Avenue, 3:30 p.m., May 23.

NEW YORK—Binghamton: Kalurah Temple, 3 p.m., May 23.
Newark: Universalist Church, 8:30 p.m., May 21.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., May 21.
Rome: Court House, 8:15 p.m., May 24.

NORTH DAKOTA—Devils Lake: Guild Hall, Farrington Avenue, 8:15 p.m., May 27.

OHIO—Athens: Ohio University Auditorium, 7:30 p.m., May 25.
Elyria: Church Edifice, 309 East Avenue, 8 p.m., May 20.
Geneva: Liberty Theater, East Main Street, 3:15 p.m., May 30.
Lima: Memorial Hall, Elm and Elizabeth Streets, 8 p.m., May 18.
Mansfield: Opera House, 8 p.m., May 20.
Piqua: May's Opera House, 3 p.m., May 23.

PENNSYLVANIA—Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth Street, 3:30 p.m., May 23, and 8 p.m., May 24.
Pittsburgh (First Church): Davis Theater, Smithfield Street, 12:15 p.m. (noonday lecture), May 21; Sheridan Square Theater, East Liberty, 3:15 p.m., May 23.
Punxsutawney: High School Auditorium, 8 p.m., May 20.
Reading: Orpheum Theater, 8 p.m., May 20.
Warren: Court House, 8 p.m., May 24.

WISCONSIN—Marshfield: Adler Opera House, 8:15 p.m., May 21.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

Four years ago I read "Science and Health with Key to the Scriptures" by Mary Baker Eddy for the first time with an open mind, and before I had read far I was convinced of the truth it contained. Although I had taken up the book out of mere curiosity and with no desire to gain help from it, I saw as I read that it expressed the truth of Christianity, the undivided garment, and I was very shortly thereafter healed of a sense of jealousy that had always been a burden to me and of stomach and intestinal trouble that I had suffered from since I was a small child. Since then there have been two almost instantaneous healings of grippe, as well as many healings of minor things such as colds and headaches.

In the winter of 1918 a demonstration was made in the overcoming of pneumonia and pleurisy. The healing of the lungs took place just as soon as I gave up a sense of self-will and yielded obedience to those who were helping me. This came at the end of eight days and nights of complete prostration and delirium. After that there was a sense of weakness to be overcome, which culminated one day in a rapid sinking spell. When what seemed to be the end approached, my Christian Science nurse and I decided not to call the practitioner for help lest we alarm the other members of my family. Then for about three hours we worked without ceasing. During most of this time I was unconscious, but in my conscious moments I was enabled to see the truth of being more clearly than ever before, and every suggestion of what seemed so imminent to mortal sense was met by the clear understanding that God was my Life and that I had no life in matter to relinquish. At the end of the three hours my strength suddenly returned. Every accompanying symptom which had appeared was overcome, such as an irritating and disfiguring rash which covered my body, and such weakness of the eyes that I could at times hardly focus them, and in three weeks from the day I first went to bed I went out riding in an automobile.

The gratitude which I felt following this healing was not greater for the healing itself than for the fact that I had been enabled to understand the Principle which had healed me; and the feeling of all of us who had worked together was not merely that the body had been cured, but that a great spiritual victory had been won. For this and for all the blessings which have come to me through Christian Science, I render to God most grateful thanks.—(Mrs.) HELEN GROW ROTTSCHAEFER, Cranford, New Jersey.

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Words cannot express the great joy that has come into my life since studying Christian Science and gaining a larger understanding of God. After suffering daily for more than twenty-five years and being placed upon the invalid list by all who knew me, and traveling hither and yon in search of the proper climate, I found myself in the home of a Christian Scientist in southern California. At first I had great fear and doubt, then a great curiosity to know about Christian Science. Seeing the great love and harmony toward all in this home, I ventured to attend the Wednesday evening meetings. I heard testimonies from all parts of the world—that made me think. I also found I did not understand the reading from the platform. It seemed like a new language—one I was not familiar with. I had never studied the Bible, and the reading from "Science and Health with Key to the Scriptures" by Mary Baker Eddy confirmed my opinion that it was a new language.

Being impressed by the testimonies, I decided in some way to investigate Christian Science. The statements made at the testimony meetings seemed all so vague and strange to me—so I thought it best to take one statement at a time and study it out at the reading room. I first took the statement used so many times at the Wednesday evening meetings, "I declared the truth," and I studied and read much about "truth," then on to other statements such as "realizing God was All-in-all"—and so on until at the end of three months I was completely healed, just by studying the statements that at first seemed to have no meaning. I came home to my husband a perfectly well woman, and the joy that came into our home is beyond words. This was ten years ago and I have been better, stronger, and happier than ever before.

The healing to me is very insignificant compared with the spiritual uplift and the finding out there is a God—a God who is our all, who cares for us at all times, and if we only trust Him we need have no fear. I have had many, many proofs of His loving care and guidance and when the road seemed dark and dreary and I turned to God for help He never failed me.

I am deeply grateful to God and our revered Leader, Mary Baker Eddy, for having shown us the way to know God aright, and my daily prayer is for more wisdom and love.—(Mrs.) KATHARINE MURRAY, Cincinnati, Ohio.

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Availing myself of the opportunity offered in the periodicals for the giving of testimonies, I am giving below a few experiences of the many which make the life of a seeker after Truth so rich. Through the study and application of Christian Science I have been healed of a skin disease, which I had for over twenty years. The cause of the disease was believed both by my parents and the physicians to have been a cold October wind; consequently in cold and stormy weather the disease would manifest itself in its worst form. I was treated with several different remedies by the physicians, but no healing occurred and no improvement was manifested, so we soon dismissed them. Many years later, still having the old disease, I found Christian Science, and through the study of it I began to understand the unreality of sickness and disease and to realize the nature of God's purity, health, and holiness, and before I knew it there was not a trace of the old complaint; it had gone to where it came from—nothingness, and being understood as nothing it has never since appeared. Christian Science teaches me how to avail myself of God's wisdom and goodness and thus am I proving for myself that God is "a very present help in trouble." One morning on my way to work a sense of discouragement seemed to have the upper hand. I was troubled over a problem in the office which I had worked earnestly on the previous day without finding a solution, and it seemed as though all channels of information were closed. Having boarded a subway train, I opened my daily paper, *The Christian Science Monitor*, and read an article on the Home Forum page entitled, "The Poor Wise Man." This article was just what I needed, for it pointed out to me that "to infinite wisdom there are no problems" and "no unsolved difficulties" and further "if there ever is to be found a solution of a problem, that solution must always have existed, and there is no inherent reason why it should not be seen first rather than last."

The truth contained in the article healed me instantly, and I knew that God would give me understanding to work out my seeming problem. That day in the office all the information needed came directly into my observation and I completed my work to the satisfaction of all concerned.

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This experience proved to me the truth of our beloved Leader's statement found on page 307 of "Miscellaneous Writings," "God gives you His spiritual ideas, and in turn, they give you daily supplies." I am deeply grateful to our revered Leader, Mary Baker Eddy, because she lived a life so pure and unselfed and in obedience to God, thereby being enabled to perceive the Christ, Truth, and explain him to the world.—THORBJORN JOHNSON, Brooklyn, N. Y.

✧

With a deep sense of gratitude I give the following testimony. My son, when seven years old, became seriously ill with inflammatory rheumatism. I immediately telephoned to a distant Christian Science practitioner for help, but also called a physician, in order that the case might be diagnosed, as I feared he might have some other serious sickness. The physician stated that it was the above-mentioned sickness, and prescribed some medicine, which the child did not take. Improvement was already noticeable the next day. I thanked the physician for his trouble and told him the reason for not giving the boy the medicine. Thereupon he earnestly urged me to give it to the child, as the sickness would surely affect other parts of the body if this were not done. The medicine was, of course, put aside. The boy improved rapidly and was bright and happy the next day. He has been attending school right along.

This proof of the omnipresence of divine Love was such a wonderful experience to me that I desire only to give praise and thanks. It has greatly helped me on the straight and narrow path to understanding. I also wish to express heartfelt gratitude to Mrs. Eddy and all those who, through their knowledge and love, are always so willing to help, no matter when one may ask for assistance. I cannot imagine how I could live without Christian Science now; it is indeed a treasure which neither moth nor rust can corrupt, and I am grateful for it every day and every hour.

(Mrs.) ELSE WÄCHTER, Stettin, Pommern, Germany.

✧

That I have much cause for gratitude for Christian Science the following account of my introduction thereto will show. On account of having what the family doctor called a delicate constitution I was always more or less ill. I tried everything in the way of medicine and foods and tonics but all to no purpose. Then I tried other means of relief and was helped for a time, but after about a year, to my great disappointment, all the old troubles returned, including sleepless nights and days of pain due to rheumatism. Then such serious symptoms set in that I was told an operation must be performed as soon as possible, but this verdict threw me into such a state of fear and weakness that the doctors were afraid to operate. Another kind of treatment was therefore tried, but at the end of two months there was no change for the better and all arrangements were made for the operation.

Just then a letter came from a Christian Scientist to whom I had written, giving me a list of practitioners. I immediately wrote back saying that it was too late because I was in the hands of doctors and was to undergo an operation within a few days, but added that if she could help to free me from the dreadful fear I had and the strong conviction that I would never come through the ordeal alive, I would be grateful. On the following Monday I received a letter saying she would help me and that though the operation seemed a very real and near thing to me, there might be no need for it by Wednesday, the day set for the operation. There was no time for further correspondence, for the doctor came twice the next day. I rested, however, in the thought that some one was helping me, although beyond that I knew nothing about Christian Science. The next morning after examining me the doctors said there was a wonderful change and they had decided not to operate. I was almost jumping out of bed with joy and excitement and immediately asked for a pad and pencil to write the good news to the practitioner, who afterwards, when the doctors were dismissed, treated me until I was stronger and able to be about.

I then, at the doctor's request, allowed him to examine me again, and his words were, "Well, it is marvelous! That manifestation has disappeared and you never need worry over it again." Years later in complying with the law I had to be examined by another doctor. A relative present told him of this former trouble and he seemed surprised and said, "Well, there is no trace whatever of it now." After such a result of Christian Science treatment I at once got the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began the study of Christian Science. Although the understanding of it has come very slowly, I have always been helped and strengthened in every trial. As for the literature, I love every word of it and am deeply grateful for everything in connection with Christian Science.—(Miss) KATE LUFFSMANN, Bendigo, Victoria, Australia.

✧

It is with a heart full of gratitude that I try to tell of some of the things Christian Science has done for me. For a number of years I tried different doctors and their remedies, besides every patent medicine I would see advertised. I also wore an electric belt. All of this brought only temporary relief. At this time, which was more than twenty years ago, I heard of Christian Science. I took treatment from a practitioner and was healed. My healing was rather slow but it was permanent. I was healed of a very bad case of stomach trouble, constipation, bunions and corns on my feet which were so painful I could hardly wear my shoes, and also of very great sorrow.

I rejoice greatly to know that I have been brought into a fuller understanding of the allness of God. I am certainly very grateful to all the dear Scientists who have helped me to know the truth about God and man. I have learned to love more and am still learning. I thank God that I can read and understand that He is my Life and health and strength. I am most grateful to Mrs. Eddy for showing us how to help ourselves and others, in spite of the opposition she had to contend with. I love all the literature and could not get along without it.

(Mrs.) CLARA WARD, Ft. Smith, Ark.

✧

It is with a deep sense of gratitude that I send my testimony of a complete healing of inflammatory rheumatism in its worst form, through Christian Science. In the spring of 1914, my joints became swollen, causing much pain and distress. As Christian Science has been the only physician in our home for years, we asked for help from a Christian Science practitioner. I was suffering also with weakness, chills, fever, and inaction of the heart, bowels, and kidneys, and was becoming very much alarmed. The practitioner came to see me on the eighth day of June and found me helpless. After a few minutes' treatment I experienced a beautiful, painless rest, such as I had not known for days, and I knew God was my strength and my salvation, in whom I put my trust.

The pain and inflammation disappeared before the bowels and kidneys became active and as concern was expressed

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about those organs, the practitioner assured me that this claim would be met, as God was neither limited nor bound, but filled all space. The truth being realized, I was also freed from this discord in a few hours and in one week after the practitioner started treatments I got up and walked. I received treatments for nine days, when the healing was realized. I went to the door on the tenth day to meet a neighbor who was not a Christian Scientist and had said, "If they do not get a physician she will not last long;" also my neighbors had warned me against eating rich food, as they said it would surely cause a relapse. I ate anything I wanted without fear, as I knew that, as Mrs. Eddy says, "neither disease itself, sin, nor fear has the power to cause disease or a relapse" (Science and Health, p. 419). I was out in cold rains that autumn and have proved again that "cause does not exist in matter, in mortal mind, or in physical forms" (Science and Health, p. 262). I have had no return or any effect of the rheumatism, and walked three blocks and upstairs to the morning service, the first Sunday that July. As Mrs. Eddy says, "Every trial of our faith in God makes us stronger" (Science and Health, p. 410).

We have had other demonstrations too numerous to mention, among which are the healing of colds, fever, whooping cough, measles, and scarlet fever. Mumps were entirely overcome in about an hour, and a growth on my face of about two years' standing disappeared in a few days under Christian Science treatment. For all these blessings and many others, I am very thankful to God and to Mrs. Eddy for showing us the way to the healing truth.

(Mrs.) Elizabeth S. Stroder, Fort Morgan, Colo.

✧

I am deeply grateful for the blessings Christian Science has brought into my experience. When I first heard of it I was held down by a sense of lack and limitation and was constantly thinking about cheaper rent and cheaper ways of living, but Christian Science has opened up to me a new life which includes all good. During this year I, like many other people, have had to keep home and children provided for through strikes and many other difficulties which would argue for the power of poverty and to human sense result in poverty, because for the last eight weeks all our usual channels of supply have been cut off. But after working the problem out in Christian Science and relying upon God for my daily needs, each mealtime has seen the table filled and each bill has been duly paid as it came along. I have also been healed of many illnesses, including bowel trouble and abnormal conditions at childbirth. Three years ago my boy, who had had a skin trouble for five years, was soon healed by Christian Science treatment, and he has had no return of the trouble.

I thank God for Christ Jesus, who brought this truth to mankind, also for Mrs. Eddy, who revealed it to this age, and I pray that I may grow in the understanding of infinite good and so glorify God in my daily life.

(Mrs.) Hilda M. Harrison, Conisbro, England.

✧

In the year of 1900 or 1901, while my parents lived at Fort Dodge, Iowa, they became somewhat acquainted with Christian Science. Just before we became interested, while I was going barefooted in the yard, I stepped on a piece of coal, which went into my foot. My mother tried to get it out but could not. Mother's friend told us that her neighbor was a Christian Scientist, who could help in such a case. Mother did not know whether to believe her or not for none of us had heard about Christian Science. Mother asked for a treatment for my foot. The Christian Scientist gave me one treatment; out came the piece of coal, and my foot was healed. Three years ago I had kidney and bowel troubles. I tried every medicine I could get but with no relief. I again went to the Christian Science practitioner and asked her for one treatment. She gave it to me and also some Christian Science literature which I had never read before. I not only had relief from my troubles but became more acquainted with and interested in Christian Science. A little over a year ago I went to the reading rooms and got all the Christian Science literature. I also attended the lectures which were given. My parents received a number of treatments and found relief. My parents and I are very thankful for Mrs. Eddy's discovery of Christian Science and for what it has done for us.—Henry H. Gottschalk, Stanwood, Iowa.

✧

A sincere desire to help some one else prompts me to give my testimony. Christian Science healed me over twenty years ago of a stomach disorder that all material remedies failed to relieve. I had periodical attacks of great suffering and was greatly reduced in weight. It was in this condition that I was led to try Christian Science and I was healed in a short time through the loving help of a faithful practitioner. The healing has been permanent. The physical relief from pain was all I sought then, and it was several years before I took up the earnest study of Christian Science. I have also been healed of catarrh, sore throat, severe headache.

While I am deeply grateful for the physical healings, the daily overcoming of self, impatience, anger, resentment, means much more to me, and I am trying to prove my gratitude by striving to put into practice the teachings of this truth and so reflect it by right thinking and acting that others will be led to this truth that makes free. I wish to express my gratitude for Mrs. Eddy's life, for the spiritual understanding I am gaining through the daily study of the Bible and "Science and Health with Key to the Scriptures," for membership in The Mother Church, also of a branch church in this city.—(Mrs.) Grace Hopkins, Chicago, Ill.

✧

It was about fifteen years ago that I had my first treatment in Christian Science. Since seven years of age I had been a continual sufferer from spinal trouble, as a result of a fall. One day after having exhausted everything else for this and other ailments, both mental and physical, I sought aid through a Christian Science practitioner. Within an hour I was relieved of the intense pain in my back and from then on I continued to seek and to be benefited.

One year after that I took up the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy and I have found it never failing when properly applied. I have been healed of gallstones, stomach trouble, and severe headaches. Several years ago I was wonderfully healed of a condition concerning which physicians said only an operation would give relief,—that of abscesses on the liver. This was my first experience of mental surgery. I am learning more and more that "to those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii), and that I cannot take a halfway position, I cannot serve God and mammon. In Science and Health we read (p. 183), "Divine Mind rightly demands man's entire obedience, affection, and strength."

The Commandments and Beatitudes were given to meet our need, showing us what to know and how to live, and in proportion to their application are we rewarded. "God is no

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respecter of persons,"—His great and unbounded love is for all, now. He draws very near to us in times of distress and sorrow and is a never failing Comforter. My gratitude to God is greater than I can find words to express. To Mrs. Eddy, the church, and all of the dear friends who have so faithfully and lovingly assisted me in knowing and applying this truth I am grateful. It is my prayer that I may give good as lovingly and as freely as it has been given me.

(Mrs.) ANNA ALDESON RAILEY, Kansas City, Mo.

✧

To-day while reading a certain testimony in the *Sentinel*, I was so filled with gratitude for what Christian Science has done for me that I was impelled to stop reading long enough to write my first testimony.

Like many others, I did not come into Christian Science for physical healing alone, but with the desire to gain a fuller and higher understanding of God and man's relation to Him. From early childhood I was a member of a denominational church, but I was not satisfied with this and withdrew with the conviction that there was something about Christianity that I did not fully understand. I read the Bible at home, but its chapters seemed so conflicting that little understanding was gained. The promise that gave me the most courage was, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Later when I was suffering from proud flesh in both big toes, Christian Science was presented to me by a very dear friend and I eagerly listened to the beautiful words of Truth. That very night I threw away my medicine and retired pondering the wonderful things I had heard, with the result that while dressing the next morning I found my toes perfectly healed. I have been healed of skin disease, scarlet fever, scalds, and other minor ailments. Our children have never tasted medicine and have never had any so-called diseases. Through the help of a loving and faithful practitioner one of our sons has been healed of double compound rupture. It has been proved that Christian Science is a preventive as well as a curative. When I myself had scarlet fever I cared for the twins and neither one of them got it. They also without any ill effect played with a child who had just started with whooping cough.

Words are inadequate to express my sincere gratitude for our beloved Leader who was pure and good enough to impart the truth to this world of suffering humanity. I am also grateful for our periodicals, and the loving practitioners and friends who have helped me to understand this religion of love. My desire is so to live the life of a true Christian Scientist that I may grow "unto the measure of the stature of the fulness of Christ."—(Mrs.) ELIZABETH E. (LONG) EVARTS, Hunlock Creek, Pa.

✧

It is more than six years since my family took up the study of Christian Science and I would like to express my gratitude for the many healings I have had and for the wonderful protection that has been afforded. The latter means as much to me as the healings.

Through reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was healed of stomach trouble with which I had suffered for thirty years, and of a disease which several physicians told me only an operation would cure,—a spinal trouble for which I had had homeopathic remedies and osteopathic treatments three times a week for months. Also, swollen joints, caused by chalky deposit, became normal. While the stomach trouble left me soon after beginning the study of our textbook, the others were a little slower, but all vanished without other help. With the help of a practitioner I was quickly healed of inflammatory rheumatism and influenza.

I feel that it would be ungrateful not to tell of a recent demonstration of protection. In taking from a high gas oven a shallow tin of smoking hot fat, the tin bent and deluged my thumb completely with the boiling grease, but I experienced no more unpleasant sensation than had it been cold water. This is but one of many experiences I have had of Love's protecting power, which to human sense seems supernatural, but Mrs. Eddy tells us in Science and Health (Pref. p. xi), "Now, as then, these mighty works are not supernatural, but supremely natural."

For these and the constant daily demonstration of Emmanuel (God with us) I am truly thankful, and deeply grateful to Mrs. Eddy, our beloved Leader, for her comprehensive exposition of the Bible; also for the authorized literature.

(Mrs.) AGNES R. ROCKWOOD, Washington, D. C.

I can testify to the above statements of my wife as being true and I might add that in three treatments I was healed of an eye trouble for which I had previously had several very painful operations. I, too, am very grateful that we were led to take up the study of Christian Science.

C. S. ROCKWOOD.

✧

I took up the study of Christian Science for release from a very critical condition of the eyes, which the best oculists in the city had failed to relieve. I had many other ailments, but at first thought only of this alarming trouble. In a few months' study, I experienced great relief from this condition. I then began to try to free myself from other ills, which were chronic stomach trouble of many years' standing, and the ills and weaknesses supposed to be the result of motherhood; but they held their places like stone walls, or rather like rubber walls, for though they seemed to yield a little sometimes, they returned to their old stands. Little progress was made until I began to see that I needed to get rid of infidelity, criticism, envy, and the other fruits of the flesh named in Galatians V; that it was not so much the physical ills I had endured that had taken my strength and were burdening me, as the self-pity and resentment I was harboring.

This discovery of what the trouble was and how to get rid of it came to me slowly. Sometimes a little light would come from a Wednesday evening testimony; again a sentence or an article in the periodicals, describing some one's struggles, would help a little; always the public lectures gave me more light. I studied the Christian Science textbook consistently, and honestly tried to take its medicine, bitter as it sometimes seemed, and all of it with much falling down and getting up to try again. I am boundlessly grateful that I held on, for to-day my mental attitude is normal and I therefore enjoy normal health. How much I suffered and how long I worked before the fetters of human will began to yield a little! I am still on guard against human will, for this must go on till, in the words of the psalmist, we "awake, with thy likeness."

I have also been healed of an unreasoning prejudice against Mrs. Eddy. I now have for her and her work a deeper regard than I know how to begin to express, and the mention of her name arouses gratitude and joy and peace. I wish I could express the measure of my release from bondage mentally, hence physically, and the confidence and courage that are mine, so that others might have their courage renewed to continue to seek the understanding of God and His creation, which understanding is indeed the key to the kingdom.—(Mrs.) NANCY E. WHITE, Omaha, Neb.

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Signs of the Times

[*Chicago American*]

The Christianity of to-day is a failure only so far as we fail or refuse to accept and apply its principles to daily life and our relations one with the other. What the world needs is a convincing argument that it would be better off if right were the determining factor in all human relations. The minute a man concludes that justice and decency are profitable, so soon will he be just and decent. The thing to do then is to make justice and decency profitable. That cannot be done with war. It cannot be done by bowing down to and worshiping the individual who has grown rich on the want or suffering of others. It cannot be done by applauding and elevating greed, which never loves its neighbor as itself. Christianity is a state of mind. It is an attitude of soul. That one chooses not to adopt and apply it—if the whole world chooses to ignore it and its teachings—does not and cannot affect either its reality or its potency. Jesus did not think Christianity was a failure, and the unresponsiveness of the people did not discourage him. No more should it discourage those who are seeking to foster and promote it now.

[*The York* (Neb.) *Republican*]

We have never been able to understand why the church accepted half of the Master's commission and flung the other half away. His command to preach the gospel is no more imperative than his command to heal the sick. He himself preached and healed. His early disciples, following his example, taught and healed for two centuries with uninterrupted success both in making the hearts of men better and their bodies healthier. Now in these days other Christians, attempting to follow in the footsteps of the great Teacher, have recognized his robe of authority as an indivisible garment, and they think when he commanded to heal the sick, he was speaking to his time and all others with as authoritative a voice as when he said "preach the gospel." If the Christian church will accept the commands of their founder in their entirety and strive at this belated hour not only to save the souls of men but also to quiet their fears, reduce their ills, and bring health to their bodies, the long hoped for day of the church universal will, in our humble judgment, have dawned.

[*Los Angeles* (Calif.) *Times*]

The decision of a California court that pupils in the schools cannot be forced to submit to medical examinations against the wishes of their parents, is important as indicating a desire to free the educational institutions from any suspected control by any group of physicians. There was a suspicion that if the regulars had their way the schools would be doctored to a fare-ye-well. A great many errors have been committed under the banner of "Safety first."

[Arthur T. Morey in *The Commonwealther*, St. Louis, Mo.]

He is not richest who has the most money, nor is he poorest who has the least of material things. He is wealthiest who thinks nearest to the truth, serves best, and has the most love for his fellow man. When men stand face to face and understand each other, the idle and ignorant prattle about the difference between men who labor with their minds or labor with their hands will cease. Brotherhood will make them see both are kin, for each has the same aspirations: to each the love and laughter of little children is the same; they each seek a home, loved ones, education, enough to eat and wear, a few friends, and reasonable pleasure. It is no more a table because made of mahogany instead of pine and is no less a home because made of wood instead of stone. Equal may be the pity for the man of overwealth as for the man of underwealth. The heaviest heart may ride in the biggest automobile, and the lightest heart may be inside of overalls. The only true measure of any man is in his measure of service, and the extent to which he loves truth and justice.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There will be placed on sale May 29, 1920, a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing."

Orders for this pamphlet may be sent at once to be filled on the date of issue.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

A FRIEND of mine has recently sent me a few copies of THE CHRISTIAN SCIENCE MONITOR, and I cannot resist the temptation of writing to you and saying that your paper is unquestionably without a peer in the field of American journalism. In my work as an instructor in Oriental Politics, and also in Eastern European Politics here at the State University, I have found your journal to be a valuable guide and a trustworthy friend. Every copy of the MONITOR, so far as I have seen, should be preserved for future reference as an encyclopedia of world politics.

I WANT to thank you most warmly and sincerely for all the fine inspiration which has come to me through reading THE CHRISTIAN SCIENCE MONITOR. Its pages are full of valuable information. Above all, the splendid courage, truth, and straightforwardness with which all questions of the day are set forth, are indeed most wholesome and make it an ideal newspaper in the real sense of the word. We cannot estimate the value to humanity at the present time its pages unfold.

I WOULD like to express my grateful thanks for such a newspaper. It has been my privilege to have it since the first issue. I would not be without it. It is a daily feast of good things—good, truthful, reliable news, as an education in itself along all lines of thought. How could it be otherwise when our Leader has said in "The First Church of Christ, Scientist, and Miscellany" (p. 353), "The object of the MONITOR is to injure no man, but to bless all mankind." And so the MONITOR gives out its message of blessing to all the world.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MAY 22, 1920 NUMBER 38

The Danger of Deviation

CAMPBELL MAC CULLOCH

NOT long since, the writer observed a passage in our text-book that seemed strangely unfamiliar, and some time was spent in contemplation of it. At first the argument appeared that the passage in question had merely been mentally set aside; that it was known perfectly well, but that the need for its use of late had not been apparent. A little honest analysis showed very quickly that this argument would not hold water, for the passage was of the utmost importance. The plain fact was that it had quietly dropped out of sight, submerging almost imperceptibly in the waters of material thinking, and so had become no longer a part of the daily work. Now quite obviously this was no mere accident, but on the contrary pointed most definitely and directly to a deliberate effort at obscuration. It was quite plainly the operation of "another law," or false belief of law of which Paul speaks in the seventh chapter of Romans, when he refers to his discovery of the contrary force that is operating in him against the law of his mind. It was also plain that something of this very sort must have been in Jesus' mind when he cautioned his followers that they should watch that they entered not into temptation.

Jesus' recognition of the human tendency to stray from the straight and narrow mental path was evidently due to his clear understanding that error stands for nullification at all times; that it is the contrary statement to the spiritual declaration of self-existence; that the operation of mortal mind is always destructive and never constructive; that it aims always at divergence and never convergence; in fact, that it is, in a single phrase, essentially an effort at the prevention of true accomplishment. A study of Jesus' teachings makes it clear that their burden was that described by Mrs. Eddy in "Science and Health with Key to the Scriptures" on page 186: "Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something."

It became plain, then, that the attempt of mortal thinking was to blur the spiritual lines, and hence gradually to eliminate accuracy in every direction; and then came to mind an occurrence of some years previous, when a famous engineer engaged in constructing tunnels beneath the Hudson River at New York invited the writer to witness the operation known as "holing through" the first of these tunnels. It perhaps is necessary to explain that the work was being carried forward from opposite shores of the river at the same time, the object being to have the two borings meet accurately in the center, some hundred feet or so below the surface of the stream. A five-foot partition of the rock had been left separating the two borings as they had approached each other, and this was to be blown out by a charge of dynamite, giving continuous passage from one side to the other for the first time. The two borings must meet accurately, the engineer explained. The deviation of even a fraction of an inch at the beginning of the work would, if allowed to persist, throw the whole construction out of true, and, gradually increasing the angle of error, make it possible for the two borings to pass each other by instead of meeting, thus rendering the whole work futile.

The engineer went on to explain that in order to prevent such an unfortunate occurrence the engineers each day took their instruments and made a practice of "running their lines" anew, thus not only checking up their own calculations, but also correcting any errors of direction the drillers might have made in the preceding twenty-four hours. In this way the work was kept true and strictly in accordance with the original plans. It was shown that a deviation of one quarter of an inch in the first foot of boring would produce an error of over twenty feet at the end of the first three hundred yards of tunneling,—quite sufficient indeed to ruin the entire work and make abortive the object aimed at.

When the smoke of the final blast of dynamite that split the remaining partition away had blown aside, and the jagged edges of the hole were chipped off, the tunnel halves were found to meet within five-eighths of an inch, a sincere testimony to the accuracy with which the work had been carried on deep down in the living rock, with each force of men hidden from the other. Three other tunnels were completed within the next four months or so, and all arrived at an equally satisfactory conclusion, with the result that today millions of persons are annually carried safely and comfortably beneath the great river.

When this recollection came to mind, there came with it some perception of our Leader's great wisdom in providing regular checks against the errors that might conceivably creep into the work of both church and individual. The Manual of The Mother Church, together with all of Mrs. Eddy's other works, provides a sure remedy and provision against error of every kind, both in organization and individual, if it be diligently studied and understood. As but one example, it is conceivable that a distant, and perhaps solitary, church community might, through belief in Paul's other or false sense of law, stray slightly from the strict letter and spirit of Christian Science, and that this divergence might be as gradual and imperceptible as the growth of the error in the tunnel, and if left uncorrected, just as fatal. Fortunately, however, there lies in the provisions of the Manual ample opportunity—and necessity—for making the correction, for running anew the spiritual lines. For instance, the Manual requires that each church shall call on the Board of Lectureship for at least one lecture annually; it makes it clear that the duty and privilege of every member of The Mother Church is to support and read the Christian Science periodicals; that there is a daily prayer to be observed; that in the reading in churches there shall exist no doubt as to the authenticity of the writings used there, and that in all these ways, and many others which the diligent student of the Manual may discover for himself, both individual and church are kept in constant communication with divine Principle, which governs the activities of The Mother Church. Obedience to these rules is indispensable,

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and by thus running our lines will we guard against those deviations likely to set us astray.

It should be borne in mind, however, that the existence of the provisions themselves will be insufficient unless there is that activity that makes use of them. We should not admit that there is a law of obscuration present as a contingency, always ready to rob us of the result of our labor, but should negative such claims. There is law and safeguard in plenty, there is provision against error, and provision of the most perfect kind, but unless there is also that vital virtue of obedience to vivify our work; unless there is wholehearted compliance with provisions of the Manual or teachings of the textbook and Mrs. Eddy's other writings, that illustrate the spiritual law, there will be absent that final result that testifies to demonstrable understanding. In the Manual of The Mother Church Mrs. Eddy says under the note "Alertness to Duty" (Art. VIII, Sect. 6), "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned."

Overcoming Error

LILLIAN E. DAVIS

THE beginner in the study of Christian Science, who is desirous of helping himself rather than depending wholly on the ministrations of a practitioner, will be found to devote himself earnestly to the textbook for relief when confronted by any physical problem. Ofttimes such a one will say, however, if asked how he works out his problem: "I do not know how to work. I just read." Very often the practitioner of Christian Science is asked the question: "How does one go about it to give one's self a treatment in Christian Science? I do not know how to work for myself."

Jesus answered this question most simply when he said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Any discordant condition is bondage, and mankind naturally wishes to be free. Christian Science teaches that discord is not true, and because of its being untrue Jesus said that knowing the truth would bring freedom from discord. It is the right of God's child to see as God sees, and the Scriptures tell us that God is "of purer eyes than to behold evil." It follows, then, that when mortals see (or feel) pain or discord they are not seeing as God sees and therefore not seeing truly. So it becomes necessary for them to turn from the discord and see as God sees,—see truly, or know the truth, to be free. Now, the truth about any discordant condition or situation is that right where the physical senses say there is inharmony, there is the presence and activity of good, of God, since He is all-inclusive. To relieve the situation, then, this truth must be known or realized.

Knowing the truth earnestly enough about any untoward condition, removes the seeming reality of the discord, —just as waking from a dream in sleep establishes for one the waking experience instead of the dream. After one wakens from a sleeping dream he does not allow himself to go back to it to the extent of believing that it is true. The writer heard one say recently on awaking from an unpleasant dream, "My, but I'm glad I don't owe that thousand dollars I dreamed I owed." Likewise, we should not, after knowing the truth about a condition of inharmony, allow ourselves to contemplate the seeming error again, if we would stay awake and solve our problem. Rather should we so fill our thought with reality—as did the one who wakened to find that he was not in debt—that there would be no place in it for reviewing the error we wish to correct. This steadfast rejoicing in the truth is what the Scriptures refer to when they say, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Having done all, of course, includes knowing the truth so thoroughly as to cast out all fear. Naturally, knowing thoroughly the truth about the all-power and the all-presence of a God who is Love, will remove fear and establish rejoicing. Then, one must not for an instant look back to the dream. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 14), "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints."

The beginner in the study of Christian Science need not feel that "treating" is complicated. He has but to know that consciousness is full of the truth about God and man, and to know this truth and to stand firmly in knowing it whenever a sense of discord presents itself. Of course the more he reads and studies, the more of truth he will have at his command with which to meet and master difficulties. He need not fear that his knowledge is insufficient, for Mrs. Eddy tells us (Science and Health, p. 449), "A grain of Christian Science does wonders for mortals, so omnipotent is Truth." In thus solving his first problems with the "grain" of truth, he prepares himself to meet the next situation in his progress, for Mrs. Eddy concludes the sentence above referred to by saying, "but more of Christian Science must be gained in order to continue in well doing."

"The root of all evil"

VIVIAN W. WHITMAN

MOST students of what is termed human nature soon arrive at the conclusion of Paul, who states, in I Timothy, that "the love of money is the root of all evil." Paul did not err, as might a more superficial reasoner, and charge that money, in itself only a convenient symbol for service, is the source of evil; he goes straight to the point and makes plain that the evil lies in the *love* of money. This root of all evil is among the plants which our heavenly Father has not planted, and which must be uprooted wherever found. Where its purpose is suited, this vice can assume the cloak of virtue, and pose with much sanctimony as thrift. It seeks to defraud under the innocent title of business acumen, and often deludes its victim into living for years in the midst of poverty and discomfort, with the idea of "laying up for a rainy day," whereas a rainy day, if inevitable, might be preferable to years of murky fog.

Workers in Christian Science find this root of evil seeking to obstruct the line of every activity. It is interesting, for example, to note the various excuses accepted by prosperous Christian Scientists as good and sufficient to exempt one from subscribing to all the Christian Science periodicals. The observer marvels to trace this tiny root through its peculiar and often amusing evolutions. No one else, perhaps, has quite the same view of the root in all its bald ugliness as has the practitioner. On coming to Christian Science for healing, the first question a person sometimes asks is, "Why should a practitioner be paid?" The beginner is, as he supposes, quite properly shocked that one should accept money for a prayer. For generations, people have, often reluctantly, paid the family doctor, and, still more hesitatingly, produced the price of material existence for the minister. The Christian Science practitioner, occupying in part the

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place of both, may thus seem in the position to receive the force of a double reluctance to exchange carnal gifts for spiritual, as Paul phrases it.

Why should any one be paid for work? Jeremiah tells us, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work." Most people will admit that work should be paid for, but some are inclined to differ with the worker as to what constitutes work. The farmer will admit that plowing is work and should be well rewarded, but to him an editor is an idler who accepts his hard earned dollars merely for sitting in a swivel chair and writing a little at convenient times. On the other hand, the editor knows the full value of mental work, but may be rather inclined to think plowing a pleasant form of outdoor exercise, and not worth much of any one's money. Both editor and farmer, if they decide to "try" Christian Science, are very likely to agree that it is "unchristian" for the practitioner to accept pay. Is not he or she doing God's work? Assuredly. All good work is God's work, and as such is rewarded. Since God is just, and does reward all good work, the honest worker has nothing to lose; but the beneficiary of the work has much to lose in failing to manifest practical gratitude for the work done. Honesty which goes deeper than policy is never content to accept the time and effort of another without making an equitable return.

It sometimes happens that those who say, with an engaging air of open-mindedness, that they are willing to "try" Christian Science, actually mean that they are willing to accept a healing through a practitioner, if they may receive it without giving up a single opinion, custom, or superstition, a single sin, or a single dollar. Willingness to "try anything once" is not so commendable as it sounds, since one restricted by a conscience will *not* try "anything." When such a case fails to receive all in return for nothing, the debt may be forgiven, but this does not mean that it is not paid. Mrs. Eddy tells us on page 10 of Science and Health: "Seeking is not sufficient. It is striving that enables us to enter." All must eventually learn this; and the striving of another for us, while we hold fast to our idols, may not be effective.

Ego looms large in such cases, and the self-appointed judge who is "trying" Christian Science usually regards himself as only one, whereas to the busy worker he is one of many. In reality neither patient nor practitioner is "trying" Christian Science, but both are being tried before the one Judge of all the earth. And the worker recalls the fact that with much fruitful soil to be tilled it is folly to scatter seed in stony ground.

Often experience is necessary to curb the zeal for good works which would rush in where angels fear to tread. The spiritual insight which prevented Jesus the Christ from casting pearls in Nazareth, where he soon saw he could not do many mighty works "because of their unbelief," and which enabled Paul, "stedfastly beholding him, and perceiving that he had faith to be healed," to heal the man lame from birth, may be acquired finally by all.

Practitioners who are tempted to discouragement in meeting the effects of this age-old suggestion of the serpent, that one may deceive Principle and obtain something for nothing—reap where one has not sown—have but to read the ninth chapter of I Corinthians, to see that Paul had the same arguments of greed to meet. And doubtless those were present to condemn our Master when, as we are told in Luke, "certain women, which had been healed . . . ministered unto him of their substance." All who deal daily with this root of all evil need to stand fast in Truth that they themselves be not overcome. Practitioners should read often the rule in the Manual of The Mother Church which states: "A member of The Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice, on penalty of discipline and liability to have his name removed from membership. Also he shall reasonably reduce his price in chronic cases of recovery, and in cases where he has not effected a cure. A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good."

Neither one who seeks healing through spiritual channels nor one who aspires to be such a channel can afford to be less than honest. With what measure we mete, it shall be meted unto us. God's law is just, and the error which seeks to keep back the purchase price of desired good cannot enter into His presence. For perfect fruits in spiritual healing, both patient and practitioner should realize the truth of Mrs. Eddy's clear statement in "Science and Health with Key to the Scriptures" (p. 453): "Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help."

"Come forth"

ANNE H. THOMAS

THE command, "Come forth," is as imperative to-day as when given by Jesus, the master Metaphysician, to Lazarus; for is not the so-called Christian world of to-day mentally bound by the graveclothes of materiality—the belief of life, substance, and intelligence apart from God, and in matter—as surely as was Lazarus physically bound by the graveclothes of his day? The greatest bondage from which Lazarus needed to "come forth" was not apparent to those around him, for it was their belief in the reality of death by which he was bound, and to which Jesus referred when he said, "Loose him, and let him go."

In "Rudimental Divine Science" (p. 2) Mrs. Eddy says: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness." The bugle call of Christian Science to the world to-day is, "Awake thou that sleepest, and arise from the dead," "come forth" from the belief of a power apart from God, from the subtle arguments and suggestions of the carnal mind, and awaken to your true being as the son of God. As a result of the teachings of Christian Science, mortals are awakening to the bondage which obedience to the carnal mind, to false appetites and passions, to "the lust of the flesh, and the lust of the eyes, and the pride of life," imposes. Is not prohibition an illustration of an awakening, or coming forth, from false appetite, from the lust of the flesh, from one of the beliefs of pleasure in matter, and is it not far more significant, much farther reaching than the mere refraining from the use of intoxicants would indicate? In its larger sense prohibition is the result of purification, the spiritualization of thought due to the activity of good in the world to-day, in the individual or so-called human consciousness. In the words of Paul, it is putting off the old man and his deeds and letting that Mind be in us which was also in Christ Jesus.

Jesus' mission was not finished when he raised the dead. He had yet to "come forth" from the world's belief in life apart from God, and prove for all time and all peoples the unreality of death. His raising the dead through the understanding of God as Life was but another step toward his next demonstration, known as the resurrection, which was

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followed by his final demonstration, which has been called the ascension. Jesus' whole human experience was that of hourly having part in the ascension, for was he not with each overcoming of sin, sickness, and death, for those around him, rising in the scale of being—his conscious at-one-ment with God? None but he knew that his work was not finished with the healing of the sick, the raising of the dead, and the resurrection of his own material body; for he said to Mary, on the morning of his resurrection, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Christian Science is teaching us to-day, as Jesus taught his disciples, that every spiritual or right idea perceived is ours now by right of man's sonship with God, and is the coming forth from the bondage of its supposititious opposite,—a false belief. It is having part in the resurrection, as was Jesus throughout his whole earthly mission, even unto the ascension, his immaculate perception of Truth.

Right Thinking

FLORENCE C. SAVAGE

CHRISTIAN SCIENCE teaches man to recognize conditions as states of thought. In Psalms we read, "He sent his word, and healed them, and delivered them from their destructions." A word is an expression of thought, the means whereby an idea is made known or recognized in consciousness. Then the word of God which came with healing was a manifestation of the active divine Mind, bringing the blessing which is always proceeding from the abundance of infinite Love. Christian Science also teaches that man reflects God. Since this is so, the only right activity of any man is the expression of spiritual understanding, which inevitably brings joy, comfort, and a sense of harmony to all who come within the focal distance of the right thinker.

Ruskin writes, "Every right action and true thought sets the seal of its beauty on person and face." This is readily admitted to be true, for how often we judge rightly of a person's admirable mental qualities by the countenance, the refined bearing, the calm and confident poise which is the heritage of those who dwell in "the secret place of the most High," the consciousness of good. Is it not just as true that the reverse of right thinking,—namely, a wrong conception of the universe including man, a false belief concerning the nature of God, investing Him with the desire and power to do evil as well as good,—would result in bringing forth undesirable and unlovely manifestations upon person and face? Would not this easily account for inharmonious conditions of mind and body and would not the remedy consist in an exactly opposite method of thinking?

Mrs. Eddy has given the cure for human ills and the manner of release from bondage to sin and sickness in "Miscellaneous Writings" (p. 341) where she says, "First purify thought, then put thought into words, and words into deeds; and after much slipping and clambering, you will go up the scale of Science to the second rule, and be made ruler over many things."

In Scripture we read, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." The Revised Version gives it, "to give you hope in your latter end." What does humanity hope for more than deliverance from all the varied forms of evil which are constantly striving to appear and which we know to be simply the manifestations of wrong thinking, endeavoring to gain a hold in human consciousness and to hide from men the peace which comes when a man thinks with God?

Then let us know that consciousness is filled with the truth,—"thoughts of peace and not of evil,"—that we may bless our fellow men, that the light of His countenance may be seen upon ours. Let us refuse entrance to any suggestion that is unlike good and thus by purifying thought we may follow Paul's admonition to the Corinthians, "Therefore glorify God in your body, and in your spirit, which are God's."

"Every valley shall be exalted"

LOUIS LONGSTRETH MOORE

IN the book of Isaiah it is written, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." To many the old theological presentation of this prophecy has given a story which was either incomprehensible to the untutored thought or else suggested only the vision of a geological cataclysm. In any event it presented a great material upheaval in order that "the glory of the Lord" might be revealed and that mankind should witness the spectacle.

The purpose of this did not clearly appear, for "the glory of the Lord" seemed already so wonderfully manifested in every direction where the eye could rest upon fertile field, or wooded dell, or foam flecked sea; even these mountains and hills and valleys, with their majesty and verdure, seemed already to be revealing God's glory. So the one hungering and thirsting after righteousness perhaps looked away from this picture, feeling that the prophecy must be true, but surely, as Job had put it, God "doeth great things past finding out; yea, and wonders without number."

When such a one turns to Christian Science for a clearer understanding of God, and studies the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, there is presented a different and more wonderful picture. He reads in Science and Health, "Divine Science, rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas" (p. 123). Therefore, fortified with a clearer insight into the spiritual meaning of the Scriptures, he joyously turns back to Isaiah's words, not as to a threat of some impending upheaval, but as to a glorious promise of that which is to be accomplished for him as he puts down those things which do not glorify God. He sees that as mortal mind is brought under subjection, every valley of love and kindness and purity shall be exalted, and every mountain and hill of egotism, pride, and self-righteousness shall be made low, and the crooked sensitiveness to evil influences, selfishness, deception, shall be made straight and the rough places of ingratitude, injustice, impatience, plain. When this has been accomplished in his thinking, through the operation of divine Love, what will be the result? "The glory of the Lord shall be revealed" in daily living and activity, "and all flesh shall see it together;" he will be a living witness that "the mouth of the Lord hath spoken it."

How grateful we should be to that divinely inspired, loving, lovable woman, Mary Baker Eddy, who, through unremitting years of sanctified endeavor, discovered and gave to us Christian Science, which has revealed the spiritual import of the Scriptures and enlarged our understanding so that

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we may now "see, and know, and consider" the blessed promises of divine Love, which are ever present, waiting to be fulfilled to our apprehension. With the understanding of divine Science, the Scriptures become our guide and chart and we can claim our birthright as children of the loving Father-Mother, possessing only that which was created by God and knowing that He created and pronounced "very good" all that really is.

With this understanding, or demonstrable knowledge, we can rest confidently in the assurance that we cannot be touched by "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie," if we will but put our trust in God and realize the fact that "in him we live, and move, and have our being."

The Time Is Come

TAYLORA K. JONES

TWO statements of our Leader, Mary Baker Eddy, on the opening page of the Preface to "Science and Health with Key to the Scriptures," are: "To those leaning on the sustaining infinite, to-day is big with blessings," and, "The time for thinkers has come." These statements afford simple enlightenment to those seeking Truth. The sick, the sinner, the discouraged, and the pessimist, find material ways and means of no avail in this war of Armageddon. The desire to know something demonstrable of God, awakens thought. Then like little children they are turned to divine Love and begin to learn what Life is as revealed through Christian Science. When one begins to think, one begins to analyze; and to analyze is to test,—for all that is learned about God in Christian Science can always be proved to one's perfect satisfaction, and brings joy and peace and never ending gratitude.

The two statements referred to are helpful in understanding the definition of Church which Mrs. Eddy gives us on page 583 of Science and Health. As we lean on "the sustaining infinite," we understand "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Of course this structure can mean none else than divine consciousness manifest, which the only man there is must ever reflect. This right reasoning begins to destroy wrong thoughts. No headway can be made in trying to put new wine into old bottles. For good and evil to go hand in hand in this process of purification is an impossibility. "To begin rightly is to end rightly," our Leader tells us on page 262 of Science and Health. Always by keeping before us the unchanging and ever present truth that God is good only, and man His perfect reflection, we experience the blessings which come to us through comprehending the true meaning of "leaning on the sustaining infinite" and "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Truly this is Life eternal.

[Written for the *Sentinel*]

There Is No Death

GRACE A. BOUGHTON-LEIGH

THERE is no death. When standing in the light
We lose the seeming shadowland around;
There it is always day, there is no night;
For Life and Love forever there abound.

There is no death. God's universe is one;
There is no world outside the perfect Mind.
'Tis but the shadow of an earthly sun
That makes its darkness seem to be mankind.

Selected Articles

["Fasting and Healing"—*The Christian Science Monitor*, Boston, U.S.A., March 30, 1920]

The world continually attempts to smother spiritual things in materiality and formalism. So it is with the experiences called fasting and the resurrection. Fasting cannot be restricted to forty days or to any particular kind of abstinence. And the resurrection must be participated in by every human being every moment of every hour until he has in truth risen from the dead beliefs of material existence. Then there will be found what always has been the only reality, the divine Mind and its expression. The resurrection is here and now for every man. When Martha at the grave of Lazarus would have postponed the rising from the dead until the "last day," Jesus corrected her and said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." The Master, of course, was here referring to the ever-present Christ, the activity of divine Principle. With this understanding of the truth about real existence, Jesus raised Lazarus from the dead; that is, from his false belief in death as an actuality. Every one must be lifted above any belief of a power opposed to God. All must relinquish the sense of any being besides the eternal consciousness and its forever living reflection.

Jesus at the tomb was thus truly fasting. He abstained completely from all trust in matter as real, so that it could not impose upon him any assertion of a dead Lazarus. He totally surrendered every sense of material dying, just as he fasted, or gave up any sense of his own death on the cross, and brought about the resurrection. And in the same way, and with just as wonderful results, did Jesus fast from all other forms of the belief of matter. He gave no credence to them at all. All that meant anything to him was eternal Principle, or God, whom he knew to be the omnipotent creator of the true, spiritual man. This sort of fasting was revolutionary, but was no more of an innovation in his day, and was no more resisted by the flesh, than now. Mrs. Eddy writes of this on pages 52 and 53 of "Science and Health with Key to the Scriptures": "The bigot, the debauchee, the hypocrite, called Jesus a glutton and a winebibber. They said: 'He casteth out devils through Beelzebub,' and is the 'friend of publicans and sinners.' The latter accusation was true, but not in their meaning. Jesus was no ascetic. He did not fast as did the Baptist's disciples; yet there never lived a man so far removed from appetites and passions as the Nazarene."

A fasting is an elimination of something. The eternal allness and oneness of Mind and its idea is the permanent elimination of all belief in matter as real. The world must acknowledge this verity and come to it. And in coming to its acknowledgment and the practicing of the truth contained in it, the true fasting will unfold to mankind increasingly and continuously. Withdrawing from the world, abstinence from passions and appetites, and the turning to God in greater measure will not then be a matter of forty days out of three hundred and sixty-five, but will be a matter of every moment throughout every man's career, until he has reached the point where, for him, the world and "all that is in the world" vanishes and the only substantial and true is found to be eternal Soul and its reflection.

From this it is easily seen that fasting in this human sense of things must be a man's turning to Principle as his only joy and desire. He thus gives up all belief in happiness in material things, such as false appetites and pleasures.

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It is only too true that according to the world's concept of abstinence, a man may stop various indulgences for a month or so, while at the same time permitting evil full play in his thoughts. This, of course, constitutes a travesty upon fasting. In Science and Health is found a discussion of this very thing, and in that book Mrs. Eddy says (p. 597): "The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little value, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God's anointed."

All this does not mean that there is no period set apart for seeking after spirituality. Throughout all eternity the real man, the likeness of Mind, is seeking and finding immortal perfection. God's man is faultless and is perpetually separated from all belief in materiality, purely because there is nothing beyond all-inclusive good. Hence Principle and its perpetual activity go on forever. The modern formal observance of a period of abstinence is said to be based on the Bible passages recording the forty days of fasting by Moses, Elijah, and Christ Jesus. But does the world remember what resulted from these three different "forty days"? After Moses had "fasted" he gave to the children of Israel the Ten Commandments and "his face shone." Following the "fast" of Elijah, he had revealed to him that God was not in the wind, or the earthquake, or the fire, but in the "still small voice;" in other words, that omnipotent power is not matter but divine intelligence manifested, and that material things are in reality nonexistent. As a result of this spiritual understanding which unfolded to him, he escaped the sword of Jezebel. And in the case of Christ Jesus, immediately after his "fast" he overcame the promptings of material sense, called the devil, and healed "all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy." Clearly, the basis of the fast of all three of these men was the truth that matter and discordant conditions were nonexistent. And that is the issue before the world to-day. Every man must take up his cross and abstain in every hour from any belief of a suppositional opposite of the immortal consciousness and its pure idea, which is all there really is.

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[Charles W. J. Tennant in *Wiltshire Advertiser*, Devizes, England]

Our critic is mistaken in thinking that Christian Science has anything to do with so-called material science. It is, as its name implies, Christian knowledge or science. He will no doubt agree with the statement universally accepted that "like produces like." He will also acknowledge that God is Spirit; therefore, to be logical, he must agree that the offspring of Spirit must be spiritual.

The first chapter of Genesis certainly declares that all that God created is "very good," but it does not imply that this creation is material. On the contrary, it must be spiritual, for man is therein mentioned as made in the image and likeness of God, Spirit. By no conceivable means can the image and likeness of Spirit be made of Spirit's opposite, matter. It would be as impossible as to make flames of frost.

The Scriptures are emphatic in this declaration that the material world is only a temporal phenomenon and must pass away. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Could anything be plainer than this in showing that God is not the author of the material condition of things. The eternal nature of God's creation is brought out in Ecclesiastes, "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it."

Christian Science teaches the eternal and spiritual nature of all that proceeds from God, and the temporal and material nature of all that appears real to the physical senses. Jesus' spiritual understanding enabled him to control the belief that matter was substance, and instantaneously to overcome its discordant conditions.

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[C. W. Hale in *The Tipton* (Ind.) *Times*]

Christian Science is based upon a demonstrable spiritual interpretation of the Scriptures, an interpretation that proves the Bible to be wholly consistent and logical, and enables the student to prove the law of God as given therein as Christ Jesus did and commanded his followers to do.

In the effort to explain "mental healing" and "spiritual healing" a critic has given the impression that Christian Science healing is accomplished through some occult process of the human mind, or "strong and continued suggestion." This is wholly wrong, and it should be understood definitely and positively that the power of human will does not enter into the practice or teachings of Christian Science. Suggestion, hypnotism, mesmerism, and all other occult processes of the human mind are dangerous and undesirable. Their influence is wholly bad, and places unsuspecting people at the mercy of selfish and evil manipulations and influences.

This is confirmed by the statement of Mrs. Eddy, the Discoverer and Founder of Christian Science, on page 445 of the Christian Science textbook, "Science and Health with Key to the Scriptures": "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure."

Christian Science teaches that spiritual healing is accomplished through the power of God, infinite, divine Mind. It teaches and proves man's relation to God, and that God, the one eternal power, governs, guides, and controls man, giving to him peace, harmony, and health. So in Christian Science it is positively demonstrated that sin and sickness were not created by God, but are the manifestations of a supposititious consciousness apart from God, and that the regenerating influence of a pure, clear realization of God's love and ever presence and man's coexistence with God brings as a necessary and inevitable consequence deliverance from all evil, sin, disease, and death.

In answer to the assertion that Christian Scientists do not believe in the deity of Jesus, Christian Science teaches that Christ Jesus himself made it perfectly plain that he was not God, and no one needs any clearer statement than he made when he rebuked the young ruler. This is still further emphasized in the following: "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."

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Christian Science accepts unreservedly the teachings of the Bible and does not deny the atonement of Christ Jesus. It gives to mankind the highest and holiest sense of what the atonement is, and proves its teaching by practical demonstration in the healing of sickness and the overcoming of sin. Christian Science teaches that the mission of Christ Jesus was to reveal and prove the love of God to man, and to demonstrate the way out of sinful beliefs into man's rightful heritage as "heirs of God, and joint-heirs with Christ." Christ Jesus showed to mankind the real relationship of God to man, and demonstrated the atonement, man's at-one-ment or unity with God, and consequently his dominion over all phases of false beliefs and everything that would claim to separate him from God.

Mrs. Eddy makes this clear on page 37 of her book, "No and Yes," where she has given the following: "The spiritual interpretation of the vicarious atonement of Jesus, in Christian Science, unfolds the full-orbed glory of that event; but to regard this wonder of glory, this most marvelous demonstration, as a personal and material blood-giving—or as a proof that sin is known to the divine Mind, and that what is unlike God demands His continual presence, knowledge, and power, to meet and master it—would make the atonement to be less than the *at-one-ment,* whereby the work of Jesus would lose its efficacy and lack the 'signs following.'"

Christian Science has come into the lives of multitudes of intelligent people, fully capable of understanding and proving its teachings, and to these people it has brought a broader and more wholesome conception of life, a deeper sense of brotherly love, a clearer and purer concept of God and His relation to man, and an abundant realization of man's birthright of health, happiness, and peace.

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[Peter B. Biggins in *Red Deer* (Alberta) *Advocate*]

One of the correspondents who has written criticizing Christian Science, desires Scriptural authority for the teaching that Jesus is not God. This is amply afforded by Christ Jesus' own words. When the young man came to him, addressing him as "Good Master," Jesus replied: "Why callest thou me good? there is none good but one, that is, God." If Jesus, or Christ, were God, the Master would not have spoken as he did. Christ Jesus was simply enabling the young man to understand that God is infinite good, and that the Christ is the manifestation of God's goodness.

Upon another occasion when the Jews were stoning him, the Master asked why they did so, and they answered: "For blasphemy; and because that thou, being a man, makest thyself God." In reply, Jesus did not deny that he was a man, but he corrected them on the other point. These were his words: "I said, I am the Son of God." His words clearly show that he did not claim to be God. They also show that he saw the need of correcting their misstatement in regard to this vital point. Christian Scientists believe that Christ Jesus knew best who he was. They accept his own unmistakable teaching as to his identity; especially, too, since the understanding of this fact is the basis of the Christ-healing restored in Christian Science. His words, "I and my Father are one," are in perfect harmony with his specific teaching that he was not God. These words simply mean: I and my Father are at one, in unity. Thus he signified the inseparability of the Christ from God, just as the rays of light are inseparable from the sun, and manifest the sun's brightness, although the rays are not the sun. It is through the sun's rays that the radiant light and genial warmth of the sun reach the earth. So it is through Christ, the manifestation of God, that God's goodness and love and healing power reach and bless humanity. This Christ, moreover, is as present now as in Jesus' day, in confirmation of his own words, "Lo, I am with you alway, even unto the end of the world."

Both critics quote the opening words of John's gospel, "In the beginning was the Word, and the Word was with God, and the Word was God." In the light of Christ Jesus' own clear teaching as to his identity, the explanation of this passage is beautifully simple: "The Word was God" made manifest. So also in the case of the Master's words to Philip: "He that hath seen me hath seen the Father" made manifest. Christ Jesus' mission was to manifest the Father, to manifest Love.

These facts are indeed vital. Their value is best seen in the healing of disease and the destruction of sin, and it is on this solid foundation that Christian Science stands.

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[T. E. Davidson in *Newcastle-on-Tyne* (England) *Chronicle*]

A canon in his sermon, as reported in the *Chronicle,* speaks of what he regards as the differences between the teaching of Christian Science and of the orthodox church. All Christian Scientists will appreciate the Christian spirit in which he approached the subject, and also his kindly words toward those who differed from his views.

On the subject of matter Christian Science teaches (Science and Health, p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal." Not long ago Mr. Balfour, speaking at the University of Cambridge, said that modern natural scientists had not only explained matter but had explained it away. Christian Science accepts the teaching of such idealistic thinkers on natural science as Plato, Berkeley, and Kelvin, in so far as they agree that all natural phenomena are either the subjective condition of the human mind or the result of energy, but goes much further and accepts the teaching of the New Testament as given in Hebrews: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The canon's statement that the Christian faith taught them "that matter was the means by which God expressed His majesty, glory, and creative powers," places him in the position of having to explain the evil and suffering expressed through nature and humanity, as having been created by God. Against this view we have the definite words of Jesus, "The flesh profiteth nothing," and of Paul, "They that are in the flesh cannot please God." The idea of a good God creating something which profiteth nothing and is not pleasing to Him, is not accepted by Christian Science, and this is claimed to be more in accord with Scripture teaching than the dualistic theory as taught by the orthodox church.

The canon also refers to the difference between prayer as understood by Christian Scientists and by the orthodox church. Mrs. Eddy devotes a whole chapter in her textbook, "Science and Health with Key to the Scriptures," to the subject of prayer. It is certainly, as the canon says, "spiritual communion," but it is much more. Christian Science does not regard prayer as a kind of medium of exchange between God and man, nor a process of pleading with Him for favors either for one's self or others. It regards prayer as a mental process by which man meets the divine requirement, a realization that God is the Giver of all good, and that man is the image and likeness of the Father. Right thinking based upon divine Principle is prayer.

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Editorial

Circulation

THE only thing that can be circulated is truth. That, of course, is a statement entirely contrary to all human belief and experience. Yet it is a statement of absolute truth, and there is no truth which is not absolute. A lie is a mere negation, and so cannot pass into circulation, in as much as it never passes out of its native nothingness. What, then, is it that deceives the human mind into a belief in the reality of a lie, and the consequent possibility of circulating a lie? It is the fact that the human mind is itself a lie and a liar, endeavoring to circulate its belief of the reality of matter, and so of a world apart from divine Mind; "For if a man think himself to be something, when he is nothing, he deceiveth himself," Paul wrote to the Galatians, with penetrating directness. There is the simple truth about the whole matter. Men live in a world of sensuous impressions which they accept all the time for facts. Even Sophocles could write of "a necessary evil," even Shakespeare could be betrayed into the admission that "the evil that men do lives after them." Yet the latter, at any rate, must have read repeatedly in the letter to the Galatians the words already quoted, together with that tremendous following warning, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

There, with that ever recurring force of true ideas which circulate persistently through the Bible, is the warning to all those with eyes to see and ears to hear, of the utter unreality of the material and all its works. Now a lie is something which belongs entirely to the flesh, since it has obviously no part in things spiritual, that is, in Principle. Therefore a lie is merely, like a fever or any other disease, an unreality circulating in a false medium; in other words, it has no real circulation. It is quite true, as a statement of something relatively true, that nothing circulates so rapidly as a lie; every one opposed to truth is in a hurry to believe it, and to spread it. But this circulation is metaphysically fictitious, and just as an epidemic of fever can be stopped by an understanding of Truth, so can the circulation of anything outside Principle. Where the world, always working from a material cause to a material effect, makes its mistake, is in imagining that the circulation of truth can be stopped by what seems to be a successful attempt to suppress any manifestation of it in a form cognizable by the human consciousness. Every one knows the apparent success of the ecclesiastical tribunals of the medieval centuries and of much later days, in their efforts to prevent the circulation of the Bible in the vernacular, or to stifle freedom of thought through the Inquisition. But everybody knows also the abject failure of the attempt; how Bibles eventually increased in circulation, how heresy grew, and dissent flourished. The simple fact, of course, is that you cannot stop the circulation of anything that is true, and nothing that is untrue has a real circulation. That wise doctor of the law, Gamaliel, understood this perfectly when he said to the Sanhedrin, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

It requires, however, a true metaphysical understanding of Principle to comprehend and to act upon advice such as that of Gamaliel. The Sanhedrin certainly had no such understanding. Under the influence of Gamaliel's realization of Truth, it bent for the moment, but for the moment only, to his advice. Almost immediately it responded to its own passions, and the result was the stoning of Stephen and the persecution of the Christian church. That persecution was, however, quite unable to prevent the spread of Christian teaching, and that for the reason so simply explained by Mrs. Eddy, on page 99 of "Miscellaneous Writings," when she says: "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not." And this for the simple and all-sufficient reason that neither time nor the efforts of men has, or can have, any effect upon the circulation of truth. It was Jesus' intense spirituality that enabled him to ignore material considerations; just as it was the overmastering materiality of the Sanhedrin which led it to ignore the wise counsel of Gamaliel. What was the result? The Sanhedrin appealed from Mind to matter, from wisdom to passion, and it found its reply in the swords and catapaults of Titus. The Roman plows passed over Jerusalem. The Jew was himself subjected by the Christian to the brutal persecution to which he had subjected the Christian. But the truth of the teaching of Christ Jesus remained, undestroyed and undestroyable, to be demonstrated in the ratio of any man's and woman's ability to make themselves free from the lie of evil through a knowledge of the truth. It was, indeed, exactly as Gamaliel had warned the Sanhedrin: If this counsel or this work be of God ye cannot overthrow it.

For nineteen centuries, then, truth has been circulating through the world, while the Pharisees and Sanhedrins have been striving to overthrow it. The attempt is bred of the natural antipathy of darkness to light, but it is hopeless, since it is the effort of a lie to get itself mistaken for truth. Some fictitious circulation the lie, of course, seems to attain. But it achieves this by disguising itself. In the metaphorical language of the Bible, it is now the serpent, now the crocodile, now the hippopotamus, and now the dragon. The liar, as plain liar, has no chance naturally of being believed; indeed, as Cicero long since pointed out, he cannot obtain credence even when he tells the truth. His very activity is a falsehood, for true activity is the circulation of truth.

FREDERICK DIXON.

"One race"

IMMORTALITY is here and now the real man's actual experience, altogether separate from mortal illusions. As Mrs. Eddy declares on page 14 of Science and Health, "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth." The sun with its ever streaming light is forever separate from and untouched by either earth clouds or the falsity of seeming sunrise and sunset. In the same way, divine intelligence, of which real living must be the expression, is forever separate from nonintelligence. The carnal mind with all its so-called material manifestations is merely the supposititious opposite

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of the one divine Mind which is all there truly is. What truly is must be completely distinct from what is not.

As Wordsworth says in his famous "Ode on Immortality,"

> The clouds that gather round the setting sun
> Do take a sober colouring from an eye
> That hath kept watch o'er man's mortality;
> Another race hath been, and other palms are won.

Let us consider, then, this other race, this true experience, which endures in spite of any mortal seeming. Infinite divine Mind is one and indivisible. What it knows must be complete and indestructible, and wholly apart from mortal concepts. In a beautiful poem called "The New Century" (Poems, p. 22), Mrs. Eddy points out that

> 'Tis writ on earth, on leaf and flower:
> Love hath one race, one realm, one power.

In place of the counterfeit, she saw, more clearly by far than Wordsworth, the true immortality which the divine Mind infinitely expresses in the spiritual now.

What more could ever really be present than the unlimited divine consciousness of good? Eternally the immortal man of God's creating is present with all there is. Never for an instant could he be separated from the cause for his being. The course of all good, the one perfect Mind, must be undying, indestructible, and indivisible. Principle, with its entire manifestation, continues and tangibly satisfies even while human concepts are vanishing. Being forever present with Principle, man is thus inseparable from all that ever has been real. His happiness lies in the spirituality of genuine living in all its variety.

In the last analysis, what does one ever really have of a friend, a son, a brother, or a husband? The spiritual consciousness of friendship is the only true friendship; the spiritual consciousness of brotherhood is the only real brotherhood; the spiritual consciousness of kinship is the one perfect kinship. The veritable strength, nearness, and love must be spiritual idea, altogether different from any merely human concepts. Any mortal concept, no matter how good it may seem, is but a poor imitation of the glorious idea which dwells permanently in the one Mind, which is ever present. The real man has always depended wholly upon loving, divine intelligence expressed. For the image and likeness of God there is nothing else with which to associate. The inseparability of true cause and true effect goes on forever.

Could geographical location, then, or bitterness possibly affect the reality? The real man rejoices now and immortally in what he has always loved. All the goodness there ever has been to appreciate is still sent forth inexhaustibly by the one Mind. "God is our Father and our Mother," Mrs. Eddy tells us on page 151 of "Miscellaneous Writings," "our Minister and the great Physician: He is man's only real relative on earth and in heaven. David sang, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'" Whatever may seem to be is, therefore, just an opportunity for thorough turning to the divine reality, the perfect relationship of God and man. This is the wonderfully comforting fact that Christian Science is presenting to the whole world, in the midst of no matter what seeming turmoils. The course of true experience goes on, untouched by any illusions.

When any suggestion would try to prevent men and women from turning harmoniously together to Principle, what each one needs to know is this inseparability of the one infinite Mind and its idea. The genuine man is associating only with divine intelligence endlessly expressed. In the knowing of this, there is no room for disappointment or discouragement. From any mere conjectures, all must turn to what really is divine intelligence. To reject any human sense of things for Principle is the glorious sacrifice. Rejoicing that the one Mind alone is ceaselessly active means full safety and continuous unfoldment. This joy can never be limited within human concepts. It is sure defense against any suppositions of error.

"Who shall separate us from the love of Christ?" Paul once eloquently asked. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" The absolute metaphysical truth is that the one divine Love, which is synonymous with Principle, expressed as idea, is all that has ever inspired, supported, pleased, or been good in any way. It could not possibly be interfered with by so-called matter or any human sense of things. The love of God goes on uninterruptedly. The sooner, therefore, we all turn to and rely upon the infinitely loving Principle, the sooner do we prove spirituality in everyday experience. In this way only can we demonstrate in all circumstances that we are keeping watch on immortality, not on mortality with its utter unsatisfactoriness. Thus we run the race that is set before us, experiencing here and now the goodness of right doing. The true race that has always been, is now, and ever will be, is the immortal activity of the divine Mind.

GUSTAVUS S. PAINE.

Among the Churches

Current Notes

BRATTLEBORO, VT.—Deeds were filed yesterday [March 25] transferring a house and lot on Putney Road to First Church of Christ, Scientist. The property is located on the east side of the street next south of the Estey residence. The grantor sells to the Christian Scientists for $6500.

Rutland Herald.

MEMPHIS, TENN.—At the morning service of First Church of Christ, Scientist, yesterday [March 28] the building was formally dedicated with a short and simple ceremony. The church has been completed for a number of years, but it is a custom among Christian Scientists not to dedicate their churches until they are fully paid for. The remaining part of the indebtedness on the classic structure at Dunlap Street and Monroe Avenue was canceled in February, more than two years before its maturity.

The history of Christian Science in Memphis dates back to 1888, for in this year one of Mrs. Eddy's students came to Memphis and started the work. The first public services were held in the Appeal Building at Main and Jefferson Streets, from which location the little congregation moved to the old Firemen's Hall on Linden Avenue. With a largely increased attendance at the services more spacious quarters were needed and secured in the Randolph Building, and these rooms were occupied for several years, more space being added from time to time.

In 1894 First Church of Christ, Scientist, was organized with a charter from the state, and in 1906 the congregation purchased the old Central Methodist Church on Union Avenue. This was used only for a few months, when it was completely destroyed by fire. In the meantime the church had purchased the lot on which the present structure is located, and after the fire plans were immediately put into effect for building. While the lower story was being built, services were held in Beethoven Hall; and when the lower story was completed, it was occupied at once and used until

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the entire structure was finished. The corner stone was laid in 1908, and the church was completed in 1913. The lower story is now used for the Sunday school. The church also has spacious quarters in the Exchange Building, which are used for the public reading rooms and the distribution work.

Commercial-Appeal.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

HURON, S. DAK. (Society).—John Randall Dunn, lecturer; introduced by Miss Della Groom, who said in part:—

Deep down in the consciousness of every thinking individual is an earnest desire for an understanding of man's relationship with the "great First Cause," God. Jesus of Nazareth came explaining this relationship by declaring the oneness of God and man, Father and son, and teaching the import of this wonderful truth to sick and sinning humanity. He proved that he fully understood the Science of being by casting out evils, healing the sick, and destroying the power of death. Christian Science claims to be the same Science which Jesus taught and demonstrated.—*The Huronite.*

BRIGHTON, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by H. Burnham Silver, who said in part:—

Christian Science is reiterating Paul's words, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is calling upon us all to awaken from sleep, to arise from the dead and unprofitable dream of the material senses and, through the light of spiritual understanding which Christ most surely gives, to avail ourselves here and now of demonstrable truth, thereby overcoming and destroying every form of sickness and sin.

NEW YORK, N. Y. (Second Church).—Judge Samuel W. Greene, lecturer; introduced by Charles E. Heitman, who said in part:—

As one studies the various characters of the Bible, it is interesting to note that those who most consistently relied on the one infinite God, were willing at all times and under all circumstances to have their religious faith subjected to the practical tests of results. This was particularly true of Elijah when the people showed an inclination to turn from his teachings and go after strange gods; likewise with the three Hebrew boys when passing through the fiery furnace, and Daniel in the lions' den. In a like manner did Jesus look upon results as being the most important and convincing testimony as to the divinity of his teachings, as is evidenced by the fact that when the messengers of John the Baptist came to him to inquire as to whether or not he was the Messiah, he referred them to the results of his teaching rather than to the teaching itself as proof of his Messiahship.

In view of this it is not strange that we find Mary Baker Eddy, the Founder and Discoverer of Christian Science, who was at once a true and practical follower of Christ Jesus, saying to a questioning world that the results attained through the practice of Christian Science are sufficient proof of its divine power in healing disease and discord of every nature. Thus it is that Mrs. Eddy, following in the footsteps of the prophets as well as of the Master himself, asks the world to accept Christian Science, not as an unproved theory, but rather on the basis of demonstrated results.

SYDNEY, NEW SOUTH WALES, AUSTRALIA (First Church).—Dr. Walton Hubbard, lecturer; introduced by Miss Mary Alexia Cusack, who said in part:—

Was there ever a time of more unrest, more disquietude, more discontent and dissatisfaction with conditions social, civil, political, economic, industrial, than in the panorama that the world presents to-day? An author has said, "The unrest of the world is its unvoiced cry after God." This is the enunciation of a great truth. For it is only the truth about God that will meet the world's need, quiet its fears, and bring surcease to its broken hearts.

Christian Science is doing this, because it is the Science which reveals the truth about God, the truth about man, the truth about God's beneficent law of good; and the God of Christian Science is not a God afar off, but a God near at hand, ever present Love, which is to-day healing humanity mentally, morally, physically.

ALHAMBRA, CALIF. (First Church).—Frank H. Leonard, lecturer; introduced by Ralph H. Dyer, who said in part:—

Christian Science is practical Christianity. It is founded on the teachings of Jesus, and the proofs of its efficacy are to be found in every quarter of the globe, living proofs in individuals who have been healed of sickness and who have been freed from the bondage of sin. Any one can prove for himself the truth of this healing power, if he will study and apply the teachings as given in the textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

FITCHBURG, MASS. (First Church).—John C. Lathrop, lecturer; introduced by Walter S. Cross, who said in part:—

No one who reads the Bible intelligently can for one moment honestly doubt that there was ever a more efficient method of healing sickness and disease than the method taught and practiced by Christ Jesus and his disciples as recorded throughout the New Testament. Jesus showed clearly in his own words and throughout his entire ministry that his healing works when understood would establish conclusively the truth of his teaching, and that healing works would always follow the understanding of his teaching. The record reads: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."

Fortunately for us to-day, there has been one who lived close enough to God to be able to prove through her own experience that Jesus' words and works are true for all mankind and throughout all time, and who, furthermore, through her discovery and life work has made the Christianity of the Bible again prolific in the healing of the sick and in the liberation of those in bondage to sin, sorrow, or despair,—a

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system of Christian healing before which every kind of disease and sin known to the human mind has been met and overcome. This teaching Mrs. Eddy has given to the world in her book, "Science and Health with Key to the Scriptures."

ATLANTA, GA. (First Church).—William D. Kilpatrick, lecturer; introduced by Edward H. Carman, who said in part:—

All down the ages mankind has sought a way of escape from its suffering in body and mind. Christ Jesus came and taught and demonstrated the way of escape from sin and the penalties of sin—disease and death. His was unmistakably "the way," but Jesus and his teaching and demonstrations were misunderstood until Mary Baker Eddy rediscovered the divine method and by application and loving practice gave to the world the rule of divine healing and metaphysical understanding in her unique book, "Science and Health with Key to the Scriptures," the textbook of Christian Science. The study of the Bible in connection with this book is helping mankind to escape from sin, fear, suffering, and discord. It is the way of salvation in the present age. It has healed many and will benefit all who are willing humbly and meekly to follow its teachings.

GLASGOW, SCOTLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Mrs. Jean Ramsey, who said in part:—

Of all promises in the New Testament, probably one of the most cherished is conveyed in the words of Christ Jesus, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." To-day out of turmoil and trouble the world looks, prays, and longs for the fulfillment of that promise. In the teachings of Christian Science some of us have discerned the desired haven, even though it may seem a long way off. All the same we have got a glimpse of it, and that glimpse has healed us and in many cases remodeled our lives.

PHILADELPHIA, PA. (Third Church).—Dr. John M. Tutt, lecturer; introduced by Mrs. Stella M. Hirsh, who said in part:—

In Ecclesiastes we read, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Little can be said for the man of mortal invention, since he is not an improvement on God's upright, spiritual man, whom He made in His image and likeness. Our revered Leader, Mary Baker Eddy, says in her book "Unity of Good" (p. 60), "From such thoughts—mortal inventions, one and all—Christ Jesus came to save men, through ever-present and eternal good."

Christian Science teaches that God is that "ever-present and eternal good." This fact is shown forth in the still, small voice of conscience which constantly guides and guards, and in the happy results from following obediently His directing.

NEW YORK, N. Y. (Third Church).—Virgil O. Strickler, lecturer; introduced by Frank W. Gibson, who said in part:—

In Matthew it is recorded that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." On page 18 of the Christian Science textbook, Mrs. Eddy says that "Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage." There can be found no command from Jesus to preach the gospel that has not coupled with it the command to heal the sick also. A specific instance is to be found in the tenth chapter of Matthew: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

LOVELAND, COLO. (Society).—John W. Doorly, lecturer; introduced by John D. Kelly, who said in part:—

Those who have laid aside all malice, prejudice, and biased opinions and, taking the Bible in connection with "Science and Health with Key to the Scriptures" by Mary Baker Eddy, have given these books a sincere and thorough investigation, are enjoying many blessings in increased health and happiness and freedom from many discordant conditions.—*The Loveland Herald.*

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Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CANADA—Brantford, Ontario: Allen Theater, 3:30 p.m., May 30.
CONNECTICUT—Deep River: Town Hall, 8 p.m., May 28.
Meriden: Church Edifice, Liberty and Norwood Streets, 8 p.m., June 4.
ILLINOIS—Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., June 1.
Chicago (Fourteenth Church): Church Edifice, Paulina Street and Sunnyside Avenue, 8 p.m., May 27 and 28.
Geneva: City Auditorium, 8:15 p.m., May 29.
Morrison: Church Edifice, Wall and Genesee Streets, 8:15 p.m., May 27.
INDIANA—East Chicago: McKinley School Auditorium, 148th and Magoun Avenue, 8 p.m., May 31.
Hammond: Church Edifice, 730 South Hohman Street, 8 p.m., June 1.
IOWA—Humboldt: Church Edifice, 8:15 p.m., May 25.
MAINE—Bangor: City Hall, 8 p.m., June 3.
MASSACHUSETTS—Pittsfield: Masonic Temple, South Street, 8 p.m., May 31.
Springfield: Municipal Auditorium, 8:15 p.m., May 28.
MICHIGAN—Kalamazoo: Masonic Temple, 8 p.m., June 1.
Sault Ste. Marie: Temple Theater, 3 p.m., May 23.
Traverse City: City Opera House, 8:15 p.m., May 27.
MINNESOTA—Austin: Church Edifice, 131 West Maple Street, 8:15 p.m., May 27.
NEW HAMPSHIRE—Dover: Church Edifice, 604 Central Avenue, 3:15 p.m., May 30.
Littleton: The Opera House, 8 p.m., June 4.
NEW YORK—Cortland: Temple Theater, 8 p.m., May 30.
Dannemora (Clinton Prison, auspices Saranac Lake): Prison Chapel, 10 a.m., May 30.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., May 27.
New York (Fifth Church): Æolian Concert Hall, 34 West Forty-third Street, 8 p.m., May 27.
New York (Seventh Church): Church Edifice, 112th Street, east of Broadway, 8 p.m., May 24 and 25.
New Rochelle: Church Edifice, 19 Locust Avenue, 8:15 p.m., May 28.
Plattsburg (auspices Saranac Lake): Plattsburg Theater, 3:30 p.m., May 30.
OHIO—Bucyrus: Opera House, 8:15 p.m., May 28.
Upper Sandusky: Church Edifice, West Wyandot Avenue, 8:15 p.m., June 21.
TENNESSEE—Memphis: Lyric Theater, 12 noon (noonday lecture), May 25.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

It is now more than thirty years since I was healed in Christian Science and had the blessed privilege of class instruction. I was healed in one treatment and the healing was so marvelous that it astonished all who knew of the case. I had been to the sanitarium at Battle Creek and had two operations and was left helpless, the physicians saying I would never be able to walk again without supports. I did not walk across the floor from March until June, and suffered agonies all the time. One day a friend came to see me and brought a lady with her, saying as she came into the room, "Cheer up, Sarah, I have brought you something now that will heal you." I asked what it was and she replied, "Christian Science." Somehow I thought they were the sweetest words I had ever heard. I asked what it was and the practitioner replied, "It is God who does the work." I was always willing to trust God and had always had a craving for higher things, and Christian Science came right into the place in my consciousness that had been prepared for it. The work was done absolutely and immediately and I was as well and strong as I had ever been, and remained so and went about my work, happy and free as a bird.

I could tell of many, many demonstrations that have proved both to myself and others that Christian Science is the truth just as the Master gave it and as explained by our blessed Leader, Mary Baker Eddy. I have been asked this question, "Do you have just as much confidence in Christian Science now as you did at first?" and I can answer that my confidence has increased as my understanding has enlarged its borders. It is such a blessing in time of need, and nothing can take its place. Just the other day some one said a word that seemed to hurt and at first I had a struggle to keep the tears back; then the thought came to me, When Daniel was thrown into the lions' den, he did not sit down and cry because some one had wronged him, he just kept his face turned toward the light, having no room in his thought for anything but the things of God. I am ever grateful for Christian Science and all that it has brought to me.—(Mrs.) Sarah A. Williams, Evanston, Ill.

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I thank God every day that I was led to visit a Christian Science practitioner at a time when everything seemed dark and life not worth the living. I had been almost an invalid for seven years, had taken treatment from a number of doctors, and much medicine, but continued to grow worse until I gave up hope of ever being well again. After that first visit with a Christian Scientist, I noticed my habit of thinking began to change, I simply forgot the wrong things that had been tormenting me. There was more love shown in our home, and everything began to change for the better. Really it was the new birth of which the Bible tells us.

We purchased a copy of Science and Health by Mrs. Eddy, and other Christian Science literature was kindly lent me. It tasted so good that I read most of the time and was healed in one week's treatment. Stomach and other internal troubles and rheumatism were some of the diseases overcome. I can work all day without feeling tired.

Of course, we are thankful for the physical healing but that is not all. I have found the "pearl of great price,"—the rule of right living,—and by daily study and using what I learn, find I can prove that Christian Science is indeed God's word, explained so plainly that we can understand and live by it. Jesus said, "Hear, and understand."

I have a large family, and they have all been healed of various troubles. In October, 1918, my youngest son had his leg broken. He was taken to the hospital and had a doctor's care for eight weeks. When he was brought home, the doctor showed me that the injured leg was shorter than the other, but I did some earnest work in Christian Science while he was recovering his strength and am happy to say that he walks and runs without a sign of limping. Last summer while I was canning fruit a jar broke and my hand was badly scalded. The pain was intense at first, but was almost instantly overcome. I only stopped work for about ten minutes. In two hours my canning and washing were done, and my hand showed not the least sign of the injury.

I could not tell all the blessings that have come to me and my family through Christian Science, for they are more than can be numbered. My only desire is to gain a better understanding of the truth, that I may do better work and witness what all mankind are praying for, "Thy kingdom come ... in earth, as it is in heaven."

(Mrs.) Harriet Livingston, Snohomish, Wash.

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The reading of testimonies in the Christian Science periodicals has always been very helpful to me, therefore I would like to add my demonstration, hoping that it may be of some benefit to those seeking deliverance. Although I had known of Christian Science for about twenty years, I did not take it up until about ten years ago. Since then I have been healed of extreme nervousness, backache, fever, and other minor ailments. In August, 1916, the test came for me to take a stand when I was stricken with blood poisoning. I tried to work for myself during the day and all that night but seemingly could not overcome the pain. The following morning I thought it wise to call for help, and as we have no practitioner in our little town I telephoned to a friend in a neighboring town, and was relieved of the pain. A few days later a different phase of poison presented itself. I again telephoned the practitioner, who gave me immediate treatment; but the sense of pain was so intense that I could not get any rest all night, and next morning when I tried to arise I fainted; my whole body was affected. That afternoon I telephoned for the practitioner to come and stay with me as I felt I needed present help. She came and stayed with me all night and part of the next day, and I am very grateful that through her loving help and patience I was enabled to stand firm under an apparently stubborn test. Before she left I was able to sit up a little while, and I knew my demonstration was made even though it was several weeks before the false evidence entirely disappeared. I am very grateful to the practitioner who so faithfully worked for me, also to Mrs. Eddy who so patiently taught the way in Christian Science, that we might accept the Christ-teachings and be free.—(Mrs.) Emmy Grube, New Braunfels, Texas.

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With heartfelt gratitude I bear witness to the healing power of Christian Science. For fifteen years I was afflicted with an intestinal trouble, accompanied by daily hemorrhages and great pain. I was treated by many physicians, among them specialists, but in vain. Then, to my great joy, Christian Science came into my life and, after I had received only four treatments from a dear practitioner, brought me healing. I am now healed, being free from hemorrhages and all inconvenience.

My wife suffered from varicose veins for years. Through severe strain in the exercise of her duties, her right leg was very much swollen and threatened to become sore. After three treatments from a practitioner the swelling disappeared

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and the leg is now normal as the other. The strain remained the same, but the difficulty did not reappear. My wife was also healed of a severe attack of the grippe in one absent treatment. These physical healings are only a few of the blessings that we have received through Christian Science. For all the proofs of God's power to heal, as well as for the many other blessings Christian Science has brought to us, I am very thankful. My heart goes out in gratitude to our revered Leader, Mrs. Eddy.

MAX DONATH, Berlin, Germany.

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I am deeply grateful to our Father-Mother God for all the wonderful blessings that have come to me through the understanding of divine Love as always available to meet our every need. The greatest of all the blessings I have received is my healing of prolapsus. For four months I had been suffering without any effectual relief from materia medica, and was in the end told that no hope of ever regaining health could be held out for me. It was then, when everything had failed to cure me, through the loving thought of a friend the truth was brought to me. After a faithful study of our textbook I was at last led into seeking the help of a Christian Science practitioner, and in twenty-four hours was completely healed. This healing brought with it so great a spiritual uplift that it has helped me to see the light far more clearly than ever before. I am indeed truly grateful to our heavenly Father for this and all other blessings through the understanding of God as good and the only Mind, and I am now trying daily to follow in the way Christ Jesus taught, as revealed to us by Mrs. Eddy in the inspired writings of Christian Science.—(Miss) DORIS MABEL CHÉLIN, Auckland, New Zealand.

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Having received so many benefits from reading the testimonies, I wish to send mine. Eight years ago I took up the study of Christian Science for physical healing. At that time I had been told by various physicians that an operation was the only relief; this I would not consent to. Finally I was told by one physician that he might give me temporary relief, but I would never be a well woman; but thanks be to God, through the study of Christian Science, I am now a strong and healthy woman. When first taking up this study, I was to sense suffering from nervousness, an abnormal growth, pain, and many other discordant conditions. I can now say that the truth has made me free.

I would like to tell of the healing of my little girl, five years old. She was playing with scissors and ran across the floor, falling on them and cutting her upper lip very seriously and clear through. The extreme bleeding frightened the child, but she suffered no pain whatever. As my husband is not in Science, he drove with her to a physician, who remarked at there being no swelling and no pain, and my husband noticed that the physician did not use any medicine, but simply drew the lip together, and put a plaster on it. I held to the truth and the healing was beautiful.

I would like to tell also of the healing of my boy. He was thirteen years old and took great delight in riding on calves' backs. One evening he came walking into the house with blood streaming from his mouth and nose, seemingly dazed, as he did not even know me. I began to declare that memory is spiritual, and in about ten or fifteen minutes he came to, but was seemingly in great pain. Then I began to declare that nothing can withstand the presence of divine Love. In about an hour after the accident his father came home, and the boy had fear that his father would want to take him to a doctor; I then told him that in reality we are courageous, happy, the ideas of Mind, and are not afraid. We also declared that there is but one Physician, after which the pain ceased. His father asked if he should take him to a doctor, and I told him to do as he liked, but he seemed pleased with the way the boy was getting along, and said he would wait until morning. He has never taken him to a doctor, although the nose was seemingly crooked until recently, when his father remarked that the nose had been broken and set, and he would like to know what did it. The boy slept peacefully all night long after the accident and suffered no pain whatever, but the face was swollen about three days; he seemed discouraged and asked me to write a practitioner to treat him. After I had written the letter I said, "Son, you are not grateful enough, that is the reason why the healing has not been entirely manifested." Later I found him singing, "'Twas the Truth that made us free" (Hymnal, p. 213), and the next day the swelling had nearly disappeared. When I heard from the practitioner, she lovingly said she felt the work had already been done, that we only had to be grateful to receive more good.

For this and many other blessings, I am most grateful, also grateful to our revered Leader, Mary Baker Eddy.

(Mrs.) ELNORA SLOAN, Parker, Colo.

I wish to verify my mother's testimony in regard to my little sister's healing, which we consider to have been beautiful, and also to my brother's, which was wonderful. They certainly have taught us that God never loses sight of his spiritual ideas, and since that time we always are sure of God's protection. I would also like to mention the healing of influenza which occurred in our home, and was another proof of God's care.

I now wish to tell of my own healing of a malady which has been overcome through the study of Christian Science, and also of the spiritual uplift. We are starting a little Christian Science Society, which is four miles and a half from us and which we are always eager to attend whenever possible. I am grateful to "Christ Jesus, the Way-shower," and to Mrs. Eddy for pointing out the way to suffering humanity.—(Miss) NINA E. SLOAN.

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When I think of all the blessings which have come to us during the past five years as the result of Christian Science, I realize that only a life consecrated to Truth will ever pay the debt of gratitude I owe to God and to our beloved Leader, Mrs. Eddy.

Our twin sons were eight years old when Christian Science found me. Neither of them had ever been well and I was a semi-invalid, never free from pain. Nervous dyspepsia, abscess, partial paralysis of the bowels, neuralgia, and sciatic rheumatism were named in the diagnosis of my case by the doctors. I could eat nothing without suffering terribly and was very weak. Finally one of our boys was taken with St. Vitus's dance, and all seemed very dark indeed. Then one day Love sent me a dear friend who brought the wonderful message that it was possible through Christian Science for all of us to be well and happy. I had tried so many doctors and osteopathic and Turkish massage treatments and had taken so many medicines, only to grow worse instead of better, that I had almost lost hope of ever being well again. This truth cure, however, appealed to me greatly and I thought if it could possibly make our boys well and strong, there might be hopes for me. I was so careful to plan just how the healing should be accomplished, not having learned to say, "Thy will be done."

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I secured a copy of Science and Health, and how I did live in that book! It was a revelation to me, that for which I had always been looking and had never found. The days came and went but nothing seemed of much importance outside of this beautiful truth about real life. Before I had finished reading the book, I was eating anything I wanted to eat, without any discomfort whatever. I kept on reading and in two months discarded all medicine. Then the bowel trouble yielded, and from that time Christian Science has been our only healer. I had worn glasses three years for eyestrain but have not worn them for four years now, the sight is perfect and I can read for hours without any bad effect. The neuralgia and rheumatism have also been overcome to a great extent. Tired, aching feet with two very painful corns were healed through the understanding I had gained.

The nervous malady of one of our boys, which I have mentioned, seemed very obstinate. He was helped greatly by the work of the practitioner, but after I had studied about six months, I felt I was depending too much on another and that there was work here for me to do. By constantly overcoming fear and realizing fully that action is in Mind and governed by Mind, all inharmonious action was overcome. Through absent treatment by a practitioner, he was healed of inflammatory rheumatism in one week, whereas before under medical treatment when he was six years old, he was confined to the bed for two months and to the house for four months. The other son was healed of blood poisoning in his foot in four days. I asked for help in this case. Minor ailments such as coughs, colds, toothache, and fevers have yielded quickly. Instead of our having two frail, sickly boys, they are now active, healthy, and normal in every way.

I am truly grateful for every physical healing, but that which means far more to me is the revelation of the Christ-truth, as taught by Jesus. Before I read her wonderful books I did not like to hear even the name of Mrs. Eddy mentioned, and was very careful never to look at her picture. After reading her biography by Sibyl Wilbur, all prejudice vanished and I love her for her faithfulness and courage.—(Mrs.) Edna L. Kent, South Bend, Ind.

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It is two and a half years since I reached out to try to understand Christian Science, and the blessings have been so manifold from the very beginning that this testimony would be too long if I tried to tell them all. My physical healing was immediate and complete and included the casting aside of glasses which had been worn because my sight seemed to need aid as I grew older. I am also being healed of the sense of age.

The daily study of the Lesson-Sermons is indeed spiritual food, and the pure delight of advancing, step by step, in the understanding of God and man, seems too wonderful to tell in words,—my life must do that. Our literature is most helpful and answers many questions; *The Christian Science Monitor* is indeed an educational influence which I appreciate sincerely. The rules Mrs. Eddy left for us do guide and guard us if we study and sincerely use them.

(Mrs.) L. M. Mellors, Winnipeg, Man., Canada.

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I would like to express my deep gratitude for the blessings we have received through the study of Christian Science. I had suffered with headaches all my life, and for eight years many additional complications had gathered. I used to see things in no other way except that I would be a burden to some one, but I began to hope that I would be delivered from this kind of life, and my thought of prayer was soon answered. Some days later I met a lady who spoke to me about healing and gave me the address of the Christian Science church, of which I had never heard before. "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was given to me, and after reading it for only two weeks I was suddenly healed of several ailments. Not quite everything was healed, but I know that as I gain more understanding the healing will be made perfect.

My son was healed of severe bowel difficulty after reading Science and Health two nights, and the children at school are very much helped in their work by knowing that God is their intelligence. This is just a little of our experience, and I hope that it may help some one else. I am deeply grateful for physical healing, but more so for the spiritual uplift and the peace "which passeth all understanding."

(Mrs.) A. Metzendorf, Rochester, N.Y.

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For two years I have had the privilege of knowing something of Christian Science; the blessings it has brought and the happiness it is bringing daily to me are more than I can well express. It has healed me of a skin trouble of many years' standing, which had been given up in materia medica. It has cured me of many colds and of headaches. My baby's life was threatened once very shortly after her birth, but through the efforts of a practitioner the baby now lives, a witness to the efficacy of Christian Science.

No one can know this new-old religion without having a fuller sense of joy in living and a keener realization of what Life really means in true brotherliness. No one can know Christian Science without losing fear and discouragement and worry, and no one can know the life of our Leader without becoming more desirous every day of being more generous and more Christlike. For all that it has brought me I am very grateful.

(Mrs.) Helen R. Wasey, Elizabethton, Tenn.

✧

I feel that it is time for me to acknowledge the blessings I have received through Christian Science. At the time of my father's death, when I was only seventeen years old, I prayed to God for protection and to be guided aright always, and I did have the faith that God did take care of His children, and am so thankful for having been brought up with that faith in God, as it has kept me in the way of Truth when mortal sense has tried to tell me I was not getting the results from Christian Science that I was working for. I firmly believe it was in answer to that prayer that I was led to a Christian Science home where I first heard something about it that I could understand. I did not take up the study though until three years after my marriage. Just before the birth of my oldest child I took scarlet fever but had the help of a practitioner, with the result that everything was harmonious and the physician said it was a marvel, that he could not understand why I got along so well, as under those conditions very few people lived. A few months later, when trying to get a better understanding of Christian Science, just the one thought of God's perfect creation healed me of a trouble for which I had taken medicine daily for over five years, and I have not used medicine for myself or children since.

It is a blessing to receive the physical healings but I am so grateful for the understanding of God's protection and guidance in all the affairs of our everyday life. I could not begin to tell the daily proofs I have of God's presence and

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the protection I feel my children have no matter where they are. I am more grateful for this than I can tell, to know they will be guided and protected always. I am grateful for the periodicals and for the privilege of being a member of the local church here.—MRS. GEORGE EMERY, Topeka, Kans.

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I have received so much benefit from the testimonies in the *Sentinel* and the *Journal* that I feel it is now time that I helped others by telling a few of the blessings that I have received. I did not come into Christian Science for physical healing, but because I was in an extremely depressed and unhappy condition, having passed through the great sorrow of losing my mother. I had heard about Christian Science a year or two previously, but after reading a very little from one or two pamphlets I regret to say I thoughtlessly put them aside and thought no more about it. However, at the time previously mentioned, I thought about it again and decided to investigate it further. I therefore began the study of Science and Health by Mary Baker Eddy and I can truthfully say that my life has been quite changed from that time.

Whereas I used to be of an extremely worrying and nervous disposition, I now feel quite free of fear, worry, or nervousness. These last four years of war would, to human sense, have been a great occasion for worry, anxiety, and depression, but both my husband and myself have been marvelously protected. My husband, through the aid of Christian Science, has quite recovered from a sharp attack of trench fever. He was also marvelously protected at the front during several strenuous months of trench warfare. I myself have been cured of many minor ailments, such as troublesome colds which in the old days used to last for many weeks at a time. When the error now crops up it is invariably overcome in a short time. I was also very quickly cured of a poisoned toe a year or two ago, for which I am very grateful. My greatest gratitude is, however, for the spiritual uplift and the new understanding of God which comes to us through the study of this new-old religion.

(Mrs.) D. M. WALLINGTON, Sidcup, Kent, England.

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In the year 1901 I first became interested in Christian Science. At that time I went from my home to a distant city to attend school. I boarded with an aunt, who was a student of this Science, and soon became interested enough to give up all medicine and rely upon Science treatments for all ailments. During the four years I remained there, my health, which had been poor, became perfect. However, busy with the school work as I was, I did not gain much understanding of Christian Science, and upon returning to my home, near which there were no Scientists at that time, I soon gave up the study entirely.

Almost immediately discordant conditions arose, followed by bodily ailments, and then came physicians with drugs and minor operations, all to no avail, as my health steadily became worse. Finally, following a severe illness, I became a semi-invalid, confined to my bed much of the time. After consulting several physicians and trying a change of climate for six months with little benefit, I went to a famous institution where I was examined by eminent physicians who pronounced the trouble a nervous one, for which there was no cure except a complete change in my manner of living. We sold our home and moved to California. For a short time I seemed better, then the old trouble seemed reappearing. At this juncture I decided to return to Christian Science and at once discarded all medicines, bought the book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, began to study the Lesson-Sermons, and attend the church services. I was freed, almost immediately, of an ailment for which I had taken medicine daily for three years. After a short time I had a struggle with the temptation to resort to the medicine again for relief, but when I relied upon God entirely, the healing came and has been permanent. With the help of a practitioner, I was later healed of severe abdominal cramps, nervous headache, threatened nervous breakdown, worry, grief, and other ills. My husband was also healed of a very troublesome itching skin rash, of a severe attack of malaria, and a bad cough which resulted from it.

For all these healings I am indeed grateful to God, and to Mrs. Eddy, who presented this wonderful truth to this age, but far more thankful for the spiritual uplift and the change in my mental attitude from hostility toward many people, to love for even those I considered my worst enemies.—(Mrs.) MAUDE D. WISE, Kingsbury, Calif.

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I desire to add my testimony to those I have been so interested in reading in the *Sentinel*. About two years ago I was suffering so severely that many who saw me had no thought that I would recover. I had no doctor because I had no faith in them, and besides I had previously become interested in Christian Science, but never came to the point of adapting it to my daily needs, as I was waiting for my wife to become interested also. But man's extremity became God's opportunity, and I was healed. A double blessing came to us at that time, as my wife was healed of a rupture through her efforts to help me, although she had no thought at the time of applying the declaration of the truth to her own needs.

Since then we have had many demonstrations of the allness of God and His ever present help in time of need, especially in the application of this Science to the needs of our little son. Previous to the time that the trouble caused me to seek God's help for my own physical ailment, my wife and little boy seemed constantly to need the most skilled physicians and surgeons for different ailments, but now we all know the truth and have been made free from the law of sin, sickness, and death. I am truly thankful for the awakening from the false claims of error through the teaching and application of Christian Science and the peace, happiness, and harmony that have been the natural result of the knowledge of the allness of God, good, in our little family.

JOHN W. ERB, Chicago, Ill.

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[Written for the *Sentinel*]

God's Messages

JENNIE WALBRIDGE BRIGGS

GOD'S messages are holy thoughts
That comfort and sustain;
They fill the soul with happiness
And banish fear and pain.

God's messages are thoughts of peace;
They calm the troubled breast,
They still the raging tempest,
And give the weary rest.

God's messages are loving thoughts;
They scatter doubts and fears,
They lighten every weary load,
And wipe away our tears.

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Signs of the Times

[*Grit*, Sydney, New South Wales, Australia]

We have to thank America for many things. Among them, and not the least of them, is *The Christian Science Monitor*. I have nothing to say about the religious tenets of this remarkable body of people, but of their daily paper I have much to say. It has proved that a great daily can be run without police court news or questionable advertisements. It is a magnificent newspaper, but it has resolutely refused to imitate all the world's daily papers and have "a chamber of horrors" column, a sport page which flatly contradicts the ethics of its leading articles, or lying advertisements which enter thousands of homes in the respectable garb of daily news and do untold harm. This paper in its size, "get up," illustrations, news, and special articles ranks with the best papers the world has yet produced.

[*The Press*, Memphis, Tenn.]

The fundamentals of Jesus' program are that all men are brothers and should live together on a basis of mutual service and equality of material supply; that Mammon, "the god of riches," is the chief enemy of God and His kingdom and must, therefore, be overthrown if the kingdom of God is to come, and that true worship consists, not in ceremonies and creeds, but in bringing all the doings of humanity into obedience to the law of love, thus enabling humanity to develop into the highest type of spiritual beings.

For about three centuries his followers obeyed him by living the communal life which he taught; but for sixteen centuries our so-called Christian civilization has rejected him for dogmas and creeds about him, making thereby a bloody track across the ages. None of the wars, poverty, and crimes of the historic past could have occurred if the world had accepted his program.

Is it not about time for people who believe in Jesus to demand that the world be run according to his plainly indicated plan? Why postpone the kingdom that he taught? Haven't we had enough of wars, poverty, crime, and unrequited toil? To oppose his plan, even negatively, as is so generally done, is to reject him and to merit his rebuke: "Why call ye me, Lord, Lord, and do not the things which I say." The heart of humanity cries out for Jesus' world program; for a social system economically just and ethically Christian. If the believers in Jesus continue, either from ignorance, selfishness, or prejudice, to oppose this plan, still will the kingdom come, though possibly through dire disaster and suffering; for God is certain to triumph, and woe be to the civilization or the creed that gets in His way.

The professed followers of Jesus have even now ample political power to make the will of God to be done on earth or to perpetuate the present Mammon-ruled social system, which is the opposite of His will; but they cannot do both, and there is no middle ground.

[*Des Moines* (Iowa) *News*]

"The need of the hour is religion." Right, Mr. Babson! But in seeking this greatly needed religion it must be kept in mind that the need is not for the religion of any particular creed or ism; not for a religion that puts on a sanctimonious face with its Sunday clothes and tries to get the best of every one for the other six days in the week.

We have had too much of that kind of "religion" already, and what we want and need now is not talks and promises about religious matters, but a religion that is demonstrable—the demonstration of which will really mean the putting in actual, daily practice the teachings of the Golden Rule and of Christ's Sermon on the Mount.

Then, and then alone, will the need of the hour be fulfilled; the petty differences that now seem to cause disruption will disappear, and that peace "which passeth all understanding" will become part—and the main part—of our everyday life.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There will be placed on sale May 29, 1920, a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing."

Orders for this pamphlet may be sent at once to be filled on the date of issue.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

I WOULD like to say how highly the periodicals are appreciated in this household, and particularly THE CHRISTIAN SCIENCE MONITOR, which literally goes on from strength to strength. Perhaps the paper is especially appreciated by us because we happen to be writers of fiction, and find in THE CHRISTIAN SCIENCE MONITOR an unfailing mine of information, inspiration, and encouragement. Indeed, the very broadness of view now taken in the printed page to disregard the suggestions which would confine Science and Scientists to the cloistered cell, and, rather, to make the best of circumstances—or, as the MONITOR once said, "Do the best under the shadow of the Almighty." It is the tremendous catholicity of the thought of THE CHRISTIAN SCIENCE MONITOR which so greatly helps those who are out in the world. It practically helps men to keep mortal things in right perspective, whilst never losing sight and touch of the fact that the real and true experience is the only real idea at any time anywhere. As a playwright I can speak feelingly of the excellence of the theatrical news, and the intelligent manner of its summing up of British productions. And as a parent I can speak with even more gratitude of the inspirational quality of, in particular, the Home Forum page, which, all may rest assured, will educe the best and strongest and sweetest that is crying out in every child mind for encouragement, and reassurance, and unfoldment.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

Published by
The Christian Science Publishing Society, Boston 17, U.S.A.
Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

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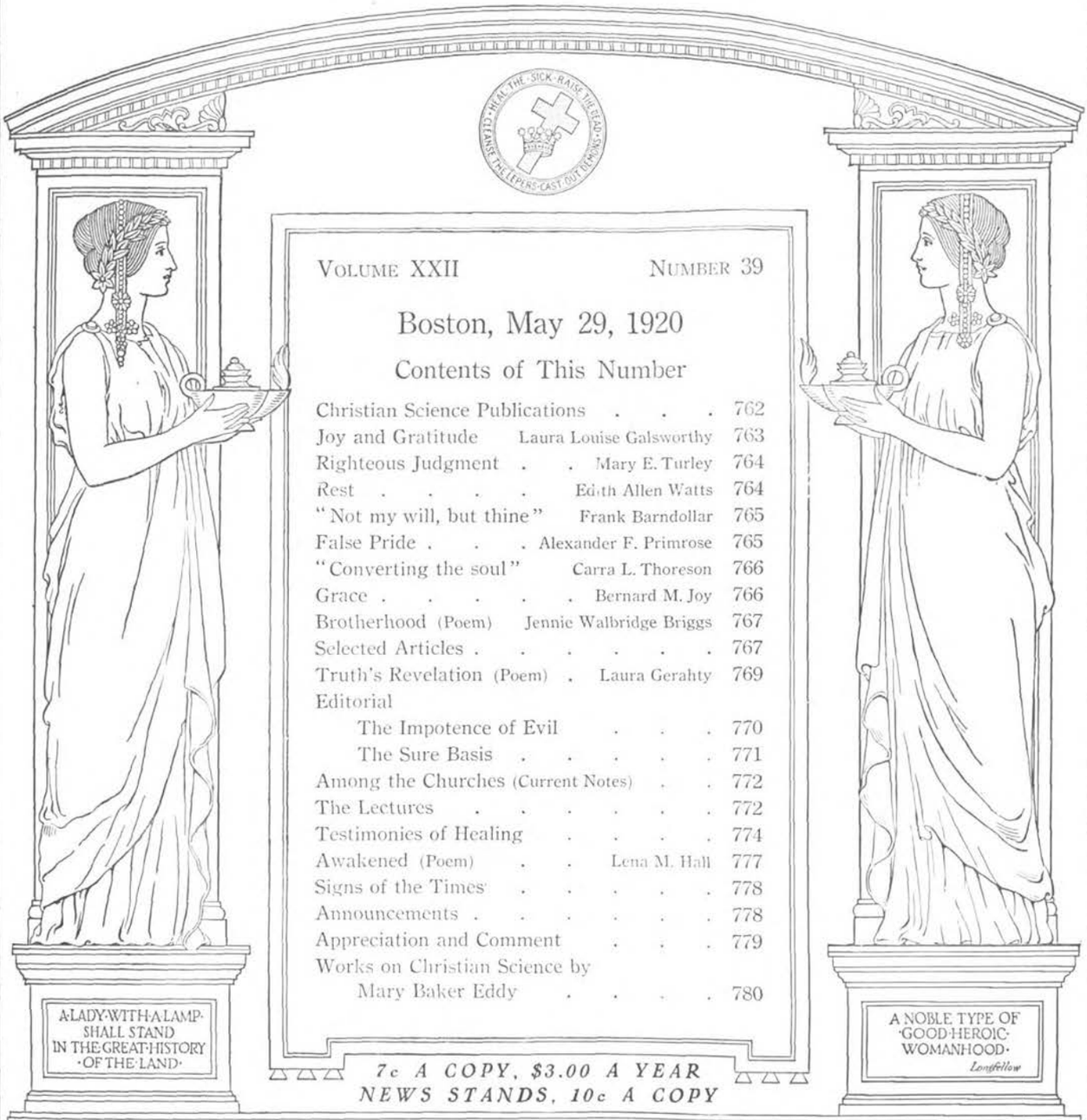
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII MAY 29, 1920 NUMBER 39

Joy and Gratitude

LAURA LOUISE GALSWORTHY

ONE modern dictionary gives this definition of gratitude: "An emotion excited by the possession or prospect of some good, that will give joy or make glad." Taking one step higher in our search for the explanation of this subject, we find quoted from Phillips Brooks' "Sermons in English Churches," "Thought and the struggle after truth are the best joys of the best men." Then we turn with relief to page 164 of Miscellany, by Mary Baker Eddy, and there we read, "What is gratitude but a powerful *camera obscura,* a thing focusing light where love, memory, and all within the human heart is present to manifest light." What a beautiful thought of radiation is here expressed, a consciousness so full of gratitude, so overflowing with the light of love that it must desire to include all and share with all with whom it comes in contact. Our Leader further tells us in "Science and Health with Key to the Scriptures" (p. 8), "If we feel the aspiration, humility, gratitude, and love which our words express,—this God accepts; and it is wise not to try to deceive ourselves or others, for 'there is nothing covered that shall not be revealed.'"

May it not be that often we try to deceive ourselves and others by endeavoring to assume a position we have not yet attained, talking from a metaphysical standpoint and with a courage we have not yet made our own? Here one may say: Mrs. Eddy tells us on page 264 of Science and Health, "We must look where we would walk, and we must act as possessing all power from Him in whom we have our being." Ah yes; we must act, not talk. What a wealth of meaning lies in the difference between those two words! When conditions all around us appear harmonious, and consciousness seems pervaded with a touch of sunlight, it is easy to fancy one's self on the mountain top compassionately ready to assist others to reach this lofty position, but should a testing time arrive and mental confusion and consequent physical discord assert themselves, then we need to pause and ask ourselves if we can stand by our declarations of Truth.

The infinitude of God's law is the fact which renders the belief in any other law null and void and gives us the necessary courage with which to go forward steadily, consistently endeavoring to demonstrate the truth of being, not only in words but in deeds, even when the senses seem persistently to deny and oppose our efforts. The eternal demand on man is for purity of thought, the single eye with which to perceive God's idea and to be ever mentally on guard against the mortal claim of impurity and double-mindedness. What a bugle call to thought and consequently to the realization of God's eternal allness comes to us from the words in the first chapter of Revelation, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." How the mortal sense of time and finity is swept away by this grand declaration, and the infinite wholeness and eternality of God's omnipresence and completeness is brought to light. Matter can set up no opposition, intervene with no obstruction, and occasion no action; for the perfection and operation of God's law in its ordered action is ever present and cannot be delayed, limited, or displaced. We can, therefore, if obedient to what we apprehend of Principle, rest in the knowledge of this perfect law and action. As there is no mortal mind to oppose or misdirect, we must endeavor with unfailing obedience to refuse to give way to the demands of the senses. To manifest true gratitude we must recognize the need of unswerving loyalty to Principle; and the joy of this demand obeyed, brings more clearly to our thought the fact that the true man is but the acting expression of God, perpetually His likeness, thus maintaining the perfect harmony and unity of the true idea. What an uplift and support this knowledge of our rightful and only true relationship to our heavenly Father is, and how grateful we are for the teaching of Christian Science, which exposes the counterfeit suggestions of mortal mind, and so reveals their impotence.

In this new-found joy, it is inevitable that thought turns with simple humility and tenderest gratitude to the noble woman who discovered and founded Christian Science, and who through selfless love and purity won the victory over error, leaving the path clearly defined for all to follow. Our Leader gives a perpetual call to her followers to overcome fear and demonstrate in their lives the fruits of her teachings. We often hear it said, "Why should there be so much striving and struggling to be gone through, if good is the only reality?" and the answer must be, "If we do not know good as the only reality, we give the chief place in our thoughts to the supposed power of evil and so fail to demonstrate the spiritual fact."

In our textbook we are patiently and lovingly shown on every page the allness of God and the nothingness of error, and yet mortal thought still clings tenaciously to old beliefs, constantly bringing forward experiences of the past to justify and establish the present suffering, when the great need is to yield up all belief in past, present, or future illusions for ever present spiritual fact. Sometimes we hear the remark, "Why am I suffering and so conscious of my body when all day I have been trying only to think rightly?" and this question needs the awakening reply, "To think rightly is to think ever away from self, and out and up to God." To possess our bodies with the truest sense of control is to turn away from the belief of a material body, and recognize only the embodiment of pure, joyous, and constructive thinking. With what positive authority and imperative command did Jesus rebuke and dismiss the error, and demand and call forth the perfect manifestation. Ever accompanying his wonderful works was a quiet humility and joyous gratitude to the Father, whose image and likeness he was so faithfully presenting. True gratitude ever carries with it the desire to give and radiate the joy which comes from the revelation of Truth as the consciousness which is the cause of our gratitude.

Searching mental analysis is often necessary to discover and uncover the errors which would often pass unnoticed unless we are animated by the most sincere desire to eliminate

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all that is unlike God. This process of elimination does not promote self-absorption, morbid self-contemplation, or condemnation, but lets in the light and sweetness of pure thinking, thoughts of love and tenderness and joy, which are the beacon lights illumining the path along the straight and narrow way we all must tread.

Every demonstration of Truth we make in the overcoming of mental or physical inharmony must bring to us a clearer glimpse of our true, spiritual birthright and call to our memory those beautiful words in the Bible, "The Spirit itself beareth witness with our spirit, that we are the children of God." Are we proving our gratitude by constructive, uplifting thinking when we allow some quick and thoughtless criticism or unloving word to escape unchallenged and unrecognized? Is joy expressed by the constant recital of our sufferings and the consequent self-pity and depression which accompany this recital? Years of the repetition of error neither constitute nor refute a fact, nor can we hope to attain a positive and harmonious state of consciousness when we allow such weak, negative thinking to obscure our perception of Truth.

Another suggestion put forward to discourage us is the subtle question, "Why do some attain so easily while others seem to make such slow progress?" This question recalls a well merited rebuke from the Master to one of his disciples when in reply to a question he said, "What is that to thee? follow thou me." It is certain that to attain we must individually strive to—and we can—follow in the footsteps of Jesus the Christ and learn to rejoice wherever and whenever we recognize progress for another or ourselves; for is not the truest joy and gratitude experienced in sharing with others thoughts about our Father-Mother God? With heartfelt gratitude for every gleam of spiritual light, may that verse of our Leader's hymn (Poems, p. 13), sing itself in our hearts:—

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

Righteous Judgment

MARY E. TURLEY

THE strong statement made by Christ Jesus, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," brings joy to every student of Christian Science. This joy is the right activity of Mind. Really to know is to understand. On page 505 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Understanding is the line of demarcation between the real and unreal." Christian Science practice makes this separation between the true and the false; but to detect that which is false we must first know that which is true. This detection of the false does not try to attach the wrong merely to a personality. Through the application of our understanding of the Principle of Christian Science we are enabled to see the wrong as a false sense about that which is true. This judgment blesses a man and never injures him.

Mrs. Eddy clearly states in Science and Health and her other writings the basic truth that we start with to prove the falsity of any claim of mortality. On page 151, for instance, she says, "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal." Over and over she reiterates this truth in various words. The clearness with which this truth unfolds to us displaces any false belief with the divine idea.

Since God is All, the idea of God infinitely expressed is the truth about anything. Now every claim of error proves positively the presence of the truth, because the error is a false statement about that which is correct. Our work in Christian Science is not to strive to find out what so-called material sense is claiming but to know what God and His idea is, to understand His law and what His judgment about man is. As we work to prove that Mind and its idea is all there is, we find that the divine idea is all the man there is. God's man is never condemned by God, and cannot do what Mind has not done. Error is all that is condemned, the error of believing a falsity about God and His creation. What is usually looked upon as judgment is merely that which is accepted from sense testimony; whereas the only righteous judgment is knowing man as the son of God, capable of expressing infinite good. He cannot truly conceive of anything beyond infinity, since the infinite God is his only Mind. The true man, rightly judged and rightly judging, neither stands nor falls on account of mortal opinion. He cannot be prevented from expressing right activity nor can he be interfered with in expressing such activity by any suppositional opposite called a mind apart from God.

Man as the expressed image of God cannot do anything unlike God. Because he is the reflection of God, the real man is always doing that which is right, since God can be expressed only in uprightness, in purity of purpose and act. In fact, all the qualities of the divine Mind must find their expression as man; otherwise he would not be the expression of infinite Mind. Then it is not true man that is ever found to be discordant mentally, morally, or physically, but the mortal counterfeit of man that claims he is both good and evil and that he can do the wrong thing as well as the right. Even human reason admits that what really is can never become that which is not. For instance, the fact that two and two are four cannot be destroyed by any belief that the sum is five.

By like reasoning we learn that what really is always is. One's progress and growth depend upon what he accepts as the truth about man. As one knows what the true divine judgment is, there absolutely is no unrighteous judgment, for that which claims to be something wrong is only the seeming absence of good, and the absence of the truth has no real entity, for Principle and its idea is all there is.

Rest

EDITH ALLEN WATTS

TO be at rest is to know God. When one knows the allness, completeness of good, one ceases to anticipate or entertain erroneous suggestions. Mortal mind, in its continued contemplation of suppositional error, has writhed and suffered in the throes of its own imaginings, portraying those false pictures upon the human body as sin, sickness, pain, death. Such thoughts are not conducive to the state of mind which Webster defines as rest—"freedom from anything that wearies, disturbs, or troubles; peace of mind."

While Christ Jesus was beset with the multiplied agonies of a sin-cursed world, he saw and knew only God as good. Evil beliefs could not possess his thought. When they came they found nothing in him which responded to their subtle insinuations. One does not connect the thought of unrest with Jesus—nor of fear, worry, nervousness, doubt, dismay. Throughout the New Testament records, poise, quiet, rest, and confidence in God constituted the Master's attitude.

Physical weariness accompanies mental unrest. It is the result of wandering in the wilderness of human doubt and uncertainty without an established basis of good from which to proceed. When, weary of the unrest of mortal mind,

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we turn to God, however, Christian Science enables us to establish a definite basis whereon we may rest with scientific confidence. This basis is wholesome activity. As Mrs. Eddy implies when she says in "Science and Health with Key to the Scriptures," beginning on page 519, "The highest and sweetest rest, even from a human standpoint, is in holy work." In the same paragraph she writes, "God rests in action." This action is manifest in the healing of the sick and the sinner, and the raising of the dead. Mental unrest is constituted of beliefs of material existence. So the true rest is the understanding of spiritual existence and blessedness.

The Bible repeatedly indicates that rest is present when we are at one with God through Christ. The prophet Isaiah refers to a day when "the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." And we remember Jesus' loving invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Mrs. Eddy pictures the climax of this state of thought which knows God, or the allness of good, when she says (Science and Health, p. 31): "It is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed. Obeying his precious precepts,—following his demonstration so far as we apprehend it,—we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death." Paul, after writing at some length upon the subject, confidently affirms, "There remaineth therefore a rest to the people of God." Since this is not only a desirable condition of Mind, but is absolutely requisite to the knowledge of God, let each examine himself, and see to what extent he is proving his expression of the Mind which "rests in action."

"Not my will, but thine"

FRANK BARNDOLLAR

AMONG the many things to be learned through the study of Christian Science is the true or spiritual sense of activity. We have so long listened to the interpretation of this quality by the so-called mortal mind, that it often seems that activity is a manifestation of physical exertion.

The Scriptures, however, clearly state that man was created by God, or Spirit; hence his manifestation must be of a spiritual nature and not of a material. He, then, who is truly active is giving evidence of such activity through the demonstration of the spiritual qualities of joy, happiness, harmony, and charitableness, and the result of this demonstration is healing and freedom from contrary and false conditions of inharmony, unhappiness, and uncharitableness. True activity, then, is essentially that perpetual and unerring desire to know and experience the perfect love of God and man—that infinite expression of eternal harmony wherein man's at-one-ment with his Father in heaven is clearly demonstrated. From this understanding of activity we gain also a clearer concept as to the purpose of God's creation, including man. It becomes quite evident that man as God's creation has a specific duty; that this duty is to bear witness to the eternal fact that God is. Through the demonstration of happiness, charitableness, and brotherly love we must perform this important mission.

To his mother's question, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," the child Jesus when found by his mother in the temple at Jerusalem made answer, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Again on the Mount of Olives, just before his betrayal, when the material senses were no doubt screaming to be heard, when thoughts of physical resistance were evidently uppermost in the minds of his disciples, as evidenced by the action of Peter, the great Way-shower calmly and firmly demonstrated true activity. When by resorting to the physical he could have so easily escaped this trial, he meekly stood his ground, realizing to its fullest import his mission. His appeal, as recorded in Luke, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done," together with that of the child in the temple, voiced accurately that infinite and absolute sense of true activity which is caused wholly by God and is entirely apart from any material beliefs. It is thus for all to follow his example, by being actively about the Father's business, active in knowing that God's will is always joyously good.

False Pride

ALEXANDER F. PRIMROSE

SOONER or later the earnest student of Christian Science comes up against what on careful and honest examination is seen to be a false sense of pride or fear of being laughed at. It is a question which every one has to face, and the forms in which it appears are without number. Christian Science is very welcome when it brings relief from sickness, dispels unhappiness, and removes religious doubts. It is, however, rather a different matter when it comes to giving up something which still seems desirable or which he thinks he will be laughed at for doing. This at any rate was the experience of one student.

After leaving school he had much the same experiences which a young fellow usually goes through. He took part in various sports, he joined the army, and, as was expected of him, he joined the church in which he had been brought up. He was, however, haunted by ill health and was rebellious at some of the theological doctrines of his church, such as that of predestination. Then he heard of Christian Science, and all this was changed. His chief desire then became to leave no stone unturned in order to learn more of this wonderful truth. He began attending the local Christian Science church and commenced studying the Lesson-Sermons regularly. But one Sunday morning something happened. While listening to the church notices being read by the First Reader, the thought came to him that, being just about nineteen, he could still attend the Christian Science Sunday school until he was twenty.

This thought he indignantly dismissed. Had he not finished with school and all that kind of thing? Had he not left home and gone out into the world? And how could one who had started on a professional career and was a soldier, possibly think of going into a Sunday school? Such were some of the arguments which seemed to justify his attitude. Then the thought came to him, Had not Mrs. Eddy some very sound reason for permitting pupils to be received in the Sunday school classes up to the age of twenty years? But he argued, "I have never been in a Sunday school in my life and I do not see why I should go into one now." Still he was not happy and he could not get rid of the thought that he ought to go into the Sunday school.

One day he remembered the story of how Naaman, the captain of the host of the king of Syria, went to Elisha to be healed of his leprosy, and his indignation at being told to go and wash himself seven times in Jordan. A new light was

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also thrown on that striking statement of Jesus, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." It was now seen that it had been a false sense of pride and fear that his friends might laugh at him, which was making him unwilling to go into the Sunday school. The battle was then over and he was ready to go and ask the superintendent if he might be allowed to attend for the few months until he became twenty. Looking back now he sees that the struggle which he had with himself and the lessons which he learned in the Sunday school have been a great help to him since then, and he is very grateful that he had to go through this experience. Needless to say he was never laughed at for being a Sunday school pupil.

"Converting the soul"

CARRA L. THORESON

THE Hebrew poet declared that "the law of the Lord is perfect, converting the soul." A dictionary gives as one definition of the verb to convert, "To change or turn from one state or condition to another," and it also gives as a definition of the word conversion, "A change from the service of the world to the service of God;" all of which accords with Christian Science. Mrs. Eddy makes it very clear on page 482 of "Science and Health with Key to the Scriptures" that soul is not some vague, intangible thing imprisoned in the body, only waiting to be set free by death, when it will unfurl its wings and fly away to fields Elysian, for there she declares, "As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense, with material sensation."

From my earliest remembrance, as the daughter of a clergyman, I heard much about conversion. My conception of that process of mental transmutation, however, was most indefinite. I heard repeatedly that a "change of heart" meant the "conviction" of sin as well as an earnest desire to repent and be forgiven, which was supposed to produce an ecstatic state of spiritual bliss. However, as I was allowed to think for myself and did not attain to that beatified mental condition, neither could believe that a loving God could afflict His children who were patiently and obediently endeavoring to do His will, I drifted along on an uncertain sea of doubt and unrest until at length my bark was forced by physical suffering into the calm, peaceful waters of Christian Science. Here, at last, I learned what "converting the soul" really means.

As one persists in converting the thought from the material to the spiritual, one gains a clearer apprehension of Principle and idea, and consequently of divine government. To know that God and His spiritual idea are never separated for an instant, must result in the understanding that the Father governs His idea with unerring care and love. When some mental or physical discord seems present, it is necessary to turn instantly from the mortal thought which affirms the error to the spiritual truth revealed to us by our revered Leader in the teachings of Christian Science. Through obedience to these we may prove that the seeming discord is unreal, is as untrue as the dream of sleep. Divine Mind being the only power, we have nothing to fear when we are acknowledging this power, trusting all our affairs to the operation of divine law and living in obedience to its demands, knowing that everything will then be correctly adjusted according to God's own loving wisdom in the way that is best for us.

A complete reversal from the material sense of things to the spiritual sense, a change from wrong thinking to spiritual understanding, from wrong acting to right acting, proves the perfection of God's law, unfolding the understanding that God made all, and that as He could not make anything unlike good, all must be good; that He is the only cause, and that from a perfect cause no ill effect can come; hence the unreality of all seeming sin, sickness, and sorrow.

The first step in conversion through Christian Science usually comes in the way of physical healing of one's self or some dear one, or through a longing for a better knowledge of God and a greater peace of mind. Sometimes one is led to its investigation through friendly association with some Christian Scientist who is letting his light shine, and very frequently this leads to conversion. When, at a Wednesday evening meeting, one earnestly and lovingly expresses gratitude for some healing and for the knowledge of the truth that solves all our problems, he never knows how far-reaching the influence of these words may be, however simply or imperfectly expressed, for they may meet the need of some hungry seeker for spiritual truth, and conversion may follow. It is the love thus reflected that reaches and feeds the hungry heart; empty words never find a resting place. How necessary then it is to pray as our dear Leader teaches in the Manual (Art. VIII, Sect. 4), where she says, "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them;" and as she also writes in "No and Yes" (p. 39), "Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, and Truth, uplifting us to Him."

The demonstrable understanding of this beautiful truth replaces material sense with spiritual sense, and brings one into obedience to the ever present, ever operative, and perfect "law of the Lord," dispelling every discordant condition. This is indeed the true conversion.

Grace

BERNARD M. JOY

THE steady and gradual development of spiritual understanding as it unfolds in the thought of the writers of Scripture appears very clearly to the student awakened to the practical import of the Bible. A most interesting example of this unfoldment may be observed in a study of the word "grace" in both the Old and the New Testament. The frequency of its use and the peculiar emphasis and reference made thereto seem to attach a significance to its meaning and character not generally appreciated.

Designated in the early Scriptures as the bestowal of divine favor or pardon, grace slowly ascends the height of inspiration and becomes manifested in individual consciousness as the actual activity of the divine nature of God. Instead of a reluctant favor bestowed upon an unworthy subject by a fearful but just ruler, it gradually assumes the form of a benign and blessed influence in the hearts of mankind. Indeed, it appears to denote in the later Scriptures an essential element contributing to the success of the struggle between a human sense of things and a perfect understanding of the loving-kindness of God. To every earnest student seeking to know the way of salvation it is worthy of careful consideration.

To human sense, grace is assumed to be a highly desirable attainment expressing beauty of intellect, charm of manner, and loveliness of character. Too often, however, a false sense of education and social culture has led mankind

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into the error of believing grace to be a peculiar elegance of speech, action, and deportment acquired through the practice of certain forms and ceremonies; in other words, that grace is a sort of mental garment to be donned for personal display and attraction. Such a perversion of true comeliness and worth has only served to promote mortal duplicity, social diplomacy, and superficial politeness—the very soil of deceit, sown with seeds of hypocrisy. It seeks to cover beneath a cloak of pretty speeches, charming manner, and brilliant wit, a desolate waste of ghastly lies which are the very antipode of gentleness, purity, and good will—the embodiment of grace.

A careful study of the Scriptures seems to leave no doubt that the conscious and practical exercise of this virtue is vastly important and relatively essential to spiritual apprehension. It is a practice, not a precept. A kind and gentle disposition to promote the welfare of others is its abiding place. Strictly speaking, one cannot be said to possess grace, but to perform it. It must be understood, however, that it is not a perfunctory performance of religious duties, but rather the expression of gratitude in Christian activity for blessings already received, and the hope of continued growth.

That human aspiration should be reaching toward diviner conceptions was considered so important by Mrs. Eddy that she made it a part of her scientific interpretation of the Lord's Prayer; and she further states in "Science and Health with Key to the Scriptures" (p. 4), "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." It is certain that the exercise of this Christly attribute advances human progress and establishes individual freedom. Doubt, fear, deceit, impurity, selfishness, and discord cannot appear to the consciousness filled with Truth; and grace is that true capacity that enables the student to continue in chaste and perfect understanding.

It is perfectly apparent that the ability to express or manifest beauty of character confers also the ability to discern and appreciate a like quality in others. Thus the individual not only is blessed himself, but is enabled through compassionate humility to help others to rise to the consciousness of at-one-ment with our Father-Mother God—infinite Life, Truth, and Love. Grace and mercy temper justice. When justice would condemn the sick and sinful to the operation of an inexorable law, grace enables the Christian disciple to reach the wanderer in the darkness of pride, hypocrisy, lust, and self-will, and by gentle persuasion and kindly example, without fear, shame, or confusion, help him to return to the Father's house. Truly, the garment of grace is the beauty of holiness expressed in kind thoughts, loving words, and good deeds.

[Written for the *Sentinel*]

Brotherhood

JENNIE WALBRIDGE BRIGGS

WHAT is true brotherhood?
It is more than a name;
It glows in the heart,
A pure, holy flame
Of unselfish devotion
To duty and right,
That seeks the promotion
Of true love and light,
That sees in his brother
The true child of God
Born of the Spirit—
Not made of a clod.

Selected Articles

["Knowledge of God"—*The Christian Science Monitor*, Boston, U. S. A., Feb. 19, 1920]

There is no particular need of urging mankind to seek after knowledge, as that has been the chief occupation of humanity since the beginning of time; but because it has mistaken material knowledge for true enlightenment, its search, in proportion to its success, has been very logically rewarded with the cumulated evil effects of materialistic knowledge. The knowing of evil is a travesty of knowledge, proved to be so in the first human taste of materiality. Furthermore, it is only a material so-called mind that can know evil and explore its ramifications. Material knowledge is based upon the evidence of the corporeal senses, and the farther material knowledge is extended, the nearer, necessarily, it comes to the essence of materiality, the carnal mind itself,—which is, as Paul declared, enmity against God,—and its product, material-mindedness, death. The search for merely material knowledge is something worse, then, than time wasted; it becomes a positive evil in that, instead of truly liberating thought, it more hopelessly confines it within the illusions and limitations of materiality.

It is necessary, of course, for the human being to seek knowledge; for progress is a law of being, and progress is possible only through the unfoldment of thought, the instrument of knowledge. A simple test may be applied to knowledge through which a man may determine whether what he is learning is a true development or whether it is leading him farther from the liberation that should follow enlightenment. The writer of Proverbs understood this test and knew that true knowledge leads a man nearer to God and that this is the end of wisdom. "If thou criest after knowledge," he said, "and liftest up thy voice for understanding; . . . then shalt thou understand the fear of the Lord, and find the knowledge of God."

If it be conceded that God is omniscient, that is, all-knowing, it is clear that in Him, as Paul declared, "are hid all the treasures of wisdom and knowledge;" and that spiritual man, in the likeness of God, must derive all that he knows or can know from divine Principle, the fountain of knowledge. Humanity's need, then, is to determine whether in all the knowledge that it seeks it finds God nearer and knows Him better. A man must know that Truth is divine Principle, if he is to have any way of ascertaining that what he knows is true. When he knows this he can no longer reasonably seek after false knowledge based upon the material senses. He recognizes it for what it is, ephemeral, limiting, an unreality which he must eventually discard. He labors, instead, for that spiritually scientific knowledge of God, or Principle, which includes all true knowledge, and which is indicated by Mrs. Eddy, when she writes on page 127 of "Science and Health with Key to the Scriptures," "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity."

If a man could immediately eschew all material knowledge, false systems, theories, and mortal modes, and know God as the Christ or spiritual man knows God, he would enter at once upon the experience of immortal, harmonious being; for to know God and man, His idea, aright is to realize eternal life, as Jesus taught when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A mortal is the

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expression of mortal mind or a false sense of being. The human being, having accepted this false identity, or, perhaps more precisely, having it imposed upon him, does not at once wholly separate himself from false material knowledge, so that he may know only God, or Truth. The complete exchange of material for spiritual knowledge involves the utter conquest of all that constitutes material selfhood, and the understanding and expression of spiritual sonship with God. Sonship with God is the only reality of man, is real all the time, even while the mortal is believing that man's identity is material. The material selfhood is unreal every moment that a man is believing in its reality; and if he could wholly grasp these two facts, the mortal sense of existence would, of course, instantly disappear, and man as a son of God would be fully revealed. As it is the knowledge of the true that alone causes the false to disappear, the human being, because he is partly beclouded by false belief, is obliged patiently, persistently to strive for the knowledge of God. He gains a little here and a little there, and he finds his belief in material selfhood giving place to spiritual understanding, as he succeeds in "casting down imaginations," to use Paul's phrase, "and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

It is the prerogative of spiritual man to know God aright; and, because there is nothing beyond Mind's all-inclusive knowledge, it is impossible for him to know aught that God does not know. A man's access to true knowledge never suffers any real limitation. The only limit that appears is the human mind's own belief in a material selfhood apart from God, and the belief that man can know evil, the essence of limitation, as well as good. "Man," Mrs. Eddy writes on page 39 of "Unity of Good," "has no underived power. That selfhood is false which opposes itself to God, claims another father, and denies spiritual sonship; but as many as receive the knowledge of God in Science must reflect, in some degree, the power of Him who gave and giveth man dominion over all the earth."

All that a man attains, if his development be true, is the spiritual knowledge of God, divine Principle; and, included in this understanding, is the revelation of man's individual spiritual identity. In practical demonstration, this knowledge is manifested, as a man progresses, in whatever forms best meet his human needs, for its effect is to make more real to him good and that which best expresses good in his particular experience; and as good becomes the reality to him, materiality with its limiting influences naturally and inevitably begins to lose its apparent actuality and thus to disappear. "If we regard good as more natural than evil," Mrs. Eddy writes on page 3 of "Miscellaneous Writings," "and spiritual understanding—the true knowledge of God—as imparting the only power to heal the sick and the sinner, we shall demonstrate in our lives the power of Truth and Love."

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[A. O. Freel in *Medford* (Ore.) *Mail Tribune*]

The teachings of Christian Science are the teachings of pure and undefiled religion as taught and practiced by Jesus. They are not new, nor did Mrs. Eddy invent them. She simply discovered and revealed to hungering humanity the spiritual meaning of the words and works of the prophets, the Master, and his disciples. As the result of her labors, vast multitudes have been healed physically, mentally, and morally. Thousands of these cases turned to Christian Science for healing after they had failed to get relief from material methods.

The teachings of Christian Science are in no way disproved by the passing away of Mrs. Eddy, nor does her passing in any way indicate that she "repudiated her doctrine." The fact remains that eternal Life is God, who knows no death. Through a false sense of life we may seem to die, but this does not in any way interfere with immortal life, which is revealed through spiritual understanding. "To be carnally minded is death;" wrote Paul in the eighth chapter of Romans, "but to be spiritually minded is life and peace." Death, then, is the result of the belief of life in matter. Mrs. Eddy clearly sets forth the position of Christian Science in this regard on page 329 of "Science and Health with Key to the Scriptures" when, in speaking for herself and others, she says: "Because you cannot walk on the water and raise the dead, you have no right to question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator of Science, did these things, and left his example for us." The teachings of Christian Science are absolute, but Christian Scientists are able to demonstrate these teachings only so far as they understand them.

Christ Jesus said, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." There are many examples given in the Bible of those who were spiritually minded enough to overcome death and lay off the flesh, as Jesus did at the ascension. These witnesses bring comfort, and serve as incentives to others to strive to let that Mind be in them "which was also in Christ Jesus."

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[T. E. Davidson in *Newcastle* (England) *Journal*]

A clergyman in his lectures on "Christian Science," reported in recent issues of your paper said that "people could not accept the teaching of Christian Science and be loyal to our Lord." Does he mean by loyalty the acceptance of the interpretations of his particular church; for there are over one hundred sects all calling themselves Christian which have from the earliest times persecuted each other because they taught different things as Christian.

Christian Science is content to be judged by the test laid down in the New Testament, "Ye shall know them by their fruits." This religion is satisfying the spiritual needs of increasing numbers of people all over the world, and within its ranks are numbers of men who have been clergymen, doctors, and teachers of natural science. Many clergymen and ministers admit the debt of gratitude they owe to Christian Science in awakening them to the fact that they have neglected an important part of the teaching of our Lord. Christian Science is making practical to-day the teaching of Jesus of Nazareth, and it has no fear of condemnation. If it is of God, nothing can overthrow it.

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[Robert G. Steel in *Owosso* (Mich.) *Argus-Press*]

An article appeared in a recent issue of the *Argus-Press* in which a traveling revivalist announced as the subject of his closing sermon, "Mischief Makers and Modern Religious Heresies, Being an Exposure of the False Doctrine of Christian Science," et cetera.

The announcement of such a subject in the manner indicated constitutes in itself an exposure of our critic's ignorance of Christian Science. Christian Science is based solely on the Bible. It accepts in their entirety the teachings of Christ Jesus. It enjoins on its adherents the emulation of Jesus in all his ways. Every command of Jesus to preach the gospel was accompanied by the equally imperative one to heal the sick. Christian Scientists accept the whole gos-

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pel of Christ Jesus, the undivided garment, and are healing the sick and the sinning, and casting out devils, evils, in obedience to the Master's commands and in strict conformity with the spiritual method exemplified by him. Can our critic truthfully claim as much for members of the denomination for which he stands sponsor? In the language of James, Christian Scientists might exclaim, "But wilt thou know, O vain man, that faith without works is dead?" "Shew me thy faith without thy works, and I will shew thee my faith by my works."

If it be making mischief for Christian Scientists to obey all of Jesus' instructions, it were better for mankind were all who call themselves Christians, engaged in it, since such mischief-making destroys only evil. If the Christian Scientist's insistence on the practice as well as the preaching of the whole gospel of Jesus the Christ be false doctrine, it can be false only to the man-made, erroneous, materialistic conception of Christian duty perpetuated by scholastic theology. Of such materialistic beliefs Mary Baker Eddy in the Christian Science textbook, "Science and Health with Key to the Scriptures," on page 134 writes as follows: "Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century."

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[Harry K. Filler in *Sidney* (Ohio) *Journal*]

In a recent issue of your paper we read of an address by a theologian, entitled "Inconsistencies of Christian Science," which is a fair example of how far afield one can go in the discussion of a subject he has not made his own as a result of practical demonstration. Christian Science is not theoretical; it is demonstrable. He speaks of the "large task we have before us to prove the inconsistencies of Eddyism;" of the fact that he has given this subject "and its chief doctrines" only "a brief study;" and then he proceeds in his way to explain away Christian Science, which is as old as God, and which must eventually be discerned, practiced, and taught by Christian churches everywhere—this because nothing less than a scientific and practical Christianity can ever satisfy the people of the world and save them. On page 355 of the Christian Science textbook, "Science and Health with Key to the Scriptures" Mrs. Eddy states, "The charge of inconsistency in Christianly scientific methods of dealing with sin and disease is met by something practical,—namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal."

For centuries the churches have preached their doctrines and creeds, for centuries the practical, scientific Christianity of Christ Jesus had been almost forgotten until the advent of Christian Science and its restatement of the new-old gospel truth. The theologians of Jesus' time, though versed in the letter of the law, were his chief critics and his bitterest opponents. They would have none of this man, or his practical, scientific Christianity. Is it not rather remarkable that the religion which most faithfully and most certainly patterns after the great Way-shower should be the one most bitterly attacked by the theologians of this day and age? Now, however, as in Jesus' time, they do not attack Christian Science, but their own erroneous sense of it. If all the critics of Christian Science really understood it, they would love it just as Christian Scientists do.

Is Christian Science Christian? In no least way does Christian Science depart from the teachings of Christ Jesus. Nothing that Mrs. Eddy ever wrote could be construed as indicating that she claimed Christian Science to differ from the teachings of Jesus the Christ.

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[Charles W. J. Tennant in *Freethinker*, London, England]

A correspondent, "Mimnermus," writing on the subject of Christian Science in a recent issue has completely missed the point. In his article entitled "A Saucy and Spurious 'Science,'" he vainly endeavors to show that Christian Science is an attempt to build a bridge between religion and science. No such attempt is therein made. There is hardly a word of the English language which has a wider meaning, and yet is so limited in meaning by the average person, than "science." It means according to Webster "knowledge classified and made available in work, life, or the search for truth."

Christian Science means Christian knowledge, and stands, as Mrs. Eddy writes in "Science and Health with Key to the Scriptures," on page 127, "for everything relating to God, the infinite, supreme, eternal Mind." It is not, therefore, an attempt to build a bridge between religion and what is termed natural science, as our critic avers. It is purely the Science of Christianity. It will be acknowledged that all one will ever know about God must come through revelation. The unillumined human mind, which is the carnal mind spoken of by Paul, is "enmity against God." This so-called mind cannot know God, and must be replaced by the divine Mind, the Mind which was in Christ Jesus, before God can be understood. It was the Mind of Christ which gave to Mrs. Eddy the great spiritual understanding which enabled her to take the things of God and show them unto the world in the textbook, "Science and Health with Key to the Scriptures," and her other writings.

One wonders if our critic has ever had the humility to stop and consider why so many people from all walks of life, who have professed almost every other form of religion, as well as atheists, agnostics, and freethinkers, have come into the ranks of Christian Science. It is because they have found therein a logical, reasonable, and, above all, demonstrable religion. They have found that Jesus the Christ was the most scientific man the world has ever seen, and through the light that has been thrown on the Bible by the Christian Science textbook the priceless treasures it contains have been revealed. I do not think even "Mimnermus" would say they were all wrong and that he was right. I would advise him to study the textbook a little more carefully the next time without prejudice, and honestly try to see the point of view of the Christian Scientist.

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[Written for the *Sentinel*]

Truth's Revelation

LAURA GERAHTY

TRUTH stood beside me, white and strong and clear
In the dim twilight, but I could not see;
Bound by the chains of discontent and fear,
I dared not move to claim such ecstasy.

Joy was unknown to me till that dull day
When Love removed the scales from off my eyes;
'Twas but a little thing—a sunbeam ray
Broke through the clouds and stilled an infant's cries.

I thought my burden great. The infant's care
On such slight shoulders, was it not as great to bear?
O coward heart, where is thy faith? I cried;
And there stood Truth, all radiant, at my side.

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Editorial

The Impotence of Evil

The belief in what is popularly known as dualism is as old as the human mind itself. The primitive man, conscious of the storm, the avalanche, and the volcano, came almost naturally to regard nature itself as the seat of everything which had terror for him. In the existence of these things he founded his worship of nature, with the result that the storm god, or the personification of the storm, gradually drew to himself the worship originally extended to the storm itself, so that there grew up thousands of "other gods," the worship of some one or another of which was perpetually drawing the Israelites from the sterner religion of monotheism. Now as the altars and temples of these gods were raised, as the groves in their honor were planted, and the ritual of their worship was established, there developed around them a priestcraft which undertook not merely to speak in their names, as the priests of Delphi spoke for the oracle, but to demand contributions for them of gifts and sacrifices, to stand as mediators between them and their victims, and even to disseminate penalties for disobedience.

Out of such conditions there arose gradually the whole army of magicians, necromancers, divinators, and exorcists, who levied such a tribute on human ignorance in the ages of darkness, and from whom have descended those traffickers in mental manipulation who claimed to be able to control the will of their neighbors, in medieval and even in comparatively modern times, through recourse to spells, incantations, and magic, and in later days through what have come to be known as mesmerism and hypnotism. The descendant of these Egyptian magicians and these necromancers of Asia, in more recent times, was the German doctor, Franz Mesmer. His theory, which has ever since been known as mesmerism, predicated that there was a power which could be exercised over the human body, similar to the attraction of metal to the magnet. This theory placed the human being at the disposal and under the control of the person capable of exercising such control, in a way which linked up the pretensions of the priests of Egypt with the pretensions of the philosophers of the French Revolution, in what might be termed a series of consecutive centuries of mental suggestion. Such an idea was only conceivable in the terms of the dualism which proclaimed the joint powers of good and evil, and which gave the greater power rather to the devil, willing to do evil, than to the deity endeavoring to protect man through his benevolence. Thus Mrs. Eddy summed up the whole hideous theory, with unerring accuracy, on page 103 of "Science and Health with Key to the Scriptures," when she declared: "As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth."

Inasmuch, however, as natural science is willing to concede that matter is merely a phenomenon produced by the human mind or by material energy, it is manifest that any physical activity capable of producing evil is something entirely apart from good; is, indeed, the fruit of that symbolic tree of good and evil, the eating of which produced death, as distinguishable from that of the tree of life. But since life can know nothing of death, and is therefore eternal, a belief in a life ending in death can be nothing but the counterfeit of true life. Man, then, in the image and likeness of God, Life, is a perfect spiritual idea, of which man in the image and likeness of the human mind or energy is but the material counterfeit.

Now the human mind, according to the theory of the mesmerists, claims that it has the power to produce upon the human body the physical results it chooses, and it claims to be able to do this through what is known as mental suggestion. It is here that the gulf which yawns between heaven and hell separates the supposititious healing of the human mind from the healing wrought by the divine Mind. The mental manipulator claims to be able to make a man who is well believe that he is sick, or a man who is sick believe that he is well; but the Christian Science practitioner, realizing that there is no power but good, and in reality no man but the image and likeness of God, destroys the lie of sickness which is oppressing the human being, and so leaves the indestructible fact of health manifest even to the physical senses. This is precisely the healing to which Job referred when he declared, "In my flesh shall I see God."

The power of good which produces this result is, of course, omnipotent, and, as a result, when a man has once been healed in Christian Science, a relapse becomes an impossibility. All the powers of evil that may be enlisted in the effort to produce it are impotent. Thus, as Mrs. Eddy writes, on page 442 of Science and Health: "Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true. An improved belief cannot retrograde." In other words, when a case of sickness has once been healed in Christian Science, that belief of sickness has been destroyed, and there is no power of evil which can ever reproduce it. If, consequently, a patient who has been healed seems to be suffering from a relapse, what is obviously taking place is that the victim is suffering from some belief in a supposititious law of reversal, which supposititious law is itself only a counterfeit of law, and as such can be destroyed just as the original belief of sickness was destroyed.

Now it matters not in the least whether the relapse is suffered by a man who is physically sick, or in a man's business, or in any other form of human activity. Every form of human activity is legitimate or illegitimate in proportion as it reflects Principle, good, or reflects some belief in evil. Therefore, to imagine that a physical manifestation of good, which has been brought about through the demonstration of Principle, can be destroyed or injured, is to look for something exactly as hopeless as the relapse of a case which has been healed by Truth. Mental suggestion may, it is true, produce in a man's business the symptoms of relapse, as it may produce these in a man's body. But all that is happening is that some mental suggestion is, for the moment, being successful, so far as the human senses are concerned, in producing the effect of the supposititious law of reversal. And it is for this reason that Mrs. Eddy has written, on page 419 of Science and Health: "If your patient from any cause suffers a relapse, meet the cause mentally and coura-

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geously, knowing that there can be no reaction in Truth. Neither disease itself, sin, nor fear has the power to cause disease or a relapse." What, of course, is claiming to be able to cause this appearance of reversal, is the claim of the human mind to effect good and evil. For centuries this human mind has been struggling against Truth, in a hopeless effort to prevent its own annihilation; and its want of intelligence is manifest in the fact that in the twentieth century it is relying on the same methods as it relied upon when the sorcerers of Egypt imitated the signs of Moses, when the witch of Endor produced the appearance of Samuel, and when the exorcists of Ephesus pretended that evil could be expelled by evil. The foolishness of error was never more clearly manifested than in the attempt of error to reverse the action of good in the face of the fact that the centuries have demonstrated the impotence of evil.

FREDERICK DIXON.

The Sure Basis

OF what can one be really sure? In time of trouble or in time of calm, people of all sorts find themselves asking this question. To turn to matter for an answer is in vain. Who, indeed, truly knows that there is such a thing as matter? Apart from what the mortal senses would claim, there is no semblance, even, of proof that matter is real. The human senses, of course, give no firm basis on which to reason. So often are they fooled that sooner or later one must conclude not to rely on them in any case but to seek instead, quite aside from them, the whole truth which they would try to distort and reverse. What is called knowledge gained through research by means of these supposed senses cannot be exact or true. It all, therefore, must be replaced by the surety of divine Science—Christian Science, which springs from the one Mind alone and can be denied by no mortal sense of things.

To the one who seems attacked by disease, either acute or chronic, a drug or serum can afford no certain relief. Few would pretend that any of the most modern methods of caring for the sick will result in perfect health. How could these methods, when true health is wholeness of Mind expressed, not a mere phase of a belief in matter? So, in turning to Christian Science, the seeker for speedy and complete healing must be glad first of all that he has Mind to depend on. Life, or Mind itself, is the one sure cause for all real action. This each one may rejoice in for himself. No one needs to be told by some one else that he is alive. For his very being, there must be some present source, and this is simply Spirit, Mind, God. Just to know this is indeed good and wholesome.

Tired of the turmoil of mortal seeming, the many are glad to turn to God. Yet creeds and dogmas that always were false, because based on supposed matter, never can suffice to show what God is. A false belief about God cannot take the place of the one Mind which can be proved in daily action to be the cause for right action. Over and over again the sincere seeker finds any mortal sense of formal worship to be lacking. No matter how stately or ancient a mere form may have seemed, it is by no means a rock on which truly to stand. Only those who would be inert, torpid, could ever seem content with less than the alert doing of the boundless divine Life which is Mind or Spirit. To know that the one Mind governs man in the divine likeness requires awake living always. From the extreme of belief in either the pains or the pleasures of the mortal senses, one needs to turn wholly to the endless means of joy in Spirit alone, not to the other extreme of void usage. What is vital is the thorough knowing and proving that the divine Mind does produce right action here and now, despite any former seeming.

The well-known lines of Browning,

> One who never turned his back but marched breast forward,
> Never doubted clouds would break,

give a glimpse of the true sureness. Never can the going forward on the real basis be confused or hindered by any doubts that the so-called mortal mind would try to suggest. Because the divine Mind and its action is all there is, any mortal fears have to vanish, since they never have been real. Try as one might, one could not turn his back on Spirit and reject the one true God, for the Mind which is divine Love maintains all there is to real being. Humbly but boldly, then, each one has to go forward for himself, ever sure that divine Love sustains only righteous action. The fact that Life is, proves that it cannot cease to be. So what can there be to fear?

Often one turning to Christian Science asks for some words or sentence to think of in the midst of seeming trouble. Such an asking is, of course, but the desire for something sure to cling to. Yet no mere form of words could ever mean surety. Since words merely give impulse to thought, any phrases that one reads or hears should simply set one to work knowing the truth for one's self in place of any belief in matter. The truth is, that the divine Mind knows only its perfect concept, which any false belief would so vainly oppose. Being boundless, divine Truth expressed can never be confined to human words and phrases. Each one, therefore, must soon learn through Christian Science to reason rightly for himself at all times and not just to repeat words. The true meaning of God and His image and likeness appears as ever new in daily practice. Let each sincere student of Christian Science use such words as are needful for his own clear knowing at any time and not try to cling to less than the whole wide range of the divine Mind and its idea.

Now on page 151 of Science and Health Mrs. Eddy says plainly: "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth." To study these or any other words of Mrs. Eddy is to see something of the sure basis of Christian Science, a basis, though, far broader than any few words can express. Christian Science is enough for all, because it fulfills each right desire with the true idea, in all manner of cases. It is the thorough truth, proving the presence of the Christ here to-day and always, "even unto the end of the world."

As Mrs. Eddy says again on pages 259 and 260 of "Miscellaneous Writings:" "Truth is the power of God which heals the sick and the sinner, and is applicable to all the needs of man. It is the universal, intelligent Christ-idea illustrated by the life of Jesus, through whose 'stripes we are healed.' By conflicts, defeats, and triumphs, Christian Science has been reduced to the understanding of mortals, and found able to heal them." And on page 47 of "Unity of Good," she declares: "Nowhere in Scripture is evil connected with good, the being of God, and with every passing hour it is losing its false claim to existence or consciousness. All that can exist is God and His idea." These are, of course, but a few of the passages in which she has stated the one basis that is sure.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

RENO, NEV.—Ground will be broken next Monday [March 15] preparatory to the erection of a $50,000 home for First Church of Christ, Scientist, at the corner of Court and Granite Streets. The edifice will stand on the elevation which Court Street climbs in its winding course west of Virginia Street. First Church of Christ, Scientist, was incorporated in 1907 and since that time has grown to be a flourishing institution. Services were held originally in the Odd Fellows Auditorium, but in recent years the Christian Science church has been using Masonic Hall.

Reno Gazette.

TERRE HAUTE, IND.—Construction of a new edifice at the northwest corner of Sixth and Swan Streets, to be started not later than July of this year, was voted Friday night [March 5] at a meeting of the members of First Church of Christ, Scientist. The building is to be ready for occupation in 1921. The total cost is expected to be $100,000.

Terre Haute Post.

SCHENECTADY, N. Y.—After having been put aside for several years, the plan of building a new Christian Science church has come up again, and at the meeting Monday night [March 8] it was discussed and approved. The church building at 48 Parkwood Boulevard has been outgrown by the congregation, which averages two hundred, and will be sold.—*Schenectady Gazette.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston 17, Mass.

The Lectures

SYDNEY, NEW SOUTH WALES, AUSTRALIA (First Church).—Dr. Walton Hubbard, lecturer; introduced by Rev. G. Martin, who said in part:—

The preaching of Jesus was a declaration of the truth about God, and his healing was a demonstration of this truth. It was thus by means of preaching and healing that the Master proved his Messiahship. And in his example we have the only right method in doing the work of God. For three centuries the early church followed in the footsteps of the Wayshower, and healed the sick, cleansed the lepers, and raised the dead, as Gibbon, the historian, bears out.

Owing to the spread of materialistic beliefs, the healing became divorced from the preaching, and soon got into the hands of officialism, the divine unity of thought and deed was destroyed, and things have drifted until they are as we see them to-day. But they are not to remain so. There is the promise of a better and more glorious future. Truth is again being restored by declaration and demonstration. The second coming of the Christ, Truth, is at hand, and this renewed presence and power of divine activity is to be found in Christian Science.

LONDON, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Captain Geoffrey Wilkinson, who said in part:—

In the Preface to her book, "Science and Health with Key to the Scriptures," Mrs. Eddy, the Discoverer and Founder of Christian Science, says, "The time for thinkers has come." Those words were written many years ago, and, since they were written, thought has been increasingly active; but the trouble has been that the world has known of no definite basis from which to think. Now Christian Science has provided such a basis, turning as it does to God as the cause or Principle of all existence and making clear God's nature and man's relation to God. Nor is its teaching on these subjects merely theoretical; on the contrary, it is intensely practical, for it is demonstrated in the healing of sickness, the destruction of sin, and the overcoming of every form of evil and discord.

CINCINNATI, OHIO (Second Church).—Dr. John M. Tutt, lecturer; introduced by John K. Peyton, who said in part:—

All the misery in the world is due to ignorance of God. All the sorrow, sickness, resentment, crime, and oppression can be destroyed through the spiritual understanding of God. Throughout the ages there has lived and will live, but one healer. Mankind needs no other, for this healer is the Christ, Truth. An understanding of this is gained through the study of Christian Science, which destroys the false beliefs of sin, disease, and death.

The Cincinnati Commercial Tribune.

BELOIT, WIS. (First Church).—Virgil O. Strickler, lecturer; introduced by Ralph M. Fisher, who said in part:—

Some of the problems which human beings wrestle with may be classified as questions of finance; efforts to lessen deprivation; sin, such as greed, envy, malice, jealousy, and hate, causing inharmony among friends and families; sickness and death. These same conditions manifested individually show us the basic thought which, collectively, is the cause of so much of the present unrest throughout the world. We gain little by attempting partially to solve these questions: we cannot rest secure on a false sense of harmony. Christian Science makes the claim—and this claim has been substantiated—that it can solve these problems, for the reason that it is a practical religion which can be successfully applied to any and all phases of mortal discord. To the one who solves a problem correctly in Christian Science, the solution remains everlastingly and eternally true. Then there is but one way effectively to clear up the individual consciousness, which must necessarily have its effect collectively in the world, and that is by the application of one's understanding of the Christ, Truth.

CHICAGO, ILL. (Seventh Church).—Frank Bell, lecturer; introduced by Howard Lovewell Cheney, who said in part:—

Christian Science has become a subject of world-wide interest among thinking people, because in this practical re-

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ligion is recognized the most potent factor in the solution of our individual and national problems. The social and industrial unrest which seems everywhere to pursue men and nations as the aftermath of the World War, is proving the futility of human ways and wisdom in the affairs of everyday life, and humanity is crying out as never before for relief from all forms of suffering. Multitudes are finding the answer in the practical teachings of Christian Science, through which the prophecies and promises of the Scriptures are being fulfilled. The precedent for this Christianly scientific system of healing was established by Jesus of Nazareth.

For many hundreds of years the power of God, which made possible the so-called miracles of Jesus and his immediate followers, was to a large degree lost sight of; but through the revelation which came to Mary Baker Eddy, the Discoverer and Founder of Christian Science, this ever operative divine Principle has been spiritually discerned in this age and is again being demonstrated in every part of the civilized world in obedience to the direct command of our Master, with "signs following."

GREENFIELD, MASS. (First Church).—Rev. Andrew J. Graham, lecturer; introduced by Miss Marian B. Atherton, who said in part:—

There has never been a time in the history of the world when people have not been searching for happiness. Their ideas of that much desired state have been many and varied; but as each individual faces the question squarely, he reaches the conclusion that happiness is unattainable without freedom from the pangs of sickness, the bondage of sin, the haunting fear of death. To many thousands, in many parts of the world, Christian Science has brought the glad message that such freedom is attainable here and now.

Greenfield Recorder.

COLUMBUS, OHIO (First Church).—William D. Kilpatrick, lecturer; introduced by Mrs. Frances P. Hershey, who said in part:—

We are living in an age of change and dissolution. The old order of things is passing away, and all things are becoming new. Mankind is awakening from its dream of dull contentment and unthinking acceptance of the cold conventionalities of custom and materialism. Human hypotheses and dogmatic creed no longer satisfy the demands of an awakened humanity.

Confusion and unrest may for a season seem to be the result of this breaking up of time-honored systems and theories; but out of this débris will rise a world whose thinking is based upon Principle, and whose living is ordered in accordance with an understanding of the one governing intelligence of the universe. This is what Christian Science is giving to the world,—a scientific, demonstrable knowledge of the laws of divine Mind, and this is the panacea for all troubles, by means of which mankind will avail itself of the truth which Jesus said would make us free, and rise into that consciousness possessed by John when he said, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."

LONDON, ONTARIO, CANADA (First Church).—John Sidney Braithwaite, lecturer; introduced by Wilkins Shuff, who said in part:—

We look out to-day across a storm tossed world. The very foundations of human society are rocking under the fierce assaults of mortal passions; and humanity, awakening from its long nightmare of materiality, is crying out, like the Philippian jailer of old, "What must I do to be saved?" On every hand thinkers are advancing one theory or another for the pressing problems of to-day, but it is safe to say that never in the history of the world have men been so keenly aware of the necessity of reliance on a Power outside of themselves.

Two thousand years ago the greatest thinker that the world has ever known, lived and taught amongst the simple fisher folk of Galilee, and to-day Christian Science is revealing to a world distraught that in Christ's Christianity alone lies the perfect solution, the universal panacea, for all the woes of men.

OROVILLE, CALIF. (First Church).—Frank H. Leonard, lecturer; introduced by Mrs. Louise B. Gregory, who said in part:—

The mission of Christ Jesus was to bring healing to a world filled with sin, disease, and death. The minds of the people were so filled with false beliefs that his teachings could scarcely be understood by them. The greatest need in the world to-day is a knowledge of God, and this comes only through Jesus the Way-shower. Christian Science is unveiling God to men as Love, and is teaching us to love as Jesus loved, to think as Jesus thought; and it is only by following him as "the way, the truth, and the life" that we understand God and His creation which is continually unfolding to his children.

LONDON, ENGLAND (Fourth Church).—Miss Mary G. Ewing, lecturer; introduced by A. O. Butler, who said in part:—

We have heard a great deal lately of the word "revolution" as being associated with the overthrowing of some form of tyranny or despotism and accompanied by bloodshed and destruction. To-night, however, we are to hear about a different kind of revolution, a revolution of thought, a mental revolution, directed against the tyrannical and despotic beliefs of the human mind. This mental revolution comes with the power of divine Love and thus regenerates the human mind and lifts it out of its illusions about sin, disease, and death.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CONNECTICUT—Greenwich: Havemeyer Auditorium, 8:15 p.m., June 6.
Stamford: Church Edifice, Prospect Street, 3:30 p.m., June 6.
DISTRICT OF COLUMBIA—Washington (First Church): Poli's Theater, 3:30 p.m., May 30.
ILLINOIS—Wilmette: Church Edifice, Tenth Street and Central Avenue, 8 p.m., June 3.
MAINE—Augusta: Church Chapel, Williams Street, 8 p.m., June 4.
Portland (joint lecture): Strand Theater, 3 p.m., June 6.
MASSACHUSETTS—Rockland: Strand Theater, Union Street, 4:15 p.m., June 6.
NEW HAMPSHIRE—Lebanon: Unitarian Church, 8 p.m., June 4.
NEW JERSEY—Englewood: Englewood High School Auditorium, 8:30 p.m., June 1.
Jersey City: People's Palace, 380 Bergen Avenue, 8:15 p.m., June 3.
Mountain Lakes: Mountain Lakes Club House, 3:30 p.m., June 6.
NEW YORK—Glens Falls: City Hall, 8 p.m., June 4.
Kenmore (joint lecture, Buffalo, First Church, and Kenmore, Society): Village Hall, 8:15 p.m., June 3.
New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., June 3.
VERMONT—Burlington: Edmunds High School Auditorium, 8 p.m., June 3.
WISCONSIN—Sheboygan: Church Edifice, 609 Niagara Avenue, 3 p.m., May 30.

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Testimonies of Healing

In love and gratitude for all that Christian Science is to me I send this testimony, trusting it may prove helpful to others. I had been an earnest seeker for Truth since girlhood, but the peace that "passeth all understanding" was never mine until I found it in the teachings of Christian Science. I had never heard of Mrs. Eddy or Christian Science until I picked up a book in the library, the title of which appealed to me instantly, and I immediately wrote to a bookseller in England for the book, which was "Science and Health with Key to the Scriptures."

At that time I was in great need of healing, as a severe illness had left me in a very nervous state with a great dread of death. Through the reading of this book I was entirely healed. That was eight years ago, and since then I have had many healings—some instantaneous. When my beloved husband passed on I was a stranger in a strange land, but the kindness and help given me brought the realization of God's love and care for us at all times and in all places. I was able to continue my journey, of some thousand miles, alone, four days afterwards and to work out many problems.

I thank God for the truth that is Life. May my life attest my sincerity. My gratitude to Mrs. Eddy is deep and sincere for her faithful work, and I thank all who have helped me in my great need. Words could not express my gratitude for our literature, which is such a help in my daily life.—(Mrs.) Kate Stokes, North Adelaide, South Australia.

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For twenty years I suffered from varicose veins and cramps in the legs, and after each slight exertion suffered intense pains, especially during the night. The doctors told me I could not be freed from this trouble as it was due to heredity, and that I would have to bandage my legs in order to avoid greater trouble, which I did for twelve years. Through my sister and brother-in-law I heard of Christian Science about the year 1914, and read several pamphlets and *Heralds*. Although I did not wholly understand them, I believed every word I read, and it was my greatest desire to learn more of this teaching. One morning, after having again spent a painful and sleepless night, I put aside my bandages, declaring that God alone could heal me. I continued reading Christian Science literature, and my faith made me whole. After three days I was free from all pain. For several years I have had no pain, nor have I worn the bandage. Through this sudden healing and freedom I became firmly convinced that I had found the truth.

I also wish to relate a healing of blood poisoning, which to mortal sense was very dangerous. In July, 1917, my finger became inflamed under a ring, but I paid no attention to it, believing it would disappear. After a few days, however, not only the finger but the whole hand was swollen, and I suffered intense pain. On the following day the swelling had extended to the shoulder and the arm was covered with large and small painful knots, and I was scarcely able to move it. My husband, who at that time was not interested in Christian Science, insisted upon consulting a physician, but I refused to do this, declaring that I wanted only Christian Science treatment. After some hesitancy my husband consented, and a practitioner was asked for help. Shortly after the treatment was begun I experienced relief and the next day the inflamed part opened, the poison passed off, and the pain was gone. During this experience my faith in God remained unshaken. I clung steadfastly to the truth that God alone could help me; and He did help me wonderfully. Since knowing of Christian Science my family and I have received much help through the application of the truth and many instantaneous healings have been effected, among which are the healing of several other sicknesses. Through our understanding we are all healthy. For all these beautiful proofs of the power of divine Love I wish to express my deepest thanks to God. I am much more grateful, however, for the spiritual knowledge gained of Him and His wonderful creation. Through this spiritual awakening I experienced the peace "which passeth all understanding."

Christian Science has also helped us greatly in the bringing up of our children, and we are especially grateful for the privilege of Sunday school instruction, through which they have advanced physically and mentally. I am truly grateful for having found Christian Science and it is with deep love I think of our revered Leader, Mary Baker Eddy, through whose wonderful work the world is being freed.

(Mrs.) Martha Rust, Hamburg, Germany.

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I feel it a privilege to write my testimony of the many blessings that have come to me since learning about Christian Science. My first healing took place about ten years ago when I was cured of nasal catarrh. The doctors had said they could do nothing but check the spreading of the condition. I told the doctors I could be healed in Christian Science and they answered they would like to see it, and they did.

About four years ago I was suffering from a disease that affected me so that I could do nothing, and I suffered severely. My children insisted on having a doctor. He was puzzled about the disease and said he did not know what ailed me, so called in a second, then a third and a fourth. They all said they did not know what the trouble was, so wanted me to have a picture taken and send it to the medical school. I would not consent to it for I knew I could be healed in Christian Science. After a few treatments from a practitioner I slept well and began to walk. In a short time the demonstration was complete, and my eyes were also healed so that I have not had to use glasses since.

I owe my gratitude to God, and to Mrs. Eddy for her divine revelation; also to the dear practitioner who so lovingly helped me all along the way.

(Mrs.) Anna Gilbert, Wichita, Kan.

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Having been greatly benefited by the reading of others' testimonies, I am constrained to express some of my gratitude for what Christian Science has done for me. In two treatments I was entirely healed of rheumatism. The tobacco habit, after twenty years' indulgence, left me when I was reading the book Science and Health. The social drink habit, also profanity, dropped away from me. I have received wonderful benefits in my business experience. My daily prayer is to know more of this truth which is blessing and healing mankind.—G. Floyd Beach, Kansas City, Mo.

✧

The study of Christian Science came to me through the urgent need of help in sickness. I had always been healthy except for a bowel trouble. This trouble suddenly grew worse, followed by severe headaches; then followed a peculiar form of nervousness, sleepless nights, and attacks of epilepsy, which became more frequent and severe. Effects upon the proper action of my lungs were already apparent, and very little hope was held out for me by physicians.

A neighbor told my mother of the healing of her daugh-

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ter's eyes through Christian Science, and absent treatment for me was asked for. A most wonderful feeling of peace soon possessed me. I threw away all medicines and material remedies of any kind, and have never since felt any need for them. At night sleep came easily. I could eat anything with no bad after effects. The discords did not all disappear until more than a year, but I was happy meantime, feeling no sense of discouragement, since a great blessing, outside the healing, had come into my life. I am well and strong now and have proved many times that Christian Science is a practical help in need, no matter in what form the need may appear.

Through the study of Christian Science the Bible has become a helpful and interesting study. Many errors in my disposition are gradually losing their hold, others are constantly being uncovered for destruction. I am indeed thankful for being able to grasp more clearly the meaning of eternal Life. My great desire is to pay the debt of gratitude I owe for all that is being revealed to me through this study. I am truly grateful to Mrs. Eddy, who so lovingly worked to show us the way of Truth, and grateful for all the activities established by her and so faithfully carried out by students of Christian Science all over the world.

(Miss) MAY E. DESPER, Amarillo, Texas.

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I have often wondered if I could ever tell just how grateful I am for Christian Science. About five years ago while visiting my mother I became interested in this healing truth, and from that day to this I have never used any other means for healing. I have found it applicable to every phase of need, never having the least fear that any problem, no matter how great or small, could not be met in Science.

I have been healed of the belief of lung trouble and chronic bowel trouble and many other physical ailments. I had a great habit of seeing faults in others, which has been nearly overcome, and for this I am indeed thankful. I am very grateful to God for leading me into this great truth of being; also thankful to our dear Leader, Mary Baker Eddy.

MRS. GEORGE CALLOS, Denver, Colo.

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I would like to acknowledge with gratitude the good and healing that we have received since coming into Christian Science. It was in January, 1918, that we were led into this true light through the healing of our little daughter. We had taken her to a well-known physician in a near-by city for the examination of a growth and swelling on her face, which had been there for about three months. He examined her and also had an X ray taken of the growth. It was pronounced a tumor and the only hope that he could give was an operation that would disfigure the child for life. I had been raised in Science and had witnessed the healing done by Christian Science in my own case and others, but had drifted away, and, to be honest, had thought it was too hard to practice and that I could get along without it. We decided to turn to Christian Science for help, as we were at the point of despair. We called on a practitioner the next day, and through her loving and tireless work the child was healed. The healing was seemingly slow but it made us strive the more.

We are grateful for this healing and especially to Mrs. Eddy, who has given to the world the truth that we can apply in our daily work. Last year I was able, through the understanding of my wife and myself, to overcome an attack of influenza while at work; I have been healed of insomnia and other claims. The desire for tobacco has vanished through the study of this Science, and other habits are also being overcome as more is understood and put into practice. I am grateful for the authorized literature, also for class instruction, which has enabled me to see more clearly the truth as revealed in Christian Science.

R. A. HAYNES, Waterloo, Ill.

I can testify as to the truth of the above testimony of the wonderful healing of our little daughter. I also am thankful for the blessings received through Christian Science. Through reading Science and Health I have been able to leave off glasses while reading. I am also thankful for the privilege of class instruction and for the authorized literature.

(Mrs.) CHRISTINE HAYNES.

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In turning to Christian Science at a time of great intellectual worry and uncertainty as to life in its larger meanings, I have been so wonderfully helped in every way that it has awakened in me a real desire to understand spiritual truth, to turn away from the human mind, and to learn something of the vastness of the one Mind. During the first weeks of study I left off wearing glasses, and the headaches which had perpetually troubled me left me and have never returned; from the very beginning also I found that Christian Science helped me to overcome attacks of depression and gradually to arrive at a more orderly and dependable state of thinking.

In the early part of 1918 I had what I suppose would be called a nervous breakdown, accompanied by extreme exhaustion. I had thought of myself as acutely sensitive and as having inherited a delicate heart, and had made a reality of the need of certain foods which were not available then, and in other ways I had accepted the belief that health was dependent on heart, brain, and outward circumstances. I had the kind help of a practitioner at first, until I was able to help myself, and within six months of that time I was taking long bicycle rides in very hilly country in all weathers, frequently at night and amid traffic.

My complete healing has been slow, and there is more earnest work to be done before I can say, "I can do all things through Christ which strengtheneth me." I have, however, been growing stronger each day and have been able to do anything necessary in the way of work. I have come to a better state of health by giving up the wrong thought of health in the body and by understanding in some degree, as Mrs. Eddy says on page 120 of Science and Health, that "health is not a condition of matter, but of Mind." I have exchanged the old anxious thinking about problems of work and affairs for a less self-centered and more sincere desire for usefulness in the world, and I find now that my thought habitually turns to Christian Science when confronted by any difficulty. There is nothing too great and nothing seems small, for every least demonstration results in the uplifting knowledge of being nearer to the truth of Life.

I deeply appreciate the privilege of being a member of a branch church and of being able to share in the work of making this Science more widely known. For the writings of Mary Baker Eddy and for her life and for all that she has done to destroy limiting beliefs and build up humanity anew in the likeness of its Maker, I can never in words alone express my gratefulness.

(Mrs.) HILDA B. EVENNETT, London, England.

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I have long had the intention of testifying to what Christian Science has done for me. I began to read Christian Science to see what it was, and after reading the *Sentinel* several months I left off my glasses. I had used

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them for nearly seventeen years, and I have not worn any glasses for over five years.

One day I slipped and fell, hurting my shoulder and arm so I could not undress myself, but in reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the *Sentinel,* and by knowing the truth, my shoulder and arm were healed in a short time. When my little girl was six weeks old I started down cellar to get some things for breakfast. I stepped too far and, missing the first step, I fell. One foot turned around and was under me when I fell, and when I got up I could not step on my foot. Knowing, however, that God is All-in-all and is ready to help in time of trouble, in five minutes' time I walked up the steps all right and was on my feet, working all day, and the next day I walked three miles and carried my baby. I have not had any trouble with that foot since and that is over three years ago. I did not know that my baby was cutting teeth till I saw four in her mouth. She was free from any trouble when she was cutting them. I have overcome other ailments by reading Science and Health, and I am grateful for what Christian Science has done for me and hope this testimony may help others.—Mrs. Lewis Gehring, Delta, Ohio.

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I became interested in Christian Science through a dear friend, who was healed of stomach trouble of years' standing. A short time afterwards I was overcome with a nervous breakdown. I asked for Christian Science treatment, which was given me late one afternoon. That night I slept soundly and when I awoke in the morning it seemed as if I never had felt so well. Through that treatment also I was healed of constipation and a weak heart. I have had many other demonstrations. Influenza was overcome in a few hours. Glasses, which I had worn for two years and a half, are no longer used. My little son, past ten years old, has never had any medicine, and has been healed of adenoids. I could tell of many more demonstrations through this wonderful truth. I am grateful for the Christian Science periodicals and thank God for Mrs. Eddy and for this never failing truth she discovered.

(Mrs.) Grace Lillian Hamilton, Goldfield, Nev.

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It is now nearly eight years since I became interested in Christian Science and in that time I have been helped by it in a great many ways. Since taking up this study I have found that I have been almost free from colds where formerly I used to have one right after the other about all the year round. By applying what I understood of Christian Science I was cured of chilblains a few years ago and have never had them since. I was also cured of pink eye in a few days.

I am very thankful for our periodicals and for the Home Forum page of the *Monitor,* our daily newspaper. Christian Science has helped me to understand the Bible better than I ever did before. I am indeed very grateful to Mrs. Eddy for this wonderful truth.

(Miss) Cordelia Hobbs, Medford, Mass.

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The question is often asked, "Can I be healed if I have no knowledge of Christian Science?" This I can answer by my own experience about fourteen years ago, when I was healed by reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

At that time I had been struggling with hay fever and catarrh which was said to be inherited. After leaving my home and coming to Minnesota I had hopes that the change of climate would be beneficial to me, but instead I grew worse. One day I was obliged to leave the office where I was employed, as my eyes were so badly affected that it seemed impossible for me to work on figures. After reaching home I noticed my mother's copy of Science and Health lying on the table and I opened it and commenced reading, and never thought of my eyes again. In a short time I arose from my chair completely healed. From that time I took up the study of Christian Science and have had the privilege of working for the cause in many ways.

While I have always been grateful for this healing and realize that "man's extremity is God's opportunity," in bringing me into this new-old truth, I am daily more grateful for the knowledge that is coming to me. As Mrs. Eddy says on page 95 of Science and Health, "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality." I am thankful to God and grateful to our revered Leader, Mrs. Eddy.

(Miss) Kate W. Ames, Minneapolis, Minn.

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I have had abundant and varied proof of the protecting power of Christian Science for those who endeavor to live by its teachings. I wish to relate a recent instance of this. One morning I was preparing breakfast in the kitchen; a teakettle holding a gallon of water and full to the brim was boiling over. When I tried to remove it to another part of the stove it slipped from my grasp and fell to the floor. At the moment of its falling, I stooped forward to grasp it by the handle but failed to do this, and, the kettle coming in violent contact with the floor, its boiling contents splashed upward, nearly covering my arm, which was bare to the elbow.

For a short time my arm was a "sight," and the smart was intense, but I at once went to work in Christian Science, which for many years has been my only remedy for every ill. I stoutly declared God's allness and the nothingness of matter and mentally repeated many times over with great earnestness and conviction the "scientific statement of being" as given on page 468 of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Then I sat down to breakfast. By the time I had finished my meal the pain had quite subsided and in less than an hour every trace of the injury had entirely disappeared from my arm.

I send this testimony in deep gratitude to God for this and all previous healings and in loving tribute to our revered Leader, to whose unselfish labor for mankind we are indebted for the priceless blessing of Christian Science.

Mrs. C. H. McIntyre, Denver, Colo.

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In view of the words of our Leader on page vii of the Preface to Science and Health, "To those leaning on the sustaining infinite, to-day is big with blessings," I should like to express my gratitude for the many blessings which have come to me, since taking up the study of Christian Science. For several years it seemed as if I sought all the material help there was, getting little help, if any, even an operation giving but temporary relief. While very much in need of physical healing, I thought even if I could not get well, yet if I could only find God and know Him aright, this was all I was asking for. About six months before I found this beautiful truth, I had disposed of a lot of material means, longing only to find help from the real God. When I found Christian Science my healing was almost instantaneous. With the loving help of a practitioner I soon began to see and receive the wonderful good gifts God has for His children.

We have had many proofs of God's protecting care, one

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of which I would like to mention, which I am very grateful for,—an almost painless childbirth. I am grateful for the healings; but I am much more grateful for the spiritual understanding. I thank God, and also have gratitude to our beloved Leader, Mrs. Eddy, who has taught anew to the world this new-old religion, which Jesus taught many years ago.—(Mrs.) S. T. WENTZ, Espanola, Wash.

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It is with deep gratitude that I offer a testimony of what Christian Science has done for me. I did not take up the study of it with the idea of finding healing for any physical discord, but because I had not found Truth in the teachings of the church in which I had been a lifelong member. After studying Christian Science for a short time I found I had been healed of bowel trouble, for which I had sought relief in materia medica as far back as I can remember. This is over five years ago and since that time Truth has been my only remedy. I can never express the gratitude I feel for the help Christian Science has been in overcoming discordant conditions for our children. Two years ago our little girl was taken ill with measles. We asked for help from a Christian Science practitioner, which was lovingly given at once, and in three days she was up and out. Shortly afterwards our little boy fell ill with the same complaint. He was very feverish and altogether the symptoms pointed to his having a very bad time. However, we again asked for Christian Science help, and the next day he was well enough to play in the garden, all symptoms having practically gone. Whooping cough was met and overcome within a fortnight by the power of Truth for the same two children.

We are indeed grateful for all the physical healings we have had in our home; I am most grateful for the joy and peace which have come into my life through the better understanding I am gaining of God and man, as taught in Christian Science.—(Mrs.) ETHEL C. POGSON, Nether Edge, Sheffield, England.

With feelings of deep gratitude for some knowledge of Christian Science I verify my wife's testimony. Words cannot express the joy that has come into my life through the understanding of God which I have gained through the study of Mrs. Eddy's textbook, "Science and Health with Key to the Scriptures."—ALFRED POGSON.

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It is about two years since we first took up the study of Christian Science, and it is with deep gratitude that I testify to various demonstrations of healings in our family, and of problems met in our everyday life. One of our children had an instantaneous healing of severe throat trouble, and our eldest boy was also healed of the same trouble. My wife and I were both healed of influenza in a few days, and the understanding of God as our supply and of God as divine Love has been demonstrated many times. God has been our only Physician since we took up the study of Christian Science, and it is with deep gratitude to Him that I give this testimony, and to Mrs. Eddy for bringing to light again the true religion which Christ Jesus taught and which we can practice in our daily lives.

JAMES C. WILKIE, Brooks, Alberta, Canada.

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I am sending my testimony to express my gratitude for the many blessings I have received through Christian Science. Seven years ago I was a physical and mental wreck, having been a victim of ulcerated stomach for about three years. I had doctored with five different doctors, but continually grew worse. I had a vague idea of Christian Science and decided to investigate it to see if I could be healed. I first borrowed a Science and Health from the public library, not knowing of the reading rooms, and then purchased one for myself. After several months' time I was completely healed through earnest reading of this textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I had worn glasses since I was a very small child. The trouble was a structural defect of the back of the eyeball, and astigmatism. After my stomach was healed I decided that my eyes could be healed. At first I was able to lay off my glasses only a few hours at a time; then I could have them off several days at a time. Now I have not had them on for about a year and a half, and my eyesight is better than ever. I have also had many minor healings of troubles, such as headache, grippe, and so forth. I am very grateful to be freed from the physical suffering caused by these things, but more grateful for the spiritual growth that came with these healings and for my better knowledge of the Scriptures. Among the happiest and most profitable hours of my life are those spent with my Bible and the Christian Science literature.—(Mrs.) BERENICE ROBEY, Topeka, Kan.

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Before Christian Science came into my life few days were free from some physical ailment or other, a feeling of insecurity arising from the belief that almost any disaster, accident, or disease might choose me for its next victim, and a confused sense of something fundamental lacking in life. I now know that all this discord was the result of my ignorance of God, good, as the divine Principle of all being. The understanding that has come to me has already made me healthy and happy and brought much harmony into our home. Many physical and mental difficulties have been overcome by the power of Truth as taught by Christian Science, and its value in aiding me to solve the daily problems that arise in my family cannot be estimated.

By far the greatest blessing conferred by Christian Science is the confidence it bestows in infinite good alone and the lifting of thought above false material standards. I am humbly grateful to Mrs. Eddy for so bravely and lovingly enduring unspeakable persecutions that the world might be blessed by her discovery. I am very grateful for the daily bread supplied by the Lesson-Sermons and for all the periodicals, which constantly extend a helping hand to those seeking to find and walk in the pathway of progress from materiality to spirituality.

(Mrs.) EDNA C. ZULCH, Oatman, Ariz.

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[Written for the *Sentinel*]

Awakened

LENA M. HALL

I CAME upon a violet—
A little thing;
Ah, but I thought, and thought again,
That day in spring.

A lark, aloft, trilled gladsome song—
A simple thing;
And yet, I felt a moment hence
My soul awing.

I saw one raised to speedy health;
Death thrust aside!
Only the touch of Love, but lo,
"Christ risen," I cried.

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Signs of the Times

[A. E. Brandt in *Pittsburgh* (Pa.) *Leader*]

If the lessons of the war tended toward one point more than another it was toward the principle of unity. Not the unity which is the demand of momentary expediency, but that which comes from the final acceptance of unity as an abiding and satisfying principle. If during the war we were too busy, too enthusiastic, about the purely military side of our enterprises to take account of the drift, the psychological effects were nevertheless flowing from psychological causes. The principle of unification was at work. It may have been ever so silent; none the less it was constantly at work.

That principle was steadily, if slowly, bringing all the people together in a way that was different, if not entirely new. Old conditions took on a different, if not completely new, aspect. None seemed to be quite the same any more. Many may have failed to discover all the changes and to follow the reasons, while sensing the fact that changes had arrived which were not displeasing.

That which was impressed upon every mind, juvenile along with the mature, was the value of service. Service took the place of every other consideration then. Nothing else counted for much. The man or woman or boy or girl who did not contribute something in the way of service was pursued by a sense of humiliation. They felt that they were outside that magnificent house of service toward which all feet were directed and to which all hands were bringing something. No matter what else men and women were doing, if their intelligence and energies were contributing nothing to that service they counted their labors wasted. The spirit of service was strong upon all. It was dominant.

It is not only among the men and women of the churches that the result of that experience has brought forth new fruit. A new vision has come to men and women everywhere. The spirit of service is still heavy upon them. It furnishes a new light for their feet. Whether in the ordinary, commoner relations of life, or in fidelity to formal social organizations, the effects are the same.

Men and women who have subjected themselves and their inspirational ideas to critical scrutiny and analysis have reached a new conclusion. The service impulse is their prompter. They want their religion to be something which can be of service every day, all the time. They want their religion to be something which may be of service to others than themselves. They no longer want the religion which contents itself and its devotees with the narrower, individualistic selfishness that looks no further than their personal "safety." During the war they came into close, intimate fraternal contact with their fellow humans in a common service —and they recall the experience with delight. They want to continue it.

[*Christian Century*]

We have need to remember that it is the times, not the eternities, which are out of joint. It is our small corner, not the universe, which is, or seems, in disorder. Though our view is short, and our minds provincial, still we can believe that the author of reason is the God of a reasonable order.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

Only as we live the atoning life in the home, in the church, in business, do we become his [Jesus'] disciples, helping him to reconcile our fellows to God. For it is love that reveals, love that reconciles, and it is by love that God and man are made at-one.

Articles and Testimonies

Available articles from Christian Scientists, and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U.S.A.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Appreciation and Comment

The following is an extract from an introduction to a Christian Science lecture given by a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston:

AS you all know, I am a newspaper man, and my attention was first attracted to Christian Science because of its journalistic fruits. The greatest of these fruits, to my mind, is THE CHRISTIAN SCIENCE MONITOR, an international newspaper in the United States to-day. My admiration for this paper increases with each day; for it approaches my ideal of what a newspaper ought to be. Its English is as chaste, as lucid, as vigorous, as that of Hawthorne and Macaulay. Its editorials are as profound, as clear, as comprehensive, as lofty, as the essays of Emerson or the poetry of Victor Hugo. Its policy combines the best in the practical and idealistic aspects of life, the vital things of life; it ignores the superficial, the froth, the foam, the bubbles upon the surface; but, diving into the depths, discusses those things which are closest to men's hearts and bosoms. For these reasons, I have no diffidence about repeating what I have said before: That, if the ordinary newspaper is the poor man's college, then THE CHRISTIAN SCIENCE MONITOR is the university where he should take his postgraduate course. It has been said of old, Ye shall know them by their fruits. And, since I have tasted of the journalistic fruits of THE CHRISTIAN SCIENCE MONITOR and have found them to be good, I am pleased to be present this afternoon to learn something of the vital force, of the driving power, behind such a wonderful newspaper.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00, six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

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Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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Boston, June 5, 1920

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JUNE 5, 1920 NUMBER 40

The Gathering of the People

SARAH BEATRICE SLOTE

IN the early days the man who conquered himself and was called Israel, a soldier of God, declared, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

In this day, and throughout the past few years, when people have been gathering in small groups, large groups, committees of all sizes, audiences and congregations, also mobs, one has been moved to consider the meaning of this coming together of the people. What do these gatherings portend? Are they an organized effort for destruction, or is it the beginning of a movement for a standardizing, equalizing endeavor expressing the desire for brotherhood among men? The recent victory of Principle over the destructive forces of evil in the war would indicate a movement toward harmonizing and unifying peoples in one common cause of righteousness against unrighteousness. The breaking of old chains of bondage and long continued, iron-clad laws of oppression, however, place many in the position of one in the streets of a strange city, not knowing whither to turn or whom to trust. Feeling ignorant and confused, they are the more easily swayed by human will and passion. The effort to organize and standardize human thought uncovers false, reactionary elements; yet order is manifest among mankind by organization when it signifies brotherhood and harmony.

In the twelfth chapter of Luke we find these words: "In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." As growth in numbers accrues to an organization, human opinion, or human will, would endeavor to become a moving influence. In "The Life of Mary Baker Eddy" by Sibyl Wilbur, a chapter entitled "Conflict of Personalities" shows the result of differing human opinion, human will, and personal ambition endeavoring to tread "one upon another," culminating in a competition which in its selfishness heedlessly would bring about a movement for destruction, but, unsuccessful in having no foundation in Principle, eventually goes its own way or works its own destruction.

Evil has learned the belief of power in organization, but does not realize that it is not the organization numerically, but the purpose of a movement, which makes the organization temporal or permanent. The organization is but the symbol and the agent. In the Christian Science church it is necessary to-day, in order to prove to doubting human beings that good is successful and that a body of people can move forward together obedient to the revelation of Truth, united and harmonious in advancing the cause of universal and impersonal good, even though each one healed does not change the measure of good in the true universe, for nothing can be added to Truth or taken from it. With the awakened thought the veil is but lifted farther so that more of the eternal presence of Truth is revealed.

Spiritual organization typifies the unity of man with God, and as only like can continuously be united to like, so only those whose aim is the same remain permanently together. Spiritual unity is not accomplished by the unity of man and man, but of man and God, and thus of man and man knit together by the common interest in God. As each one comes nearer and nearer to the understanding of the Christ, he comes nearer and nearer to his brother. In false organization true individuality is lost, while in true organization based upon spiritual unity true individuality is found; for nothing can be truly individual which does not bear the imprint and likeness of God.

In all bodies of people various types are represented. By long and devious ways men come to Christian Science, and much in the line of mental as well as spiritual education is needed. As growth comes, human opinions are dropped; for Mrs. Eddy says, "The opinions of men cannot be substituted for God's revelation" (Miscellaneous Writings, p. 92). Each one's development comes through his individual perception and demonstration of the Christ-idea. Thought liberated from the belief of life and intelligence in matter, with a sense of conscious power from this fact, should be governed and purified by constant study of the Bible and our Leader's works, for "a little learning is a dangerous thing." Considering the different types of thought which come to Christian Science, the difference in social grade, wealth, education or the lack of it, the different trades, professions, religious beliefs, the sick, sinning, sorrowful,—one is impressed with the wonderful unity, harmony, and order which prevail in the collective body of the movement. It could not possibly be otherwise considering the constructive work done by our great Leader, and eddies along the shore cannot affect the mighty current of Truth.

Men may superstitiously claim that outside influences are responsible for their differences and their nonsuccess in organization, yet the worst factors for disruption in enterprise usually come from the inside, not the outside, coming from the lack of desire to conquer self, to endure, or perhaps from satisfaction with material effects, as well as from inherent laziness. Clement is quoted on the influences which he believed affected the early Christian church: "Call it zeal or jealousy, by which is meant violent self-assertion; in fact, human nature, which at all times resists any invasion of its ancient claims. Not necessarily the malignity of human nature, not the stupidity, but sometimes its lusts, its animality; sometimes its individualism, its covetousness; sometimes its inertia, its hatred of change, even for the better."

That lack of desire for change, even for the better, easily yields to the contagion engendered by will power and personal opinion, easily accepts, without correct analysis or careful thinking conditions which are not the result of the working of Principle, and false thought temporarily does its will. Harmony in the united movement is the result of self-government in the individual, the conquering of human na-

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ture; and until this is realized there will be differences of human opinion; yet the actual truth represented in the body of the movement will never be touched. The wise man said, "He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city." The great lesson taught by an army is that of self-discipline under obedience. The great lesson taught by Christian Science is (Science and Health, p. 125), "Reflecting God's government, man is self-governed."

Our movement presents the highest form of organization as manifested in human experience, and its spiritual essence as well as its unity should be kept intact, if necessary by individual sacrifice. It is the test of Christliness to be able to give up in the nonessentials and to hold fast to the essential spiritual truth. So-called enemies do but give one the privilege of exercising scientific ability to meet all problems. In meeting the greater problems, lesser difficulties are often swept away. False reports, human gossip, which is usually supposition, cannot stop the progress of the true worker, yet some measure of Christlikeness must be earned before the idea can be presented. Suggestion and autosuggestion, formula and limitation, cannot sustain demonstration. The value of Mrs. Eddy's demonstration is that she was able to present the vision of Truth to the world in all its beauty, diversity, depth, order, its individual simplicity and grandeur, founded on demonstration and for demonstration. This was only done by close study and application. The vision is sweet and glorious; its demonstration in human experience is sometimes bitter, yet the truth must be worked out. In Science and Health we read (p. 135), "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light."

Our nation presents the highest form of political organization, founded as it is on religious freedom. In the early days, that nation was accounted the greatest to which came the greatest revelation of Truth. God's revelation came to a great and pure American woman of New England. To the second-born of the great English speaking nations has come the privilege of restoration of primitive Christianity, the birthright and blessing of the firstborn in spiritual understanding. Representative of all peoples, many in one, holding fast to Principle, it must become the bulwark of the world, assured in its integrity and individuality. One can have gratitude for citizenship as well as for church membership. The material law needed to curb the ungoverned, and the material lawgiver will be here until men yield obedience to Spirit's mandate, which speaks in the inner sanctuary of conscience. Isaiah says, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The gathering of the people, we are coming to see, is to Shiloh, to the inner tranquillity of his kingdom, and in the exemplified spirit of the Christ-idea alone is found peace and rest, whatever the human condition and whatever the cost.

Individual demonstration accomplishes in the united movement that victory over the "world, the flesh and the devil" which is necessary to prove to others that Christian Science is true. Each one has his place in the united movement, the grand army of the Lord, the moving hosts, even as the true idea of God, so that none may hinder but all may help, governed by that spirit in which Mrs. Eddy writes (Miscellaneous Writings, p. 144): "To-day, be this hope in each of our hearts,—precious in God's sight as shall be the assembling of His people in this temple, sweet as the rest that remaineth for the righteous, and fresh as a summer morn,—that, from earth's pillows of stone, our visible lives are rising to God. As in the history of a seed, so may our earthly sowing bear fruit that exudes the inspiration of the wine poured into the cup of Christ."

Practice and Theory

STUART SESSIONS

HOW often one hears it said by those just beginning the study of Christian Science that they see the theory but cannot understand or demonstrate its Principle. How insidious is the temptation in the early acquaintance with metaphysics to advise the inquiring friend to go to a practitioner rather than to endeavor to give the help one's self. How familiar the excuse which always argues that the experienced and tried practitioner is the only one who can meet the case quickly and efficiently; but how hopelessly devoid of understanding or any basis in Truth such an attitude is. If the experienced student were the source of the healing, if the balm were derived from mere human experience, then there would be some reason for such shifts of arguments. But to the student who gains a glimpse of the understanding of what God is, there is no excuse and no such excuse suggests itself.

On a hillside in Judea, more than nineteen centuries ago the Master said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Now the grain of mustard seed was used to illustrate, as every one knows, the smallest atom of faith possible of conception. Yet small as this was, its power removed mountains. It is, of course, axiomatic that God appears or is revealed to mankind through the understanding. A gleam of sunshine never mixes with the darkness of the cavern into which it may penetrate. That gleam of sunshine will always show the sun to any one who looks into it, and will cause all it rests upon to radiate and glow, and it should be remembered that such radiation and glow is reflected and never inherent in anything but the sun. That understanding, however, which receives the revelation of the Christ-idea is broadened and illumed accordingly, but the fact that Truth works independently of any human agency enables the student in Christian Science, even as a beginner, to demonstrate the power of Christ in ways which seem often to startle and surprise even the demonstrator himself. It is for the reason that Truth is never limited or affected by any human understanding of it, that the results of the practice of Christian Science either for one's self or for others so often exceed the seeming ability of the student. This is surely the explanation for the remarkable results so often accomplished by children in their simple acceptance of metaphysical Truth.

No man is stating his convictions correctly if he says he sees the theory but cannot practice it. Practice involuntarily must accompany the revelations of Truth, else it is not Truth revealed. Such is the law of good. Truth is often believed to be seen through the lens of matter or material or human opinion. Truth, however, must surely be metaphysical, and is so understood in divine Science. Now the truth is what? Surely the correct, scientific, and therefore exact or full understanding of God. Hence Truth is

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God expressed. To the sojourning mortal who grasps the meaning of that, it is the "pearl of great price," and he can no more prevent its radiation than he can corral sunshine. That is why thousands are being healed daily by just reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

There is therefore no halfway point between not knowing the truth and knowing it. Christian Science is not theoretical; it is essentially demonstrable, which is to enable men, communities, and nations to demonstrate that good not evil—right not might—is power. On page 98 of Science and Health Mrs. Eddy says, "Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and being practical and complete, they are not deprived of their essential vitality." Never in the history of the world has this gift of Mrs. Eddy's been more needed, but Mrs. Eddy's gift is Science and Health and her published writings and the movement which they lead. No one would ever think of saying that he knows theoretically that two plus two is four but he cannot demonstrate or practice it. The demonstration of the fact must follow the knowledge of it. Thus it invariably comes about that the knowledge of what man is as God made him heals wherever that understanding is permitted to enter. The reliance on Principle always heals.

Arguments of Self-deception Unreal

HELEN W. BARNARD

WHEN we accept Christian Science and its divine Principle, God, as our only standard for right living, we find, as in everything else, our concept of honesty quite different from any former idea of honesty we have ever entertained. Though it may always have been clear to us that honesty proceeds from Principle, and is alike available to all, yet it has never before been based on the fact that Principle actually is God or Truth. Mrs. Eddy, in the very first chapter of her book "Science and Health with Key to the Scriptures," unmasks, and warns the reader of the necessity of alertness to detect and avoid, the most subtle form of dishonesty—self-deception, when she writes, on page 8, "If we feel the aspiration, humility, gratitude, and love which our words express,—this God accepts; and it is wise not to try to deceive ourselves or others." Then she shows the wisdom of this by quoting from the Bible, "For 'there is nothing covered that shall not be revealed.'" Thus one learns that the demands of Truth require nothing short of absolute honesty, permitting no form of self-deception whatsoever.

Christian Science, being the searchlight of Truth, strips off every disguise or false argument of so-called mortal mind, which tries so cunningly to clothe this false belief of self-deception as our own thinking, so that we will, through ignorance and fear of exposure, lack the moral courage to attack and cast it from us as the lie which it is. In so far as we attempt to indulge this false thinking, we find the cleverest and most successful way to try to deceive ourselves is to do just what Adam did—blame some one else and hold that one responsible, so as to delay as long as possible our reckoning with Truth.

If there is a more subtle or vicious false argument of self-deception, it is that form which seeks to hide an ulterior motive behind a righteous cause; but here is just the time it has proved its own ignorance, as it has tricked itself into being discovered. For righteousness is governed by the only cause, which is God or Mind, that is never deceived and never hides a lie, but uncovers and proves its nothingness.

Another foolish argument is the false belief that we can prove Principle to a greater extent if we contrive a very plausible excuse for running away from some material place and person or persons, of whom we are afraid because of our belief that there are mortal minds which practice evil and can operate to prevent us from doing the correct thinking we feel we could and would do in another place, in different circumstances. Let us wake up to the fact that suppositional person, place, or circumstance is powerless to affect in any way our true and only thinking, which is divine Mind expressed, and which knows that right where the fear of many minds practicing maliciously claims to be, right there divine Mind and its perfect concept of right practice is, and is all there is.

"Use hospitality"

LUCY E. DOE

SO much help and light were recently received by the writer from the words of Peter, "Use hospitality one to another without grudging," that she desires to share the blessing with others. The writer grew to young womanhood in a country where hospitality among neighbors is practiced to a marked extent, and as she compared this sense of hospitality with the greater understanding and deeper meaning of the word gained through the study of Christian Science, the thought came: We Christian Scientists ought to be the most hospitable people on earth! And why? Because through the understanding which Christian Science has brought to us of perfect God, perfect man, and perfect creation, combined with the knowledge of the practical way to demonstrate this truth in every line of right human activity as well as in the healing of sickness and sin and binding up the wounds of the broken-hearted, we always have in our home—consciousness—sufficient supply to feed, nourish, or care for lovingly every guest that comes to us for help or comfort.

With our mental larder filled with thoughts of Truth and Love gleaned from the Bible, from "Science and Health with Key to the Scriptures," and from the other writings of our Leader, Mrs. Eddy, combined with our Christian Science literature, we are always well supplied to meet any call that may come to us. If it is sickness, we know the truth as taught in Christian Science and can at once begin to give spiritually to the suffering one what we have learned of the truth of being in regard to man and his God-given dominion over the seeming condition. If it is sin, we can also know that our knowledge of man as God sees him is sufficient to break the dream of pleasure in sin by giving the understanding that "man's wisdom finds no satisfaction in sin, since God has sentenced sin to suffer" (Science and Health, p. 322), and then pouring in the truth as to what really satisfies man, we find we have fed a hungry wanderer who has come to our door asking for food. The sorrowful, the broken-hearted, the lonely, all find comfort and peace where Truth is understood, because the realization of God as Love is potent to comfort, heal, and bless. In our thought for our beloved cause, the workers at headquarters, our churches, teachers, practitioners, and church members, as well as the attendants at our Wednesday evening meetings, in the giving of testimonies of healing in these meetings and through the pages of our periodicals,—in all these ways there is wonderful opportunity for constantly practicing this higher sense of hospitality which will bring a blessing to all. Let us give of the best we have to each other and to all mankind, and let us do it "without grudging" as Peter urges us to do,—do it with the glad heart and ready hand with which one naturally gives

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of his best to a dearly loved relative or friend, "as good stewards of the manifold grace of God."

What a wonderful opportunity the students of Christian Science have to help each other and our cause if we will only use our hospitality along all lines. Think of the joy we shall find in this way of working, because there is always freedom, gladness, and love where true understanding predominates. We all know how much we love humanly to be with hospitable people, and so as we develop more and more the qualities of love, joy, and harmony, we shall be well fitted to feed and comfort all who desire the blessing of Truth.

Right Results

LUCY H. MC DONALD

ON page 57 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Happiness is spiritual, born of Truth and Love." This expression is the antipode of the well-known couplets from Burns comparing pleasures to the short life of a poppy or to the evanescent nature of the snowflake on the river. Happiness, unlike "pleasures," is not born of the belief in the reality of the senses or their kingdom; happiness is of the nature of its source, being spiritual, true, loving, pure. Happiness is an effect or result of knowing and loving Truth and Love; therefore one does not set out as on a journey to seek for happiness, nor does he outline the road by which it must come to him. No limited idea of one's rights or one's place or one's work will result in happiness.

Sometimes one desire, one condition, or one position seems to loom so large that it fills our whole horizon, skyward and earthward. "That is the only right thing," we see emblazoned on our limited space, and, "Everything and everybody must yield to that one idea," we argue; "they *must* see it so." And we try to arrest every thought that would see the matter in a different light. One has a farm to attend to; another has just married; another is bound by a sense of duty that looks straight enough, narrow as it is. Curious to say, oftentimes the one thing we are outlining is a good thing, a good way, perhaps the best,—for instance, building a church,—but we block the whole way if we offend in one thing or look to one thing—if we work in limited sense instead of through the limitless intelligence that comes with rightly knowing God, man, and the universe, and declaring positively the truth of a given situation from that boundless basis.

Teachers of mathematics are often confronted with this poor method of working, by pupils seeking the answers to problems rather than the understanding of the fundamentals and process involved. Indeed, textbooks now no longer place the answers to drill problems where the pupil may easily see them but at the back of the book, to be used to confirm the pupil's independent effort; or, they are placed in the hands of the teacher altogether, so that confirmation may be used with skill. Thus the pupil is trained to depend on his understanding of the rule by which he is to work and to look to it, step by step. His power to reason is thus called out and when he finishes his problem and finds that his answer is correct, this proof of his understanding of the rule develops true self-reliance. It may be that he meets with many failures before he understands the rule so thoroughly that every example is to him confirmation, but if he persists in following the right method, he will win out. I have known a pupil to gaze at an answer in wistful and idle speculation as to how to obtain it. I have seen him sit pondering over some 5 or 6 that blocked his way. Dear me, how big that figure looked—larger the longer he gazed and chewed his pencil. "That 5 is all that keeps me from having my lesson for to-morrow," he mutters. But this is not true; his lesson is to know the rule and process, and if a shaft of wisdom strikes him, he will turn from the 5 to the rule. We cannot hope to wring happiness or harmony from a situation by such schoolboy methods. Looking for an outcome is fixing the gaze on the answer; it is outlining for Principle, when Principle is not circumscribed.

If a number of students of Christian Science desire to build a church, for instance, where shall they begin? Shall they select the lot first, or shall they see what "church" is, as the spiritual idea? The cart should go after the horse, not before it, and the truth of any problem, which is that the divine Mind and its idea is the only reality, must be the beginning and end for harmonious results—for happiness. We cannot expect happiness as the result of merely saying the truth and going on gazing at the answer with longing wills. We must declare the truth and realize that the outcome of Truth is sure and harmonious.

There may be a sense of triumph or personal pleasure in bringing about an answer to our desires, especially if we have expressed a great deal of zealous activity, but this pleasure has its day along with others of like nature,—a day that is short and unknown to God. Who would not gladly change this sense of pleasure for the true happiness or harmony that is the emanation of divine Truth, Life, and Love?

"Excellency of speech"

HAZEL L. ZIMMERMAN

PAUL, that tireless advocate of right thinking, has given to the world in his first letter to the Corinthians an urgent plea for right speaking, or, as he so fittingly puts it, "excellency of speech." It is significant to the Christian Scientist to note that Paul begins at once to impress upon his readers the necessity of voicing only that which is good when he says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge." Think what it means to us to know that real man as perfect idea of the one perfect Mind can neither speak nor think anything that is unlike that perfect Mind! Could there be a more lasting demonstration of the power of Truth and Love than to have every individual one meets each day think and speak only that which is good—only that which is true, and consequently only that which is founded upon Principle?

Is not that what Paul has in mind when he goes on to say, "Now I beseech you, brethren, . . . that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"?

Mortal mind would try to make itself a reality by endeavoring to force upon us the divided garment—fear where courage should triumph, criticism where praise is due, hatred where Love should stand, but Christian Science helps us to separate the tares from the wheat so that the realities may remain and the unrealities be destroyed by the very fact that they are unreal. Was it not this very temptation to let in the unrealities that Mrs. Eddy warns us against when she says in "Science and Health with Key to the Scriptures" (p. 392): "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously"? Then in the measure that we are obedient in voicing only that which is good

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do we realize that "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (Science and Health, p. 269). Excellency of speech is possible to each one of us, and as active Christian Scientists we must be alert to the responsibility it involves.

It is an individual problem—this spreading of the language of Spirit, and it is best understood in the exercise of a love which is "the fulfilling of the law." Let us begin now to know that our speech and our preaching are "not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

Be Joyful

ETHEL SANOR COMMERFORD

THE one consciousness, which is conscious only of good, forever recognizes and sustains the infinite idea, man. The eternal fact is that this one divinely joyous consciousness is all there is to real being. Man's real experience is now, and forever will be, joyous, free, harmonious, eternally conscious of infinite good. Hear the joyful song of the prophet Isaiah: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands!" God's children must be glad. Gladness is a quality inherent in the divine Mind and is always expressed by man. Quoting again from the prophecy of Isaiah, "Behold, I create Jerusalem a rejoicing, and her people a joy."

One who will persist in singing praises to God for His wonderful goodness to the children of men, in times of seeming trouble, will experience actual joy and behold right activity where discord seemed to be. A number of years ago a mother, who was a Christian Scientist, proved this to be true. Her child, only a few weeks old, had what mortal mind claimed was a serious disease. Neighbors declared that a child so young seldom recovered. The little fellow was faithfully treated, but did not seem to improve. The mother then realized that she must rejoice by acknowledging the omnipresence and omnipotence of infinite Life, Truth, and Love, this Life being forever expressed by its idea. Anxious thought was replaced by confidence and courage. This attitude of right thinking unfolded a greater sense of the fatherhood and motherhood of God. The mother then went about her usual work, leaving the little one in the tender, loving, unfailing care of the one infinite Mind, in whom all live and move and have their being. The healing was soon accomplished, and the mother experienced "the peace of God, which passeth all understanding." Fear and discord were replaced by joy and freedom, expressed in right activity.

Why should God's children not sing His praises continually? Is not this what Mrs. Eddy has taught Christian Scientists to do and what she herself did, even during times of misunderstanding and persecution? On page 124 of "Miscellaneous Writings," Mrs. Eddy says of infinitely loving consciousness, "For 'who is so great a God as our God!' unchangeable, all-wise, all-just, all-merciful; the ever-loving, ever-living Life, Truth, Love: comforting such as mourn, opening the prison doors to the captive, marking the unwinged bird, pitying with more than a father's pity; healing the sick, cleansing the leper, raising the dead, saving sinners." This consciousness of joy is man's real consciousness now, and Christian Scientists are demonstrating it in the degree that they understand this absolute truth and disbelieve that anything can be conscious but good.

Selected Articles

["Circumstances"—*The Christian Science Monitor*, Boston, U. S. A., March 25, 1920]

The power of circumstances is too often admitted to be something that men cannot control. Each of us has heard it said of another that "he is the victim of circumstances." Thus recognition and acknowledgment are given to an influence which seems, to human sense, indefinable and yet inexorable, but which, to the enlightened understanding, is impotent and unreal. The average listener is ready to accept such a remark as the fact. This acceptance is due to his lack of knowledge of Principle. He sees what he believes, and believes what he sees, just as he has been educated to do. He has not been taught to think in terms of Principle.

The student of Christian Science, accepting as true Mary Baker Eddy's statement on page 379 of "Science and Health with Key to the Scriptures," that "the real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind," refuses to admit that the real man can ever be made the dupe or victim of merely material circumstances. He has learned to know man as the immortal idea of divine Love. Because man is Love's idea, he knows that man must be cared for without lapse or interval, and regardless of the circumstances that human events may seem to manifest in so-called material life. Realizing that man can never be victimized, he further insists that Principle alone is cause, that there can be no effect except from Principle. Now it must be plain that events do not just happen, as the human mind would have us believe. Order is God's law. Every real circumstance is governed by that law. God, Mind, being the one and only cause, every event, or effect, must be the logical outcome of His law.

Truth is all-powerful. The apprehension of this great fact effectively antidotes or neutralizes the mesmerism of the human mind. Accepting this false, so-called mind as causative, results in nothing but a constantly shifting panorama of errors. This mortal mind accepts these errors as real and true, but this is solely due to its ignorance of that which really is. Lacking knowledge of the real, it accepts the unreal as true. When a man wakes to find that this so-called mind is not mind at all, and learns to know Mind, God, as his Mind, then there shines into his consciousness that light of understanding which enables him to demonstrate the truth of Mrs. Eddy's admonition on page 419 of Science and Health, "Meet every adverse circumstance as its master."

Christ Jesus demonstrated his God-given dominion over every circumstance in his earthly career. Even the belief of death, which human sense says is unconquerable, had to submit to the unerring understanding of the Christ which Jesus manifested and demonstrated. He walked on the water, stilled the tempest, healed the sick, fed the multitude, raised the dead, made the dumb to speak, the lame to walk, the blind to see,—all in direct violation of so-called man-made laws. He mastered every circumstance, irrespective of how it seemed to present itself. And did he not command those who would be his followers that they should go and do likewise? "And greater works than these shall he do; because I go unto my Father." More terrifying and hazardous circumstances than these shall be overcome.

What is it that whispers that men are the victims of circumstances? Is it not the very influence that claims to mold these circumstances, that claims that there is matter, that there is mind in matter, that matter has intelligence?

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Is it not the same erroneous thought which says that matter suffers and enjoys, when in truth "matter," as Mrs. Eddy tells us on page 277 of Science and Health, "is an error of statement"? Is it not the same unreliable tempter which insists that man is mortal, when in fact he is immortal? This group of errors, together with the claim that man is helpless in the grip of circumstances, all come from a single source—the false, supposititious belief in a carnal mind and in a system of theorizing.

Circumstances never made a man sick or poor, for the belief in sickness and poverty results from accepting wrong thinking as one's own thought—from wrong thoughts, not events, for events are not causes but rather the results of thought. To accept events as causative is, however, what this human mind so persistently tries to have us all do, for if it can keep our attention focused on effects rather than the underlying causes, it has accomplished its utmost and final purpose. Mrs. Eddy writes, beginning on page 377 of Science and Health: "The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it. Without this ignorant human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sickness with certain circumstances and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it."

Circumstances of a material nature, then, are not unconquerable, not inevitable. When rightly seen, they are neither a menace nor an obstacle, and are not even a vital force in our lives. They are merely the outward evidences of our thinking. Man can make his own circumstances; circumstances need not make the man. Man can control his circumstances by thinking scientifically, in terms of Principle and His idea, and by recognizing and asserting his true relationship to the one and only Mind. The results of such thinking will be manifested, quite logically, in harmonious circumstances.

Circumstances, then, are not cause, but rather effect. Since God is All-in-all, and therefore the only cause, the only effect that there can ever be must be good. Clinging steadfastly and understandingly to this eternal truth, we are enabled to exercise dominion over every circumstance, to be its master.

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[James Gattis in *Winston-Salem* (N. C.) *Journal*]

In a recent issue a sermon was reported which claimed to be a comparison of Christian Science and spiritual healing. The clergyman was reported to have said that Christian Science was neither "scientific nor Christian." This statement has been used so often that it is threadbare and carries no weight. Christian Science is just what it claims to be and what its name implies. It is Christian because its teachings instruct those who accept it how to become Christlike in all their ways. It is scientific because it is a knowledge of Principle and of facts which are classified and made available in the application and demonstration of Truth. Mrs. Eddy in "Rudimental Divine Science" (p. 1) has defined Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

While Christian Science does teach the unreality of matter with all its seeming attributes, qualities, and conditions, it does not deny that the phenomena relating to matter are quite real to the physical senses,—in short, just as real as the physical senses make them.

Christian Science is not a faith or mind cure, as the critic says, for the basis of Christian Science healing is that God is divine Mind, and it is the divine Mind, not the human mind, that heals. Our critic says that Science and Health and the gospels are opposed to each other, when the fact is that "Science and Health with Key to the Scriptures," by Mary Baker Eddy, is based wholly on the words and works of Christ Jesus and his apostles as recorded in the gospels. Christ Jesus gave this test of discipleship, "By their fruits ye shall know them," and Christian Scientists are willing to be judged by their fruits.

Christian Science agrees with the critic that the ministry or art of spiritual healing was given to the church, but that the church through worldliness lost this gift. Mrs. Eddy has rediscovered this lost element of spiritual or Christ healing. Christian Scientists will rejoice when the churches of our own and other lands return to the Christ or Christian healing; for only through this method can they see the complete destruction of sin, disease, and death. It seems strange to the writer that a clergyman should claim that the ministry of healing belongs to the church and practically admit that it is not being done, and then try to malign the religious teaching which does heal the sick and the sinning by spiritual means.

In nearly every hamlet, town, or city in the entire world to-day some one can be found who has been healed of sin or disease through the ministry of Christian Science, and hundreds and thousands are testifying each week through the periodicals and the Wednesday evening meetings of physical and spiritual healings through this new-old religion which has been brought back to the world.

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[A. J. Chapman in *New Orleans* (La.) *States*]

In a recent issue the *States* quotes from a sermon delivered by a Roman Catholic priest on the subject of "Heaven." The speaker referred to the various denominations and to what they teach with respect to heaven, and among them referred to Christian Scientists.

Now, I think your readers are entitled to know just what Christian Science does teach about heaven, and I would like to quote Mrs. Eddy on the subject. On page 291 of the Christian Science textbook, "Science and Health with Key to the Scriptures," she says, "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says."

When the Pharisees demanded of Jesus to know when the kingdom of God should come, he replied, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you." And at another time he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." All of this goes to show that heaven is a divine state of consciousness gained through pure mentality.

The idea of heaven as a far-away place possible of attainment only in the dim and distant future does not appeal to a large number of thinking people, but Christian Science is bringing to light the old idea of heaven as taught by the

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Master, and through its teachings many are discovering that it is possible to experience heaven here and now through the destruction of sin and disease and the various ills that beset mortal existence.

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[C. W. Hale in *Portland* (Ind.) *Republican*]

Christian Science has come to the world at a time when mankind is hungering and thirsting after righteousness, and has brought a message of peace, harmony, and health that meets the world's need, unfolding and proving a full salvation from all phases of evil. It is based wholly and without qualification upon the Scriptures, and upon the teachings and demonstration of Christ Jesus. Its basis is the law of God, the same demonstrable truth that Christ Jesus taught and commanded that his followers teach and practice.

Mrs. Eddy, the Discoverer and Founder of Christian Science, has said in her book, "Miscellaneous Writings," on page 252: "Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion; to man physically, as well as spiritually, and to all mankind. It has one God. It demonstrates the divine Principle, rules and practice of the great healer and master of metaphysics, Jesus of Nazareth. It spiritualizes religion and restores its lost element, namely, healing the sick. It consecrates and inspires the teacher and preacher; it equips the doctor with safe and sure medicine; it encourages and empowers the business man and secures the success of honesty. It is the dear children's toy and strong tower; the wise man's spiritual dictionary; the poor man's money; yea, it is the pearl priceless whereof our Master said, if a man findeth, he goeth and selleth all that he hath and buyeth it."

The arbitrary statements that "Christianity is not scientific," and that "the author of Christian Science has written a lot of stuff and got away with it" prove nothing, and are but a repetition of a superficial criticism that has been voiced repeatedly by those who do not comprehend the fullness and accuracy of the power of God as revealed and demonstrated in Christian Science. Evidently this minister does not fully comprehend what his own statement means or he would realize that by it he has denied the power of God and of the teachings of Christ Jesus. If Christianity is not scientific, then the law of God is based wholly upon chance, and is subject to manipulation and changes. Christian Science teaches that Christianity is scientific because it is based upon an exact, demonstrable, and provable Principle that never fails. It teaches that Christ Jesus' works were no mere conjecture or manipulation, but were the outcome of accurate knowledge and understanding of that underlying and irrevocable law which is the basis of all being, and is capable of proof and demonstration right here and now.

On page 135 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light."

The inference of our critic that Christian Science is based upon human will is wholly wrong, as Christian Science teaches, and has proved, that human will is not a healing agency and is subject to chance and dangerous manipulation. Christian Science healing is accomplished through the understanding and application of the law of God, divine Mind, and through the scientific application of that law proves man's relation to God, as His child, made in His image and likeness. It demonstrates with scientific accuracy that it is by the power of God that all sin, sickness, and every other phase of evil and discord are removed, and men are proved to be "heirs of God, and joint-heirs with Christ."

Mrs. Eddy recognizing this fact gives us on page 445 of Science and Health, the following: "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure."

Christ Jesus recognized that will power has neither accuracy nor potency, but that all power is of God. He said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

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Funds of The Mother Church

The following letters were sent to the Editorial Department by the Treasurer of The Mother Church, on April 10, 1920, with a request for publication in the *Christian Science Sentinel*:—

"I am sending money order of five dollars to The Christian Science Benevolent Association. This came to me as a gift of love and gratitude to God for His wonderful goodness to the one who sent it, as he had come to know God as the Great Physician through the teachings of Christian Science. This has been a demonstration to me that God is my supply, for I had long felt the need of sending in my bit."

"Inclosed find check of seven dollars for The Christian Science Benevolent Association fund. This is sent in loving gratitude for good received in Christian Science. All I am and all I have I owe to Christian Science."

"It is with very grateful thanksgiving and gratitude for wonderful benefits received in Christian Science that I send this bit in the hope that it will help another seeker after Truth."

"It has been my privilege to have been raised in Christian Science and the blessings that I have received have been many. Words cannot express my appreciation for this truth as a preventive agent. I am grateful for the opportunity given us to contribute to these funds."

"In gratitude for what Christian Science has done for me in healing disease and in bringing to my life such a great spiritual uplift, I inclose check for five dollars for The Christian Science Benevolent Association."

"Inclosed please find post office money order for ten dollars to be used for The Christian Science Benevolent Association fund. This is sent in loving appreciation of a need met through Christian Science."

"Inclosed you will find money order for $6.00; one dollar to pay my per capita tax, the rest to be used for The Christian Science Benevolent Association fund. I am grateful for this truth and am glad to do my part in supporting a great work."

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Editorial

The Unreality of Evil

THE jargon of the schools has been a term of contempt with the true thinker for many centuries. It seems as if it were almost impossible to invent a scientific terminology which should not be subject to abuse by those who have not grasped its real significance. This is noticeable amongst those who chatter about Christian Science, just as they chatter of natural science; who talk of demonstration as if it meant getting something a person materially desired, and who seem to think that sickness is abolished by describing it as a claim. On page 54 of "Unity of Good," Mrs. Eddy warns her students specifically against such abuse of language. "To say there *is* a false claim," she says there, "called *sickness*, is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim." And again, a little lower on the same page: "As with sickness, so is it with sin. To admit that sin has any claim whatever, just or unjust, is to admit a dangerous fact."

Mrs. Eddy uses the word claim to signify something which claims to be a fact but is not, but when the word claim is simply substituted for sickness or sin, without the metaphysical insight which deprives it of any sense of actuality, it becomes, as she says, a dangerous admission. No doubt if a man's health, or his business, or any of those activities in which he is legitimately engaged, seem to suffer in any way, the claim is obviously being asserted by evil of its power to injure him or them. In such a case, then, it is his duty immediately to realize the truth of the situation, to prove the claim an illegitimate one, and so to destroy it. Such a claim can, of course, only be made illegitimately, for Truth makes no claim, but asserts itself as a fact. Now the way this claim of sickness is thrust upon the human consciousness is always through malicious mental suggestion, as no suggestion of evil could possibly come from divine Mind, which is conscious of nothing but good. If, consequently, such a claim, or such a suggestion, lodges in the human consciousness, it is because the individual has not protected himself against the belief that evil exists as a reality and a power. Mrs. Eddy clearly foresaw that there would be those who would neglect this protection, and so, in Article VIII, Section 6, of the Church Manual she wrote: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, —and justified or condemned."

The final words of this adjuration contain a tremendous warning to the student who neglects them. In settling his account with Principle it will be quite futile for him to plead that he was led by others into a wrong course, or that he was induced by his faith in those he considered better able to judge than himself into doing something not in accordance with Principle. The mere fact that he has listened to the suggestion of evil, no matter what human excuses he may be able to argue for his own satisfaction, Mrs. Eddy makes it quite clear, will be of no avail. He is to be judged, not by his excuses but by his works, and to be justified or condemned by them.

Now it is perfectly obvious that the individual cannot find time to protect himself specifically every day against every possible suggestion which evil can pour into his consciousness. Evil pretends to counterfeit infinity, and because every suggestion of evil is a lie, the suggestion of infinity is just one of its lies. Therefore, the protection of the individual consists in his realization of the nothingness and powerlessness of evil, and in accordance as this realization is complete, so is his protection complete. So long, however, as matter is accepted as real, it is clear that the reality and power of evil cannot be successfully denied. Therefore the individual's protection must find expression not only in the theoretical denial of the reality and power of evil, but in the practical demonstration of this denial, manifested through the daily and hourly effort to deny the evidence of the senses and to walk in the footsteps of the Christ. Now it is possible to walk in the footsteps of the Christ for precisely one reason, and that is that there are really no other footsteps to walk in, just as there is no other Mind than the divine Mind, and so no mind to suggest evil. On page 419 of Science and Health, Mrs. Eddy writes: "Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse cannot in reality occur in mortals or so-called mortal minds, for there is but one Mind, one God."

Since, then, there is only one Mind, and this Mind is conscious of nothing but good, it is manifest that God's thoughts, passing from Mind to man, must blot out the counterfeit material ideas which form the suggestions of mortal mind. So long as a child has not been taught any mathematics, he may accept the suggestion that two and two are five, but the moment it has once been made clear to him that two and two are four, the false belief of anything to the contrary is wiped out and destroyed. Now it is just like this with respect to any false beliefs a man may entertain concerning his health, his business, or his activities. The suggestion of mortal mind may claim that any of these is sick, but the declaration of the truth must annihilate this false claim, and once annihilated it can never be revived to do any further damage. It has not, indeed, as Mrs. Eddy points out, a chance of a relapse even in so-called mortal minds, for the all-sufficient reason that there is only one Mind, Principle, or God.

Should, then, this claim of relapse be suggested to the human consciousness, it will be necessary to destroy not the belief of sickness or inharmony, which has already been utterly destroyed by the acceptance of Christ, Truth, but that other claim of the human mind that there is such a thing as relapse. In other words, if a man has been sick, or if he has been in business difficulties, and this sickness or these difficulties have been overcome by Truth, then neither his body nor his business can suffer from the belief which has been already destroyed, but only from an entirely separate claim, that the one or the other is subject to relapse. But this belief of relapse is every bit as much a false claim as the original belief of sickness or inharmony, and has to be met by the knowledge of the fact that the human mind can never reach the end at which it is aiming by merely presenting the suggestion in a changed form. Consequently, when the belief of relapse is impressed upon the human

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consciousness, it can be routed just as easily as the original lie of sickness or inharmony was routed, by a knowledge that there is only one Mind, and that that Mind is Spirit.

FREDERICK DIXON.

Going Forward

WHAT is real progress? In the very midst of a process of turning and overturning, it may seem hard to estimate the good that is unfolding. At many a point in the war, for instance, only those who truly understood the irresistible power of Principle were sure of what was rightly going on. And now, when the treaty of peace has been ratified by only a part of the nations and has not, of course, automatically solved all the difficulties of the world, it is even more necessary to consider with the utmost consecration what activity in accord with Principle is. Any seeming doubt as to this is, after all, merely a seeming. There is the truth here and now to depend on with perfect certainty. In the presence of this truth understood and demonstrated, any illusion of limitation or complexity is really nothing whatever. Indeed, nothingness never has succeeded in constituting itself something to be dealt with.

In order to see clearly one's progress in relying on Principle, one must first of all know the essence and nature of Principle as the source of all intelligent action. On page 2 of the Message for 1901 Mrs. Eddy says, "Absolute certainty in the practice of divine metaphysics constitutes its utility, since it has a divine and demonstrable Principle and rule—if some fall short of Truth, others will attain it, and these are they who will adhere to it." When one reasons surely and joyously that the divine Mind is the only possible source for genuine living, one has to that extent turned forever away from any belief that matter could be actual. Once a man catches even a glimpse of the all-inclusive reality of the divine Mind and idea, there is no going backward. That insight, being eternal, must endure through no matter what seeming trials. It is always available for practical use.

To rejoice in this, is to experience what going forward is. If one looks back, for the moment, and compares the goodness of this sure knowing with the vacuity that there would be without it, one is glad just to be alive, to be feeling the true divine Life, which expresses itself in all that may rightly be termed activity. There is no getting away from this one basic fact. It is of no use to ask one's self or any one else, "Why have I not gone forward faster?" or "Why can I not be healed?" Such questions are a waste of time, since there is no answer whatever for them. There is the answer, however, for the questions, "Why am I going forward?" and "Why can I be healed right now?" This answer is simply that, here and now, the one infinite Mind is the cause for all the action there is, ceaselessly unfolds, and absolutely requires the whole substantiality which is veritable health, in every meaning of that broad term. As each one asks himself the question as to what positively is, he remains undisturbed through any seeming, whether of so-called physical body or of world conditions. "So," as Mrs. Eddy tells us on page 281 of "Miscellaneous Writings," "whatever we meet that is hard in the Christian warfare we must count as nothing, and must think instead, of our poverty and helplessness without this understanding, and count ourselves always as debtors to Christ, Truth." It is ever a joy to do what may seem the hard things.

The fact is that, desiring to live in accord with Principle, one can be satisfied with no halfway positions. Only the complete truth will ever suffice. Through Christian Science, the world must sooner or later learn what the whole truth is, in its application to every circumstance of living. A part of Christian Science is not enough. Those who have misunderstood and misjudged Christian Science, have seen, at the best, only a part of its infinite meaning. To go forward and demonstrate it completely in every detail of experience, each one must set to work exactly in the way that Mrs. Eddy has so clearly shown. For the benefit of the earnest student, she has arranged a thorough variety of means. One who is determined to know and use all of Christian Science must avail himself of the entire way that she has discovered. No smattering can be permanently satisfactory. On page 449 of Science and Health she declares, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing." If one is merely emotionally overjoyed at some first few proofs, he may find himself standing still until he realizes that the infinity of Principle manifest requires constant unfoldment. This unfoldment is inexhaustibly going on, however, in spite of any seeming standstill. The instant one awakens to its actuality, one finds it at hand with all its blessing. To be alert is, therefore, the only satisfying joy. Actually to be alert is wholly to be experiencing the infinity of spiritual Life, which alone is health, holiness, and continual progress. Nothing can really hinder the thorough demonstration of Principle.

GUSTAVUS S. PAINE.

[Written for the *Sentinel*]

Lead Thy Captivity Captive

E. B. SARGANT

NOT in the paths of human peace
Doth Love proclaim the captive free;
Nor where exultant crowds increase
Hath Christ his hidden embassy.
Oh, when the many speak of might,
Kneel thou to Love; hunger and thirst for right.

Thine eyes shall see the legions led
By Michael to thine inward war;
Thine heart shall know that sin is fled,
As Gabriel doth peace restore.
Until the breaking of the day,
Michael shall fight and Gabriel ever pray.

Christian, thou art alone with God,
And other gods thou shalt not serve;
True Scientist, thy Leader trod
The path from which thou mayst not swerve.
Thy brother's face as God's then see,
And captive lead thine own captivity.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Build-

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ing (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

FULLERTON, CALIF.—Fullerton's newest house of worship, the edifice of First Church of Christ, Scientist, constructed on a tract of ground bounded by Chapman, Pomona, and Whiting Avenues, was opened to the public for the first time this week [March 9] with a lecture on Christian Science by Frank H. Leonard. The seating capacity of the church is seven hundred and fifty. The church and furnishings, exclusive of the lot, will cost over $30,000.

Fullerton Tribune.

PEORIA, ILL.—The latest addition to Peoria's churches, Second Church of Christ, Scientist, 129 Barker Avenue, will open wide its doors and welcome the public to its dedication service to be held in its auditorium this morning [March 7].

The church is an outgrowth of First Church of Christ, Scientist, on Hamilton Boulevard, its congregation several years ago having reached a point where the accommodations were found insufficient. With the idea of relieving the congestion, the members living on the West Bluff withdrew from the parent organization, with the result that Second Church of Christ, Scientist, was formed. Soon after this a lot 100 by 132 feet was purchased on Barker Avenue, plans were drawn for the proposed structure, and in October, 1915, the corner stone was laid. In August of the following year the congregation occupied the Sunday school room of the new building, and have continued to worship there throughout the progressive stages toward its final completion.

The seating capacity of the auditorium is six hundred and fifty. Contracts that were made at the inception of the building program have permitted the entire cost to be kept down to $65,000.—*Peoria Star.*

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The Lectures

STATEN ISLAND, N. Y. (First Church).—Dr. John M. Tutt, lecturer; introduced by Soren A. Thorensen, who said in part:—

In Matthew we read, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease," and also, "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." The message which we shall hear this evening accords with these instructions and sayings of the Master, who knew that true happiness, peace, and health are a direct result of the understanding of his words and works. Christian Science has come to this age as a practical, demonstrable religion, as the law of good, whose mission is to fulfill the Master's promises to his disciples, and thereby to comfort, bless, and heal all men.

COVINA, CALIF. (First Church).—Frank H. Leonard, lecturer; introduced by Mme. Ellen Beach Yaw, who said in part:—

Is it not true that the one great desire of humanity to-day is to find perfect peace and harmony? Christ Jesus came to show us the way. He demonstrated his knowledge of the truth, healing sin and sickness and raising the dead. He understood and practiced the Science of Christianity.

After many years' study of the Bible and the life and works of our Master, Mary Baker Eddy attained the spirituality which gave her the clear vision of the truth as taught and demonstrated by Jesus, and she, too, was able to heal all manner of sin and sickness. Her book, "Science and Health with Key to the Scriptures," has opened the door of understanding to many thousands of suffering humanity and, through the spiritual interpretation of the Bible which it teaches, they have been healed.—*Covina Citizen.*

PORTSMOUTH, ENGLAND (First Church).—Miss Mary G. Ewing, lecturer; introduced by Eric Carr, who said in part:—

It is interesting to record that at the recent church congress held at Leicester, the president, the Bishop of Peterborough, in his opening address said: "The need of the church and the need of the nation is a living theology. Our people at large do not know what God is like or what God can do. If we do not take pains to explain God, other people will. Everywhere in these days there are men and women who desire to approach God. Naturally enough they will accept guidance from those who offer it most speedily and simply." Those of us who have been studying Christian Science, have had abundant proof in the healing we have experienced and the increased harmony which has come into our lives, that Christian Science is indeed showing the way to God most speedily and simply.

MELBOURNE, AUSTRALIA (First Church).—Dr. Walton Hubbard, lecturer; introduced by W. Taylor Stone, who said in part:—

Jesus was the most wonderful, the most forceful, the most scientific man that has ever lived. No scientist was ever more loyal to Principle; no demonstrator ever adhered more closely or obeyed more implicitly the rules for demonstration; no man ever attained the understanding of spiritual law that he attained; no one ever proved the unreality of evil and matter as did he; no one ever demonstrated the omnipotence of good to the extent that he did; no one ever achieved such results as Jesus achieved; no man was ever so patient, so kind, so tender as he; and no one ever healed the sick and alleviated the suffering and brought peace and hope to the sinning as did Jesus. Why? Because of his wonderful unselfed love. For him to live was to love. His Life-principle was Love; he acknowledged no power but Love; he recognized no law but the law of Love; he admitted the existence of no substance but the substance of Mind, the Mind that is Love; hence his wonderful power over all discordant human conditions.

Over fifty years ago the most scientific woman that has ever graced this world's history discovered the glorious Principle of Jesus' teaching and the rules for its demonstration, and gave her discovery to a waiting, weary, sin sick world, and called it Christian Science. We are wonderfully privileged to have with us this afternoon a messenger, a member of The Christian Science Board of Lectureship, who will tell something of this glorious teaching and of the one who discovered it.

HACKENSACK, N. J. (First Church).—John C. Lathrop, lecturer; introduced by Mrs. C. F. Dewey, who said in part:—

Last April, in New York city, in a Christian Science church, one which seated two thousand people, the usual Wednesday or mid-week service was held. It was a cold, stormy night, but every seat was filled. Twenty-four hours

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later; a visitor who had been present at this service entertained the clergyman of a prominent Fifth Avenue orthodox church of the same city. On the previous evening their Wednesday or mid-week service had also been held.

The hostess asked her guest how many had attended this service. He answered, "Seven." She then related to him her experience in attending the Christian Science church on this same stormy night and finding a congregation of two thousand people, and asked his opinion of the reason for this great difference in attendance. He was unable to account for it, but his wife exclaimed: "I will tell you the reason. It is because the Christian Science church is giving the people something that they want."

It is true. Christian Science is revealing and demonstrating to the people of to-day the "Comforter" or Christ, Truth, which Jesus promised to us when he said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

LAKE CHARLES, LA. (Society).—George Shaw Cook, lecturer; introduced by C. A. Clark, who said in part:—

In his ministry on earth to establish a spiritual, practical, everyday religion, Jesus healed the sick, cast out devils, and raised the dead. Through the prayers of the righteous, like healings continued for about three hundred years after the crucifixion. Then materialism had so far supplanted spirituality that the element of healing was lost.

In 1866 Mary Baker Eddy reestablished the primitive religion of the Master and restored Christian healing. She named her discovery Christian Science.

BUTTE, MONT. (First Church).—William W. Porter, lecturer; introduced by William D. Fenner, who said in part:—

Christian Science has been called the science of praying, of praying aright, and the members of the denomination throughout the civilized world are living witnesses to the truth of this statement; for they are manifesting the results of the power of prayer to heal the sick and the sinful, to bring health, harmony, happiness, peace, and plenty to the children of God. Through the study of this subject men are learning that God is a God at hand, ready and able to meet every human need, and Christian Science is daily enabling hundreds of thousands to avail themselves of His great bounty.

ATTICA, N. Y. (Society).—Charles I. Ohrenstein, lecturer; introduced by Elmore S. Vickery, who said in part:—

Christian Science is not a new religion, but is the same as that taught and demonstrated by Christ Jesus. Christian Science declares that the teachings of the Bible are as true and applicable to human needs as they were in the time of Jesus. It is a religion of love, peace, and joy, as well as of power, and one that is delivering the children of men from every ill that flesh is heir to, and making them realize what it means to be made in the image and likeness of God.

PITTSBURGH, PA. (First Church).—Willis F. Gross, lecturer; introduced by Walter L. Anderson, who said in part:—

The apostle Paul in the admonition to the Corinthian brethren regarding their lack of spiritual apprehension in not discerning "the Lord's body," and their failure to realize that the "kingdom of God is within," said to them, "For this cause many are weak and sickly among you, and many sleep."

This mighty, infinite faculty of spiritual apprehension of the power of divine Mind alone to heal and govern the body has never been understood by either a material religion or a material medicine. Mankind, clinging tenaciously to these human beliefs, have through many generations concentrated their whole effort upon ministering to their purely material needs, utterly ignoring and willfully refusing to realize those larger claims which are purely spiritual.

NEW YORK, N. Y. (Seventh Church).—Rev. Andrew J. Graham, lecturer; introduced by Mrs. May Barris, who said in part:—

The aim of any Christian Science church in giving a lecture is simply to share with others the good they themselves have already received and proved to be true. We have proved that the understanding of God as given in Christian Science has brought us more joy, more peace, more harmony, and, best of all, more love for our fellow man than we have ever known before. It heals us of all our diseases, as the Bible teaches. Christian Science, rightly understood, so fills our hearts with love for God and man that we are compelled to find an outlet for this love not only to those who approve of our religion but also to those who do not.

LITTLE ROCK, ARK. (First Church).—John W. Doorly, lecturer; introduced by Mrs. Anna Robinson, who said in part:—

Jesus the Christ revealed God to humanity as Life, Truth, and Love. In the gospel of John we read, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If a true and scientific knowledge of God is life, then it must follow that all sin, disease, and death are the result of ignorance or a lack of this understanding. Christian Science is here to-day demonstrating this understanding as ever present and ever operative to heal and to save.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CANADA—Chatham, Ontario: I. O. O. F. Temple, King Street, 8 p.m., June 14.
CONNECTICUT—Danbury: Odd Fellows Hall, West Street, 3:30 p.m., June 13.
ILLINOIS—Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., June 14.
IOWA—Cedar Rapids: Church Edifice, 1242 Second Avenue, East, 8 p.m., June 15.
KANSAS—Salina: Court House, Ninth and State Streets, 8:15 p.m., June 15.
MASSACHUSETTS—Lowell: Colonial Hall, Palmer Street, 8 p.m., June 10.
NEW YORK—Belmont: Town Hall, 8 p.m., June 15.
Forest Hills, Long Island: Kew Gardens Country Club, 3:15 p.m., June 12.
Gouverneur: Unitarian Church, Trinity Avenue, 3 p.m., June 13.
Lockport (Second Church): Church Edifice, 36 East Avenue, 3:30 p.m., June 13.
New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., June 11.
New York (Fifth Church): Aeolian Concert Hall, 34 West Forty-third Street, 8 p.m., June 14.
NORTH DAKOTA—Dickinson: Ray Theater, 8 p.m., June 18.
OHIO—Canton: Church Edifice, 1014 Cleveland Avenue, North, 8:15 p.m., June 15.
PENNSYLVANIA—Harrisburg: Majestic Theater, 3:15 p.m., June 13.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

I write this testimony with deep gratitude to God and to Mrs. Eddy for the loving help I have received. About five years ago an entire stranger brought Christian Science to my house. For years I had studied the Bible and led a good life, but when this truth was revealed to me I became a different woman. I had been a martyr to rheumatism for years, and the doctors pronounced it chronic and said I could never get any better, but after studying "Science and Health with Key to the Scriptures" by Mary Baker Eddy I was entirely healed of this trouble; also bad headaches, dyspepsia and other ills have been overcome.

A few months after I received this truth I was gas poisoned and lay unconscious for some hours. My husband not knowing any Scientist to appeal to for help, called in a doctor, who prescribed for me, but as soon as I became conscious I applied the truth, knowing that God is all-powerful and an ever present help. I was quite recovered and about my household duties in three days, which much astonished the doctor. Since that time I have seen the power of Truth overcome very many forms of error in my home, and I am very grateful indeed to the one who first brought this truth to me. My husband, one son, three daughters, and one son-in-law have also received the truth, for which I am very thankful to God. I am also very thankful to all who have helped me in the study of this teaching, also for the Christian Science publications, which are very helpful, for the understanding I have of this truth and the many blessings received through the teaching of this God-sent Science.

(Mrs.) Jessie Alice Grant, London, England.

I can truthfully verify the statements of my wife's testimony. Christian Science has indeed been a blessing in our home and I have had very many proofs of the power of the truth. I am truly thankful for all the blessings and spiritual uplift which we have all enjoyed through the teachings of this blessed truth.—G. H. Grant.

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I have many reasons for gratitude to Christian Science. My first healing, which occurred in 1905, was a wonderful experience to me. I had been ill for a number of days with serious trouble with my right ear, and feared if a physician were called he might find it necessary to operate. I was asked to try Christian Science treatment, which I consented to do, receiving immediate help. The fever, which was very high, was quickly overcome, leaving the flesh cool and normal. The ear trouble was also overcome with the second treatment, for which I am most grateful to Truth, to Mrs. Eddy, and the loving work of the practitioner.

(Mrs.) Josephine Blanchard, Ithaca, N. Y.

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I did not come into Christian Science for myself, but for a dear one. I had all the reading to do, so got the benefit. I was healed of many ailments through the reading of Science and Health. We were visiting in Concord, New Hampshire, my husband's native home, where I began to read this beautiful truth, more than twenty years ago. I had been an invalid all my life up to this time. I have been healed of stomach trouble, severe headaches, hemorrhoids, a broken wrist, and many other discordant conditions. Recently, while visiting a friend I met with an accident, and through God's protection I was saved. On going down a steep pair of stairs, I lost my balance and went head first down thirteen steps, striking my head with great force against a door at the bottom of the stairs. I was stunned for a time, but there were no broken bones, only a badly bruised and discolored face, which soon cleared up. I was able to be up and in the reading room all next day, until nine in the evening. I am grateful for class instruction, am a member of The Mother Church, also of a branch church. I am thankful to God for many blessings, and grateful to Mrs. Eddy, who has shown us how to apply the truth.

(Mrs.) Kate A. French, Evansville, Ind.

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Christian Science has been my ever present help for a number of years. While reading Science and Health by Mary Baker Eddy I have been cured of bowel difficulty of many years' standing. Indigestion has also been overcome by the power of this truth. My husband was healed overnight from the mumps by the help of a loving practitioner.

I am indeed grateful to God, Christ Jesus the Wayshower, and to Mary Baker Eddy, who has enabled us to be living witnesses of the truth. I am grateful for the privilege of being a member of The Mother Church, also of a branch church, for the Christian Science literature, and for every channel which is helping to awaken me from the dream of material sense.

(Mrs.) Evelyn Swenson, Minneapolis, Minn.

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Christian Science came to me, as it does to many others, in time of discouragement, when many doctors had failed to give me any permanent help, and I had given up hope that I should ever be well again; but all troubles have left me one by one until life seems bright and harmonious once more. What I had suffered from leakage of the heart and high blood pressure and extreme nervousness no one knows. For the light and peace, joy and health it has brought into my life I can never be thankful enough. I want to devote my whole life to doing what I can for the cause of Christian Science, it has been such a help to me in my daily life. Our Lessons every morning are a great help to me. I wish every one could be made to see and know the wonderful good we get from this ever present help. I feel very grateful for the help I have received and to Mrs. Eddy, who has done so much for the suffering world.

(Mrs.) J. H. Ranger, Greene, Me.

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A few years ago my daughter became interested in Christian Science and sent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, asking me to read it. I had been in poor health for a number of years, troubled with gastritis, and materia medica could not meet my need. My daughter came home in August and found me trying to overcome an attack of whooping cough. She called a practitioner for me. After one treatment my cough was less severe, and with a few more treatments it entirely left me. I found I could eat many things that I had not been able to eat for years and my health seems to be normal. I had not been able to walk a block for lack of strength; after treatment in Christian Science I was able to walk with ease.

For this healing I am very grateful. I am also grateful in finding the truth which makes us free, and teaches us that "God is All."—(Mrs.) Ida J. Morss, Medford, Mass.

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In the spring of the year 1914 I was so ill that I felt compelled to give up my position. At that time I did not know anything of Christian Science, so felt that this was my only recourse, as my main ailment seemed to be a dyspeptic condition. I was continually dieting, and had lost nearly thirty pounds in a few months. I also had a con-

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tinual cough which I was told to be very careful of, as it might lead to further complications in the condition I was in. Together with this I was always melancholy and brooded continually, fearing that I was going into consumption. Such was the condition I was in when I decided that the only thing for me to do was to seek an outdoor position; which I did, securing one on a farm. This I did in the face of all warnings, as every one I met told me I would be foolish to give up a good position and go to work on a farm, as that was the year the war began, and all firms were laying off help. The farm life seemed to agree with me, but I was never really well. I had not been there long before Christian Science was brought to my attention, and I grasped at it as a drowning man would a straw, and inside of a month I was completely healed. From just reading Christian Science literature that I was able to procure, I not only regained my former weight, but also could eat whatever I desired and the cough very soon disappeared. Whereas before I had doctored for more than four years to get well, I had then not taken a drop of medicine in more than two months, and had not seen a doctor, and, just through my reading of the literature had also dispensed with an electrical apparatus which I had been using for a nervous condition.

While on the farm an extension ladder which I was assisting in raising fell down, pinning my arm beneath the last rung on the extension part and the rung on which I was steadying the ladder. The two men who were with me released my arm as I was unable to draw it away, and immediately wanted to drive me to the nearest town to a doctor, but I told them it was not necessary as I was all right. All that could be noticed from this incident was a slight bruise, but I feel sure that had I not applied the little I then knew of Christian Science, I would not have fared so well. Upon coming back to the city I felt compelled to seek another position as I had my mother to support, and while I did not at first get what I thought I should have, I continually held to the thought that there was a right place for me. In about a month the way opened to a position such as I was seeking. I have now been here four years, being continuously employed indoors, and I have not had any recurrence of those ailments. During that time Christian Science has been my only physician, and words fail to express my gratitude for what Mrs. Eddy gave to the world and the benefits that I have received from it.

WALTER W. MOBERG, Brooklyn, N. Y.

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I would like to add my testimony to the many grateful messages of love. I am grateful first to God our creator, to Christ Jesus the Way-shower, and to Mrs. Eddy the Discoverer and Founder of this beautiful religion of love and the dear practitioners and friends who have helped me to see and know this wonderful truth. I love and thank them all. In October of 1911 after suffering for two years with rheumatism in my ankles, I was discouraged with doctors and medicine and threw away the medicine, saying, "It does me no good; I do not want it," when a friend advised me to try Christian Science. I went to a practitioner and a treatment was lovingly given, and for three days I rested between hope and doubt. On the fourth day, however, my attention was called to the needs of another, so I entirely forgot self, and on the fifth day when I thought of my ankles they were entirely well. What joy the practitioner and I felt at this release from bondage. In two more treatments I was healed of heart trouble, chronic stomach and bowel trouble, and of the need for wearing glasses that the oculist had said I should never leave off, only when asleep.

One thought that bothered me when giving up the old religion for the new was, Could I trust Christian Science in time of pneumonia if I should have another attack, as the doctors had said I would never pull through again. But even this was met and overcome in three treatments in the spring of 1917. Now all fear and distrust have cleared away and I can lovingly say I find Christian Science the law of God that can truly meet every need.

(Miss) EVA M. BOSTON, Oak Park, Ill.

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I gratefully add my testimony to the multitude already sent. Nearly five years ago I first learned what Christian Science is, and after reading Mrs. Eddy's book, Science and Health, about two weeks, was healed of indigestion from which I had suffered for several years. Since then I have been healed of extreme nervousness, of a great deal of fear, jealousy, resentment, and worry about the future, and as these things have gone my health has proportionately improved. My five children and I have not taken any kind of medicine in those years. At different times my children have been in close contact with whooping cough, measles, and chicken pox, without any bad results. For this protection, and for healings too numerous to mention, I am deeply grateful, but I am more grateful for the understanding I am gaining of God's ever presence, and of man's indissoluble union with Him. I am grateful for the periodicals, including *The Christian Science Monitor*, which was so instructive and comforting during the war, to the practitioners for help so lovingly given, and to Mrs. Eddy for her wonderful courage in standing alone to give this wonderful truth to a weary world.—(Mrs.) A. H. TOWNSEND, Victoria, British Columbia, Canada.

✧

I wish to express my gratitude for all the many, many blessings which have come to me in the eighteen years I have been studying Christian Science. One blessing which I seem to be most grateful for is the overcoming of hate and the realization that hate is not the master of love; we are free from the effects of hate when we get it out of our own thoughts and see man as God's own child. I have been healed of bladder trouble after all medical help had failed. I have also been healed of severe sick headaches.

But although we are all so thankful for the physical healing, it does not compare with my great joy in knowing that we are beginning to know God aright and that we know we are right because we can prove it by solving all problems, as they come up each day.

I am grateful to Mrs. Eddy for giving us a rule to work by. I hope so to live that I may be worthy of the name Christian Scientist.—(Mrs.) PEARL WARD, Fort Worth, Tex.

✧

For some time I have felt a desire to write and try to express my gratitude in a small way for what Christian Science has done for me. The testimonies have been such a help to me.

Science and Health was always in my home, but not until I was in my teens did I begin to read and understand it for myself. It has made the last three years happy and contented although my husband is not a Scientist. The past year would have been almost unbearable if it had not been for my understanding of Science. My husband was drafted July 22. We stored our furniture, rented our house, and I went home to my folks. How I was comforted knowing God governs all and there was nothing to fear for either of us. On October 4 our baby girl was born under Science treatment. Four hours later, after a hearty breakfast, I got up

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and walked down and upstairs twice, dressed the next day, and was downstairs all day as usual. Before baby's birth my health was perfect.

Words cannot express what Christian Science means to me. To say I am thankful to God for my many blessings does not begin to express my gratitude.

(Mrs.) Daisy B. Funk, Aurora, Neb.

✧

I had only been interested in Christian Science about two years when I was given the opportunity to demonstrate God's allness. I was playing basket ball in another town when my little finger was broken. I had to drive home—about twelve miles—and the pain was intense, and by the time I got there my hand was swollen and black. The pain was so intense I could not stand still long enough to talk, so asked a friend to telephone for help. I had one treatment that night and one the next day. The pain stopped after the first treatment and the swelling began to go down. Although the doctor told me that the knuckle was badly fractured, I never lost one night's sleep and had no material help of any kind touch my finger. Christian Science taught me to rely absolutely on God. I am unable to express my gratitude, remembering at all times that "with God all things are possible."

My little girl fell on the ice one day and the doctor told us as far as he could see she had a broken shoulder. I helped her, as we are taught in Christian Science, as far as I understood, and having proved God's power many times before, I had no fear, until the sixth day when the suggestion came that I should have the shoulder set, and so I saw the doctor. He said that union had started and she would have to go to the city and have it broken and reset. The first three words of that sentence gave me far more courage than he realized,—union had started; in fact, union was always complete, only I had not realized it. So I left him still the best of friends, but more convinced than ever that God's way is best. In two weeks the child went to school again, and in less than a month her arm was in use like the other. Whooping cough, jaundice, toothache, and other ills have also been healed through Christian Science.

(Mrs.) Ellen Smart, Watson, Saskatchewan, Canada.

✧

I wish to express my gratitude for what Christian Science has done for me. Nine years ago I was healed of stomach and bowel trouble, tumor, colds, and other ailments, through the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The past year I was healed of typhoid fever, pneumonia, pleurisy, and throat trouble through the loving help of practitioners. While I am more than grateful for these healings and for the spiritual uplift, I am also grateful for class instruction and the Christian Science literature, which is a great help to me in every way. I feel it indeed a privilege to be a member of The Mother Church; I am also grateful to Mrs. Eddy for giving to the world this understanding of God.—(Mrs.) Kathryn Merchant, Mineral City, Ohio.

✧

Words fail to express my gratitude for the many beautiful demonstrations we have had in our home since beginning the study and practice of Christian Science. It is three years ago that it was first applied, when our daughter, aged three years, had been sick for six weeks with whooping cough, during which time she had had very little sleep. Having lost our infant daughter with the same disease, under medical care, we decided to give Christian Science a trial. A practitioner was called upon for help and within two days the claim was perfectly met. Since then we have had many healings.

While stationed at an Army camp in southern Illinois, I awoke one morning and found I could not raise myself from my cot. Lumbago had manifested itself so strongly that it became necessary to ask for help. I had a telegram sent to my wife, who immediately got in touch with a practitioner, and within four hours' time the disease was beautifully overcome. This and many other demonstrations have proved to me that "God is our refuge and strength, a very present help in trouble."

I am grateful for the Sunday school, for it has taught our daughter to know what God is. I am also grateful for the periodicals that our beloved Leader, Mary Baker Eddy, has provided for us, and for the revelation of this great truth which has done and is doing so much for all mankind.

Harold I. Farr, Chicago, Ill.

✧

I give this testimony in the hope that it will help some one as I have been helped by reading the testimonies given in our periodicals. Although I have been healed of kidney disease, I did not accept Christian Science expressly for healing, but because it seemed more satisfying than the so-called orthodox religion. To me Christian Science fills a daily need. There is no problem, large or small, but one may turn to divine Love with the assurance that it will be rightly solved. Words fail to express my deep gratitude for Christian Science and all its activities.

(Mrs.) Neta E. Wood, Madelia, Minn.

✧

I wish to express my gratitude for Christian Science. I have been healed of many discordant conditions. When first coming into Christian Science I was healed of car sickness, chilblains, and stomach disorder. I have also been healed of appendicitis; this was a perfect healing. Our baby was healed of a ringworm as large as a dollar in one absent treatment; within three days it had disappeared into its native nothingness.

I am so grateful for the privilege of subscribing to all our Christian Science literature, and for membership in The Mother Church as well as in one of our branch churches, and for being able to help in the distribution work. Hoping this testimony will be of help to some one hungering for a little of what the truth can do, I give thanks to God and express my gratitude for what Mrs. Eddy has done for mankind.

(Mrs.) Oma F. Kline, Auburn, Wash.

✧

In the year 1917 I was physically ill and was made whole. To mortal sense, I was suffering with neuritis, and had lost the use of my limbs. When the practitioner was called, I was in bed unable to help myself. In a few days after Christian Science treatment was begun, I could raise myself in bed. A few days following that, with help, I got into a rocking-chair and was pulled out into the dining room. In two weeks, I was able to walk, by holding to the furniture, and within a month I could walk alone in my home and to my sister's home, which was in the same yard, and called up the practitioner. I then made calls at the practitioner's office a few times for another month, and am now healthy and robust.

At that time, I was laboring with the belief of financial loss, my husband and I having sold our home and invested our all in a project which brought us no returns. After I related my story to the practitioner, her first statement was,

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"God's child never lost anything," and, as I awakened to this fact, it proved true in my experience, for my seemingly lost health, strength, and locomotion returned. But greatest of all, the understanding of God came to light and my material thinking is being supplanted by spiritual thinking.

I am especially grateful for joy and happiness, knowing, as Jesus said, "Your joy no man taketh from you."

(Mrs.) LIZZIE VOLLMAN, Erie, Pa.

✧

I wish to express my gratitude for Christian Science and for the many blessings that have come to us through its application. We have had many physical healings in our family, such as scarlet fever, whooping cough, measles, Spanish influenza, and many others. While I am grateful for the physical healings I am more grateful for the peace and happiness it has brought to our home. It has been such a help in caring for the children, as they grasp the truth so readily.

I am grateful for the literature, and especially so since living where there is no Christian Science church. No matter what the problem seems to be, there are always just the right articles to help solve them. I am thankful to God and grateful to Mrs. Eddy for giving to the world this blessed truth which makes free.—(Mrs.) EMMA E. LEE, Peabody, Kan.

✧

Christian Science has brought such an abundance of good to my life that I cannot find words to express my thankfulness. Once a sick, suffering, miserable, unhappy wreck, I am now a healthy, happy, useful woman. I am so thankful to God for giving Mrs. Eddy the understanding of Truth and the ability to give this understanding to the world. In gratitude for all of this I am trying every day to live according to Christian Science, as set forth in all our Leader's books and our literature.

(Mrs.) BESSIE HENRICHS, Virginia City, Nev.

✧

Many times, as I have feasted upon these messages of loving gratitude to God for His great goodness, as they go forth to help some hungering heart, wandering in the desert of human hopes, I have longed to add a word that might also go forth and not return void.

Christian Science came to me four years ago, when the darkness seemed impenetrable. Two years and a half previous to this time, my husband had passed on, leaving me in the throes of deepest grief, with a baby boy eleven months old. I had always longed to know God. Though in the blackness, while I did not understand, I did not believe this separation was the work of God and, day after day, week after week, I prayed only these words, "O God, show me the way." I could not have had a more perfect answer to my prayer than the guidance which brought to me the light as revealed in Christian Science.

Struggling along as best I could, a severe illness seemed to fasten itself upon me, and at this point a prominent physician of our city made the declaration that one of my lungs was seriously affected and that I would not live six months unless I had a change of climate and perfect rest, as I was in dire need. I fully realized the dire need, but, having given my husband all that medical skill and human help could possibly give, I had lost all faith in human aid and had no desire to follow his treatment. At this point, through the loving help of two faithful friends who saw my need and presented the Christ, Truth, to me, I also soon knew that I did not need what the physician could do. I needed God and turned to Him completely and unreservedly and once again proved that "man's extremity is God's opportunity." I was quickly and perfectly healed and was truly grateful, but that was only the beginning of countless blessings in store for me.

I wanted to know more of this great and good God, who had delivered me out of my distress, and an earnest search was begun. It is just the new-old story. My son and I have found a loving Father-Mother God, upon whom we can absolutely rely in every time of need, and we know that He never fails nor forsakes His children who call upon Him in truth. My gratitude is profound to the noble woman, Mrs. Eddy, who so lovingly and untiringly labored that man might understand his true relationship to God. The fruits of her toil are clearly set forth in our textbook, "Science and Health with Key to the Scriptures," which, when studied and applied, we find to be truly a key to our beloved Bible, unfolding God's love and the teachings of Jesus the Christ, as we have never before understood. My earnest prayer is for growth in grace, which can best be expressed in love and good deeds.—(Mrs.) GERTRUDE P. PHELPS, Detroit, Mich.

✧

Seven years ago I was led to see the great good to be derived from a better understanding of God as found in Christian Science. During this time there has been a most remarkable change in my consciousness. Having had an inclination to see the faults in others, and myself too, I am now affirming good and denying evil, almost unconsciously. Having a family of six children, we have given Christian Science a fair test, proving all along that it meets all our needs. My husband, though not a Scientist, has been relieved of chills and other discordant physical conditions through Christian Science treatment. Our demonstrations have been more than I can tell, but for my own healing I am most grateful. Being very fearful of the law of heredity I was its victim, and had not Christian Science come into my life, I feel that I could not have been healed.

Any one who may be seeking peace, happiness, and health, I would urge to make an effort to get a better understanding of God by making a study of Christian Science, which includes the Bible and "Science and Health with Key to the Scriptures," by Mary Baker Eddy. I am very thankful for this better understanding of God, for I know it is the "pearl of great price" that Jesus spoke of in one of his parables.—(Mrs.) EVIE PEARSON BAIRD, Rossville, Tenn.

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[Written for the *Sentinel*]

Life, Truth, Love

ANNIE ADAMS

O WONDROUS Life
That knows no death or sin,
Thy gates are open wide,
That all may enter in.

O blessed Truth
That comes to heal and cheer
Earth's heavy-laden ones
And cast out fear—

O tender Love,
Thine everlasting arms
Will shield each child of God
From all that harms.

O Life and Truth and Love,
All praise to Thee!
Our joy, our strength, our own,
Through all eternity!

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Signs of the Times

[*San Jose* (Calif.) *Mercury-Herald*]

Christianity—what is it? The answer to this great question has often been attempted by theologians of all sorts, and sectarians have quarreled and fought over it. Still the world does not seem to be saved from its sins; and the principles revealed in the life and teachings of Jesus are a long way from full realization in the lives of most of his followers, and are still entirely foreign to the great mass of humanity.

Is Christianity merely a matter of intellectual belief, or is it something more? Is it a formal adherence to a certain sect and a more or less conscientious conformity to its requirements, or is it something above and larger than any sect or denomination or all of them combined? Is it a belief in the reality of the truths recorded in the New Testament and an acceptance of Christ as there revealed as one's personal Savior and leader? Or is it something outside of, above, and beyond intellectual belief or conception, outward form, profession, or observance?

Do not the life and teachings of Jesus sufficiently define Christianity? Even this is not an adequate and sufficient definition. A suffering and sin oppressed world is unconsciously waiting for some one to show it that Christianity is a practical code of living ethics, and not a belief in something that is past, or any other intellectual process whatever; that it is nothing less than the spirit of Christ dominating the individual life, bringing something of his power, love, and helpfulness. And this needs to be shown, not by words and preaching alone, but by demonstrations in human lives.

[Prof. Irving Fisher in *Child-Welfare Education*]

The mind and the body work together. The mind has a strong effect on the health of the body. A fit of anger, or a spell of worry, or envy, or hate, or jealousy may make one more tired than a hard day's work. It should be every one's effort to replace the thoughts that make unhappy by thoughts that make happy. Forget your worries. The secret of life and of happiness seems to be in taking one's life and work cheerfully. Almost any one can assume this attitude, if the proper desire is present.

[*Zion's Herald*]

What America needs is more religion. Selfishness, which is always an antisocial force, is but too prevalent, among both rich and poor. Our only hope is the unifying influence of Christianity. Get the gospel into men, and in that very act and process they become brothers and helpers one of another. Any citizenship is a farce that is not a Christian citizenship. When politicians and reformers see this there will be more hope of a unified, that is, a pacified and prosperous America.

[David H. Fouse in *Rocky Mountain News*, Denver, Colo.]

The electricians are wiser in their sphere than are the churchmen. When men discovered that electricity was an available force, they began intense investigations and innumerable experiments. To-day they are transfixed, not by what the pioneers discovered, nor yet by present achievements, but by the greater things they hope to do to-morrow. Instead of spending fifty years singing the praises of Franklin, Faraday, and Siemens, they built new and better dynamos, and have succeeded in doing greater works than the discoverers.

That same scientific spirit in the realm of Christianity would make Christ more than a name with which to conjure. It would make him the supremest power, recognized by all men. We are still looking back nineteen hundred years, worshiping the power manifest in Jesus, telling our love for him, but unable to reproduce his mighty works. The force he discovered to us we have not been able to apply to practical living with any certainty.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

THE CHRISTIAN SCIENCE MONITOR is a benefit in every way. It is such a blessing when one newspaper prints what it thinks is right and true and another prints what it thinks is right and true although exactly opposite in view, to be able to read and know that the MONITOR does print the truth; so instead of wasting time in reading other papers and trying to find out which has the correct view of events we just read the MONITOR and certainly are more than grateful for the privilege. The children at High School also get facts that help them, and we know what is taking place all over the world as well as on this side of the world; and no matter what a person is interested in there is always something in the MONITOR of interest, and we surely would consider it a great loss to be deprived of it. The editorials are a source of education themselves, and knowing they are true, unbiased, and unprejudiced are worth more than most of us realize until we think how much we would lose if we did not have them.

FOR a long time I have been interested in the course and character of your paper, which I have been able to see irregularly in my travels. In tone, breadth, accuracy, and mechanism it is a heartening model of daily journalism and, I hope, a prophecy of what the American Press is to be and to do in the better days farther on.

I WOULD love to express my appreciation for the Christian Science literature. I love all the works on Christian Science but could never find words to express my sincere gratitude for the MONITOR. It means very much to me and is like a spring in a desert, and I am rejoicing for the privilege of studying Christian Science.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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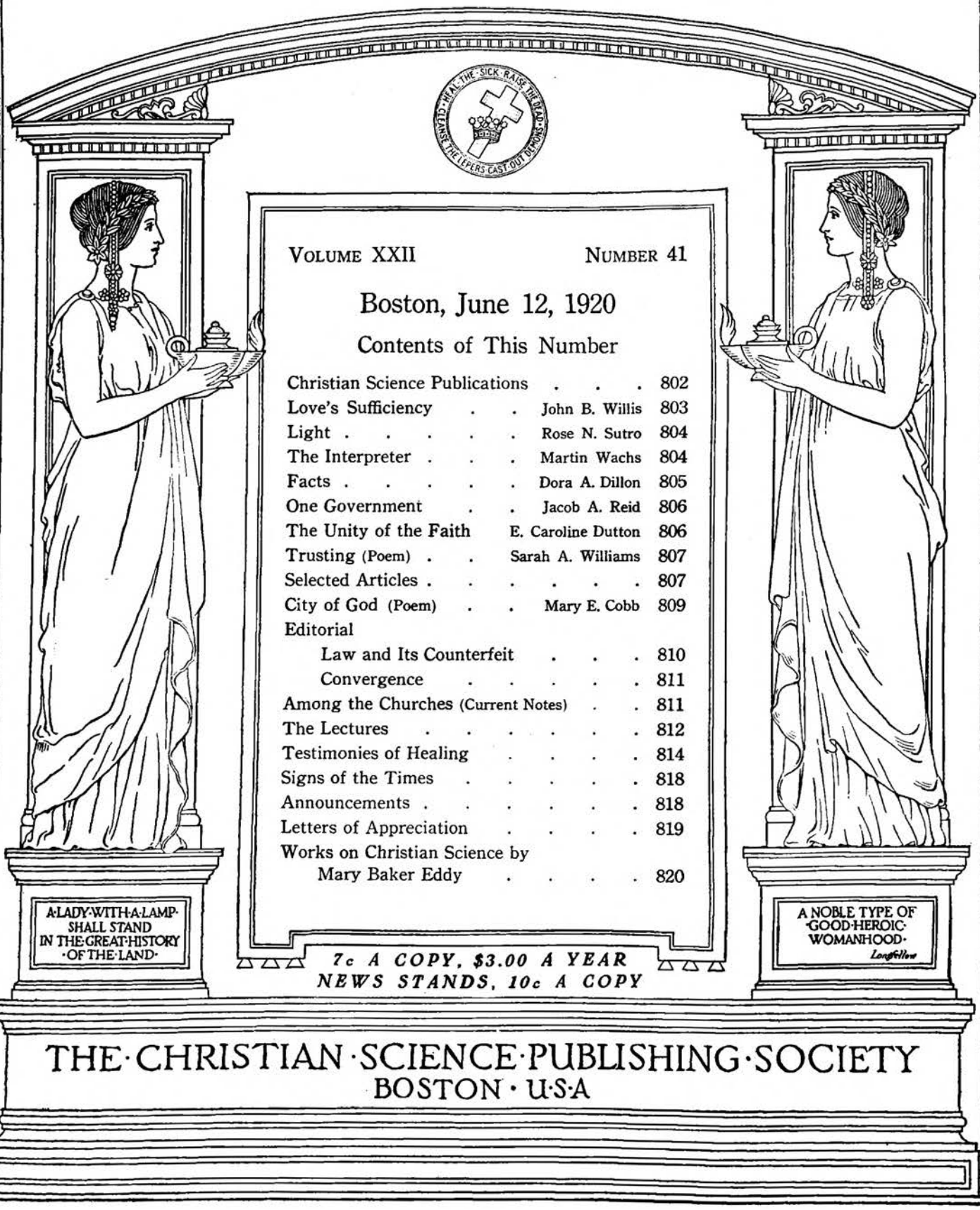
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



VOLUME XXII NUMBER 41

Boston, June 12, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JUNE 12, 1920 NUMBER 41

Love's Sufficiency

JOHN B. WILLIS

THERE are few passages in Mrs. Eddy's writings which have awakened more interest or begotten more inquiring thought than that which affirms that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The questioning referred to has grown, for the most part, out of the failure of those who, though sincere and earnest in their attempted demonstration of health, or the supply of other needs, have not effectively related this sentence to the succeeding and correlated words of the paragraph in which it is found. Mrs. Eddy goes right on to say, "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good."

Reading the statement as a whole, it is to be seen that Love, as here used, includes very much more than mere kindly disposition. As commonly used, the word love often stands simply for the selfish, monopolistic impulses of kinship. Upon a higher plane it conveys the thought of affectionate good will, of all those noble impulses in which human brotherhood is grounded. It speaks for genuine unselfishness, for true devotion. Upon a yet higher plane it stands for glad and obedient response to divine Truth. The word when capitalized, however, surely embraces very much more than all these nobler meanings. It signifies not only quality but substance, the spiritually creative and corrective energy and efficiency; it is the God who is Love and is the "divine power to heal" which "supplies all good;" and the relations of this understanding of the term in Christian Science to human life are at once recognized as of vital significance. That Love can and does measure up to the demand of every human need, is now clearly seen.

Christ Jesus demonstrated God as Love, and in many sayings sought to convey the thought of His brooding nearness. The sense of personal relationship, that of a parent to a child, has thus obtained in all Christian teaching about God. Nevertheless, the greater part of the Christian world has not got beyond the thought of love as expressing good disposition, unselfish impulsion, compassionate regard. Christian Science deepens and solidifies the thought into that of entity, the heart of being. Love and power are thus identified as one and the same, and the far-reaching significance of this fact is found in the realization that it has immediately to do with the solution of our every problem. The moment one begins to think of spiritual love as reflecting divine power, that moment, as never before, he can but recognize his own ability to do, to bring right things about, since consciousness always gives such definite and unquestionable testimony as to our ability to love nobly, if we will. In the fourth chapter of I John this awareness is constantly assumed, and the knowing that we love God is affirmed to be the proof of our right knowledge of God. The apostle further declares that the question of our love for and our at-one-ment with God, is to be determined by the sincerity of our love for our brother man, concerning which we can be entirely sure, so that our relation to God may be correspondingly free from all uncertainty. "Every one that loveth," says John, "is born of God, and knoweth God. . . . If we love one another, God dwelleth in us, and his love is perfected in us." The relation of love for our fellow man to love for God, so that His love is "perfected in us,"—grows more and more wonderful as one thinks of it, and the possible sequences of the fact are simply stupendous.

With John's logical and lucid statement of the case in mind, let one begin to think of Love as power, and at once his sense of capacity can but begin to assume dimensions which crowd all his past false humility out of existence, and Paul's words, "I can do all things through Christ which strengtheneth me," become not only intelligible, but impellingly inspiring. The self-depreciation which has formerly been so ready to excuse small and superficial achievements, is erasingly rebuked. The obeying of the Master's demand, "The works that I do shall he do also," no longer seems unattemptable, and a great sense of relief comes over one respecting the possibility of the world's redemption. How pertinent to every spiritually minded man now seem the words from Isaiah, which heretofore, perchance, have been associated in thought with Christ Jesus alone,—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach glad tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This inspiring commission is now recognized as the call to those who have ears to hear, to the true "me," and the vision of one's privilege and duty is suddenly enlarged and illumined a thousandfold. The most vital thing of experience has now become the most simple, since we know that we can know our own states of consciousness perfectly well. We can test out and verify them beyond a peradventure, and, having settled this question of our attitude toward our fellow men and hence our attitude toward God, our receptivity to divine Love, the fact of the availability of the Christ-power is no longer debatable.

In every true Christian Scientist the sense of inefficiency must naturally and inevitably give place to an ever growing, ever more gladdening consciousness of rightful dominion. He has come to understand that "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud" (Science and Health, p. 518). In receiving from God and imparting to men, he reveals the divine supply to meet his brother's need; and his thought of his true self, of his place and power in God's plan, is unfolded. Consciously claiming God's help in an undertaking that is both simple and scientific, and, as consciously, embracing his needy fellow man in a love that is good Samaritanlike, he is capable of an inspired, intelligent, and successful endeavor to save the human situation. His business is therefore the most important of all occupations. This was the Master's un-

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equivocal teaching, and it unequivocally rebukes the individual and collective inertia of those professed Christians who deny their Lord by dishonoring his assuring words, "Behold, I give unto you power . . . over all the power of the enemy," and who in their tacit consent to the asserted inefficiency of spiritual law to meet the world's great need, have become one of the greatest menaces to the success of that supreme intent which was expressed in Jesus' words, "I am come that they might have life."

This efficiency and adequacy of Love reflected is interestingly matched to-day by a world-wide call for brotherliness and cooperation, a call such, indeed, as history has never before chronicled. Men of every state, caste, and degree are pleading, vocally or otherwise, for the love which will insure justice and a fair chance, the healing and happiness which the human heart instinctively demands. So insistent and imperative is this call, and so ignorant are the many of the rule of righteousness, of Love, that they fain would force the issue and compel the coming and reign of right and goodness and truth! In such an hour happy, surely, is he who knows the Principle and rule which demonstrate the availability of the divine power; who in every relation of life and in every word and act is mindful of others, and helps them to see and concede, though they may not understand, the world transforming fact of Love's sufficiency.

Light

ROSE N. SUTRO

JUST as the flowers and all nature turn to the light and sunshine, sometimes through the stoniest crevices, so does a man seek good. Sometimes through the greatest tribulations, sorrow, or sickness he seeks God, good, in whose light he, as image and likeness, lives and moves and has his being. Throughout the Scriptures light has been used as the symbol of spiritual understanding, just as its supposititious opposite, darkness, has always typified ignorance and materiality. Beginning with Genesis 1:3, "And God said, Let there be light: and there was light," we find that wherever the light appears it is the end of the darkness. Whenever a truth is apprehended it is through understanding, which is an end to ignorance. That is just as true of metaphysics as it is of light and darkness or of mathematics. When we have learned that twice two is four, we are not concerned as to what has become of the error in our mathematical problem where twice two may have been admitted to be five or three; nor when our room is flooded with sunshine are we disturbed to discover what has become of the darkness that seemed to envelop us before the shades were drawn up. In like manner, when we learn that man in the image and likeness of God is all the man there is, there need be no concern as to what becomes of the material or mortal sense of man that we have hitherto admitted to be man.

On page 485 of "Science and Health with Key to the Scriptures" Mary Baker Eddy says, "Emerge gently from matter into Spirit." Can one go from the darkness of night to the full radiance of noontide glory without going through the transitional period of dawn and rising sun? We soon learn in the study of Christian Science that patience must have "her perfect work," and Mrs. Eddy says on page 407 of Science and Health: "Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness."

When a problem presents itself to a Christian Scientist for solution, what does he do? He does not inquire as to where the error or darkness comes from; he knows that wherever a false or mortal sense of things presents itself to his thought, "Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being" (Science and Health, p. 120). Thus, right where the lie appears to be, right there actually is the truth that the lie is lying about. Instead of darkness there is light, instead of death there is Life, instead of inharmony there is harmony, and so on and on; always there is a spiritual fact instead of a material counterfeit.

In Proverbs there is reiterated counsel to get wisdom, to get understanding. In I Kings we read that when Solomon became king he prayed for an understanding heart that he might judge the people, and as he put it, that he might "discern between good and bad." The answer that came to him was that since he asked not for long life nor riches nor revenge upon his enemies, but for wisdom and understanding, he should have what he asked, and all those things which he had not asked. All earnest seekers after Truth learn that in proportion as they seek good, the so-called opposite goes out of their experience. There is no room for darkness in light; no more is there room for evil in good, or sickness in health. It therefore behooves the student of Christian Science to "emerge gently," but to be very sure that he is emerging, from the darkness of ignorance into the effulgence of light, where it will be as Jeremiah prophesied, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The Interpreter

MARTIN WACHS

DIVINE Mind is ever in direct communication with His idea, the real man. He therefore never has need of an intermediary by which to make His presence, power, and intelligence fully and demonstrably known and felt. Mortals, the product of the false, fleshly, supposititious, carnal, or death mind, do, however, seem to be in constant need of something which will remind them that God, divine Mind, is uninterruptedly making known to man, His idea, just exactly what it is right for man to know,—what man needs to know and must know. The human race supposes that it needs an interpreter for these divine messages, and it is for this reason that some of the world's most noted men and women have been so regarded, simply because they had the clear vision and ability to interpret for humanity the import of vital, spiritual truths. When all men correctly interpret the truths which emanate from the one infinite Mind, or consciousness, the reign of universal harmony will be conceded to be a present and demonstrable fact.

"We can have but one Mind, if that one is infinite," writes Mrs. Eddy on page 469 of Science and Health. A realization that this one and only good Mind, or Mind of good, is omnipresence, omnipotence, and omniscience, when steadfastly adhered to inevitably prevents men from differing from each other. They, then, must of necessity be able to understand each other thoroughly, and for that reason to be always in perfect agreement. It is because the truth about God, the one and only Mind, is not properly interpreted, that they utterly fail to understand each other as they should. It is, then, this interpretation of what properly constitutes the facts of creation which must be gained in order that that Mind may be in us, "which was also in Christ Jesus." The

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universe of divine Mind must always be inseparable from and coexistent with Him, for cause is always one with the effect which expresses it.

In that remarkable second chapter of Acts, we find that "when the day of Pentecost was fully come, they were all with one accord in one place. . . . And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." We are further told, in this same chapter, that all that were there gathered together heard what the disciples said in the tongue or language of their own country, and yet that each and all perfectly understood Peter as he delivered that memorable sermon which explains so beautifully and simply the truth about God and His Christ. Here was no disorder, no confusion, no doubt, no misunderstanding. Peter was interpreting to them and for them the message given him by divine Mind. Furthermore, he was telling it in a language which must ever be common to all climes and peoples—the language of Spirit.

What Peter was telling them has always been ready for all who have attained to sufficient spiritual understanding. What is true about anything has always been true and always will be true, for Truth is God, and He is always the same. Must not, then, that which proceeds from Him be like Him—changeless? Peter was telling them nothing new, for everything that was made, is made. He was, however, interpreting for them what God had made, so that which was demonstrably evident to him, could become just as apparent to them. He was translating what had been revealed to him,—just what must eventually be revealed to all men.

Perhaps more than at any other time in the world's history, we have need for the true interpreter which will deliver the message of Mind to men,—the message which divine Love is ever imparting and unfolding to man. Christ Jesus exemplified for us, as well as for all time, just what this interpreter is. He interpreted and demonstrated God aright. It is for us to follow in the footsteps of the master Metaphysician if we would truly realize that "we are members one of another." It was Christian Science which Jesus practiced over nineteen hundred years ago,—the Science which was later revealed to the inspired vision of Mary Baker Eddy. This Science it is which fulfills the lofty and holy purpose for man of teaching him to know God, good, as All-in-all, and evil as nothing. It reveals man as the offspring of Spirit, not of matter. Of this Science, Mrs. Eddy writes in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 127): "Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth."

According to the erroneous evidence of the physical senses, we are many and divided peoples with many languages and hence without that common means of imparting our thoughts one to another which most assuredly will sometime and in some way be realized. "And the whole earth was of one language;" that is to say, all men at one time had a common language or medium of expression. Then fear, the besetting sin, fell upon them. Becoming alarmed lest they should in some way become separated, they undertook to reach a material sense of heaven, or harmony, by means of a tower, matter. The ensuing results were, of course, confusion, misunderstanding, discord—in which such futile methods must always result.

Since that time men have tried to discover a means that would release them from this mesmeric state of fear and confusion. The prophets, including Moses, pointed out this way to them many, many times and in innumerable ways, by interpreting God and His idea according to the light given them. Disobedience kept the Israelites from doing what they were so often shown how to do, and so it is that to-day there appears the same need for a way which will enable each and every one to attain to that clarity of vision which will make possible and practical the present demonstration of the reign of perpetual, universal harmony.

Christian Science exactly fulfills this need. It interprets God and all that He made, so that even a little child may easily understand. It is because of this. that sooner or later all must come to know the mission and message which Christian Science has for them. In no other way can God's kingdom be demonstrated on earth. Jesus was able to heal because the true interpretation of creation was the only one which he would accept. It was because of the correct interpretation of Scripture, that Mary Baker Eddy was able to be instantly healed. The cause of Christian Science rests entirely upon the scientific interpretation of this much loved Book. If Christian Science did nothing else for the world than to make its followers eager students of the Bible, it would be doing inestimable good, for it enables them to recognize the fact that what they there read is spiritually inspired, hence only to be interpreted spiritually.

Facts

DORA A. DILLON

ON page 479 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "In the vast forever, in the Science and truth of being, the only facts are Spirit and its innumerable creations." How great a change of outlook is necessary before we are ready to receive and act upon this statement. Facts, to the human being, are those things to which his human senses testify, and undeterred by the fact that he is continually proving these human senses to be unreliable, he accepts their evidence and credulously builds up from that evidence a mass of false opinions about everybody and everything in the universe. He is quite satisfied as to the reality of these false opinions, and just so long as he holds them they block his view of the real facts. All physical ailments, all lack, all sorrow, all sin are the result of a man's mental vision of fact being blocked by false opinion. Remove the false opinion and the true facts will appear,—the facts of health, harmony, abundance, purity, sinlessness, which were obscured.

It is most important to realize that the facts are there all the time, just as the sun is there all the time when we are groping in a fog. Christian Science treatment does not change or alter any fact. It removes the fog of false opinion that prevents us from seeing God's facts in the sunshine of His love. What we need to do for healing is to see from God's point of view, since only from the standpoint of absolute Truth can facts be viewed aright. Consider for a moment the relation of thoughts—ideas—to the mind which forms them. As Mind is, so is its idea. The thoughts of Love are loving—the ideas of the pure truth are pure, the thoughts of vigorous divine intelligence manifest vigor. This then must be the nature of the thoughts, the ideas, in the Mind which is God—absolute, infinite, eternal good. Think of the purity of these ideas, their power, their freedom, their joy in action, the perfection with which they express all that is in the Mind which is Love. True individuality is such an idea. What hinders us from realizing this? Nothing but false opinion of what constitutes a man and a woman, derived from what the material senses tell us. They report

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weakness, confusion, inability, sickness, lack, et cetera. They make a picture of a self not in the image and likeness of God, good, but in the image and likeness of matter; not under the law of Life, but under the law of death. But what these senses show us are not facts. Only what God knows about man is true. Which point of view are we taking, God's standpoint or that offered us by the material senses?

Let any one honestly strive for the divine point of view. Let him know it to be the true one, order thought and action in accord with this understanding, and he will soon prove for himself that it brings harmonious and eternal facts to light. He will find false opinion dissolving as a mist dissolves, and God's real creation, God's real sons and daughters beginning to appear to him instead of the counterfeit presentments which have been cheating him of love and health and joy. On page 584 of Science and Health Mrs. Eddy has written: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'"

One Government

JACOB A. REID

ON page 73 of "Science and Health with Key to the Scriptures," our revered Leader, Mrs. Eddy, states: "The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man, for man is image. God controls man, and God is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, which ought to be known by its fruit,—the repetition of evil." It is only reasonable to suppose that like must necessarily come from like; in fact, anything to the contrary could not appear reasonable, for it is against all that is intelligently known. The fact that one is alive and conscious proves that true living can come only from a source of like substance and that all must naturally come from the same source, the same Life or consciousness. This line of reasoning must of itself denote the fact that, coming from the one Mind, all must of necessity be governed and controlled by the one infinite source. This at once relieves us of any false responsibility in governing our fellow man. Jesus made this plain in many ways and has told us very plainly to deny ourselves and follow him. This means of course to deny the belief that human beings are of themselves an entity, since all true experience is governed, supported, and controlled by one loving Parent.

Both Science and Health and the Bible in many places continually remind us that God is Spirit and also that God is Love, and it naturally and necessarily follows that God's government or way of governing can be through only one method—that of love. Any attempt at governing, therefore, in our daily intercourse with our fellow man, upon any other basis than that of the law of Love, indicates a lack of understanding or disregard of both law and order, and must naturally result in discord and inharmony. Man, being God's expression, is under the divine law of Love—Love being the only creator.

Ever to think of man as a material being is to deny Truth, for mortal man was never really created, does not exist, and never can exist, for the simple reason that God, the first cause and creator, was and is All, and being purely Spirit, had nothing whatever to create from except Mind or Spirit. The false belief that there is such a thing as a material man comes from the general belief that there is such a thing as a mortal or carnal mind. God is the one and only Mind. Any deviation from this fact naturally shows to us plainly that the error is in seeming lack of understanding and not the fault of our brother man.

Christian Science gives us dominion, but that dominion is purely through the power of Love, the only substance there is, for it is the creative substance of our very being. The demonstration of God, or Love, which is man's natural and only expression, is the tie which shall bind us in one harmonious and happy family. The Christ, or expression of Love or God made manifest, is harmonious and infinite being, proving heaven here and now. We must all do our best in extending the good news of the effectiveness of Christian Science, and if at any time our foot should slip and we should be anxious to make amends, let us remember that our heavenly Father is always ready to strengthen us with sufficient courage, and that He rewards us doubly for our efforts at right doing.

Human beings are admittedly far from perfect; so let us extend the hand of friendship to our brother and not forget Christ's Sermon on the Mount, and understand as best we may that true government is strictly impersonal and wholly and eternally in the hands of our Father-Mother God, "with whom," as the apostle James assures us, "is no variableness, neither shadow of turning;" as Isaiah expresses it, "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king."

The Unity of the Faith

E. CAROLINE DUTTON

"THE Lord our God is one Lord," we read in Deuteronomy. Because God is one, therefore cause is one, and that one is Spirit, infinite, All, the Alpha and the Omega. In God there are no degrees of comparison. God is not more to-day than yesterday, nor will there be more of God in time to come. This one only God is Mind, and right here and now is this one infinite intelligence, called God, operative uniformly and without limitation.

Despite any seeming confusion, the reaching out of to-day is for democracy, for the oneness of Mind, Principle, and the oneness of its idea, with its sequence—direct and inevitable government of the oneness of infinite idea by the oneness of Principle, which alone constitutes true democracy. This reaching out is seen on all sides, in what are called the religious, social, political, or other walks of life. It is obvious that there can be no right conclusion without a correct premise. For example, we cannot begin with matter and end with Spirit, or *vice versa*, nor can effect differ from its cause. On page 126 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read: "The point at issue between Christian Science on the one hand and popular theology on the other is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?" That which truly is, must ever have been, and ever will be. So if the "I" of man is mortal to-day, it will be mortal to-morrow and forever. To human sense only does mortality even appear to be evolving toward spirituality.

Genuine spirituality understands, and is proved by present demonstration. On page 242 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says: "You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of per-

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fection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration." Unless one understands and maintains this absolute fact, one is, at best, only a believer in Christian Science. Now a believer in mathematics would never constitute a mathematician. If one desires to be a mathematician, one must cease merely believing in mathematics and become one with the rule of mathematics; for it is this oneness of actual understanding which constitutes a mathematician. So it is in Christian Science; the single point at issue in any problem is the true unity of Mind, the oneness of God and His idea, man. This is the unity of true faith, which must mean, in the last analysis, true spiritual understanding and not mere human belief.

There is and ever will be but one God, supreme over all. The very reaching out for the understanding of this supremely governing Principle is conclusive evidence that true democracy already is, as the idea of this Principle; for if it were not, it could not be demonstrated or even sought for. It is already established in Mind. It cannot be stepped into humanly, for only as the human is replaced by the divine can true democracy appear. It is to human sense alone that it can even seem to be acquired, to be gained through accretion, just as to human sense it may appear that spirituality is acquired, or gained through accretion, instead of demonstration.

The true democracy of spiritual understanding, which is of Principle, Mind, is the only real unity of the faith. The daring to stand for the unity of the faith is the standard and watchword of the faithful. Fidelity to that which is, is the "open sesame" to the kingdom of heaven here and now. Mrs. Eddy says on page 253 of Miscellany: "Dare to be faithful to God and man. Let the creature become one with his creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist." Turning to Principle and unreservedly relying on Principle, individuals and nations, hand in hand as allies, will prove cooperation to be the very essence of democracy, until, in the words of Paul, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

[Written for the *Sentinel*]

Trusting

SARAH A. WILLIAMS

WHAT though I sleep not nor slumber,
Who shall be able to number
The blessings that come in the hush of the night?
Though darkness surround me
It cannot confound me,
Since God is all presence, all Life, and all light.

In Him I am dwelling;
His angels are telling
The story my longing heart hungers to hear,
Of goodness and beauty
Which come when our duty
Is done; and we realize God is so near.

His presence brings gladness,
His love destroys sadness,
His light dispels darkness and doubting and fear.
He is Father and Mother,
We seek not another;
We trust Him to guide us; our pathway is clear.

Selected Articles

["Compromise"—*The Christian Science Monitor*, Boston, U.S.A., March 12, 1920]

The English word, compromise, is found, upon reference to its sources, to come from a Latin verb, promitto (to promise), and a prefix, com (together); while promitto itself is compounded of mitto (to send) and pro (forth). Structurally at least, then, the English word seems to mean to promise together, or to send forth together. Only so far will dissection take the inquirer, and definition is of little further assistance. To find revealed the truth about compromise, one must seek beyond the material word in language to the spiritual fact of which any and all language can be but the crudest expression.

To guide the searcher for the truth about words, Mary Baker Eddy, Discoverer and Founder of Christian Science, has written on page 338 of "Science and Health with Key to the Scriptures," "The dissection and definition of words, aside from their metaphysical derivation, is not scientific." Therefore the student of Christian Science, who is learning to seek first "the kingdom of God, and his righteousness," often finds inspiration in renovating old words by applying his understanding of spiritual fact to their worn-out definitions. The Old Testament from Genesis to Malachi is full of the promise of unfoldment of God, good, and His idea, man and the universe—and the New Testament is that unfoldment. To Abraham is promised the increase of those who live by faith; to Moses the sight of the promised land; to the psalmist the joy and companionship of awaking "with thy likeness;" to Isaiah the "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace;" to Malachi the "messenger of the covenant;" while in the New Testament the Christ is revealed. The student of Christian Science sees that the seeming time separation between the Old and New Testaments, between promise and unfoldment, is but an illusion of the so-called human mind, to be overcome in his own experience by increased understanding of God's omnipresence and omnipotence in the eternal now. Thus he sees that the reality of creation is the first and one great promising together—the sending forth together of His idea by the creative Principle, Mind, God.

The false view of creation given in Genesis from the sixth verse of the second chapter onward, which enters into the narrative only as the supposititious opposite of the true, is the immediate entrance of false compromise. Following "mutual concessions" between the serpent with his inherent dishonesty and Eve with her disobedience, the forbidden fruit is eaten, with the consequent results to humanity: the flood, the forty years in the wilderness, the sufferings of Job, the lamentations of Jeremiah, the slaughter of the innocents, the bondage of the "woman whom Satan hath bound," the Dark Ages, the fears that beset modern society; from which gloomy summary it must be clear to the alert thinker and seeker for Truth, that, as Jesus said, "Ye cannot serve God and mammon." If, in other words, a man makes promises together with evil, he cannot share the promise of good; if he yields one iota from his understanding of Principle, he cannot stand with Principle and cannot expect the absolute perfection of result that follows at-one-ment with Principle.

This standing with Principle is quite a different thing from the stubborn resistance of the human mind to changing its own outline of what a result shall be. Departing from the mandates of this so-called mind is in reality simply recognizing their nothingness, their lack of power to influence right result, which is above influence, since it is the

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direct effect of the divine intelligence, God, good. It is just here that the "metaphysical derivation" of words, of which Mrs. Eddy wrote as quoted above, will avail all who care to avail themselves of it. The student of Christian Science knows that to cease to stand with Principle is not only to compromise falsely but is verily to go over into the enemy's camp, since "omnipotence has all-power, and to acknowledge any other power is to dishonor God" (Science and Health, p. 228).

True compromise, then (and such there is, since Truth's very opposite, however expressed, presupposes Truth), must be the unfoldment, the sending forth of the perfect adjustment or settlement. It was such adjustment that Jesus made manifest when the Pharisees and the Herodians took to him the question, "Is it lawful to give tribute to Cæsar, or not?" Him who, more than all others, had acknowledged God to be the supreme governor, they hoped to trap—to make yield to the sum total of materialism as expressed to that age, typified by Cæsar's image on the coin. But he blasted their false hopes by unmasking the issue thus: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The same narrative goes on to say that those who had come to chide him "marvelled at him," as the false, cowardly lie must inevitably do when it is unmasked by fearless statement of the truth of which it is only the suppositional opposite.

To him who looks out from the vantage point of real definition it becomes clear that to concede the inability of the so-called human mind as a factor in righteous government, whether of individual or of nation, is to achieve the expression of oneness of Principle and its idea, and so truly to compromise. For him, any apparent clouding of the issue in his business relations or any seeming indecision in the conduct of international politics holds no element of dread. He stands and works and watches, as that height of emotional idealism, reached by so great a portion of the world's population during the heat of battle, now comes in the quiet of armistice, conference, and possible peace, to its practical test. He knows that this test will be met according as the results arrived at are based on Principle. He is not moved by the bold or the subtle argument of evil, that not to yield some ground may jeopardize the whole structure. In Christian Science he has learned that "the right way wins the right of way, even the way of Truth and Love whereby all our debts are paid, mankind blessed, and God glorified" (The First Church of Christ, Scientist, and Miscellany, p. 232). Knowing that the very raging of the powers of darkness is but his opportunity to glorify God, he is supported in this privilege by the statement on page 448 of Science and Health, "It is Christian Science to do right, and nothing short of right-doing has any claim to the name." Thus he will go on, "from strength to strength," in the words of an old hymn; he will stand always with Principle, fearless of the whispered consequences of refusing to concede ground to expediency, his consciousness filled with the great com-promise, the oneness of Principle and its idea.

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[James M. Stevens in *The Tribune*, Thief River Falls, Minn.]

I have read with much interest the article, "Calmness Brings Health," in a recent issue. The doctor's position is a very commendable one, but it does not necessarily approach the teachings of Christian Science. For while it is true that equanimity is necessarily an outcome of the study and practice of Christian Science, equanimity, under the generally accepted meaning of the word, may be the resultant of conditions diametrically opposite to Christian Science. For example, stoicism or passivity—either of these states of consciousness may manifest equanimity, but neither of them can be considered as in any way related to Christian Science.

Equanimity, according to the doctor, if I understand his viewpoint correctly, would be acquired by material education or the cultivation and exercise of human will power, perhaps carried to the point where imperturbability would become habitual or involuntary. On the other hand, equanimity achieved through Christian Science comes from the understanding of God, good, as the one creative and governing power, always present and ever available. This correct understanding of God and of man created in his "image and likeness" inculcated upon the consciousness of any child, will give to it the true basis of equanimity.

The equanimity which Jesus displayed was the result of his understanding of God and of his knowledge of his true self. He knew that there was no power inherent in himself to make him do or not do anything. He said, "I can of mine own self do nothing" and "The Father that dwelleth in me, he doeth the works," thus showing that he recognized the power which directed and controlled his being to be other than himself, and he knew that this power was unerring, unchanging, ever present Love, and that in this ever present, all-inclusive Love he lived and moved and had his being. He knew as a positive, demonstrable fact what every loyal Christian Scientist is trying to demonstrate, namely, that God is Love, unchanging, ever present, all-inclusive, eternal; and this understanding lifted him above the human sense.

Christian Science agrees that worry and insomnia may be "an outgrowth of a lack of emotional control" and that "the best cure for them is equanimity," but it maintains that this equanimity must be an equanimity acquired by an understanding of God and of man as His image and likeness, and not through any education of the human will to control the thoughts of the individual. Christian Science further maintains that not only the "minor ills to which the human flesh is heir" but that all of its ills, both functional and organic, are due to a lack of true equanimity, and that the equanimity which will heal them is the equanimity which can be achieved only by the understanding and demonstration of God.

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[Lee White in *The Herald*, Decatur, Ill.]

In recent issues of your paper appeared summaries of addresses given by a clergyman on the "Life of Mary Baker Eddy" and "Truth and Error of Christian Science."

The clergyman said, "There is much in her system which she got from Dr. Quimby." For him so to assert, makes apparent that he probably knows as little of what Dr. Quimby taught as he knows about what Mrs. Eddy taught. It is surprising that he should present that story; for there is no more relation or connection between the teaching of Dr. Quimby and that of Christian Science than there is between his teachings and that of Methodism. The Quimby falsity has been refuted and disproved all through the years, and it is a pity that the clergyman should fall a victim to it and be made to state it from a public platform.

The clergyman observed, "The future of Christian Science will depend on whether the Christian Science church will be able to eliminate the crude and really unscientific elements from the movement." If such elements had actually existed in the Christian Science movement it would have fallen to pieces long ago. On the other hand, it has been false concepts of Christian Science that have come to naught.

No religious teaching presented in modern times has re-

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ceived such a merciless onslaught of scorn and rejection from material scientists, physicians, and theologians as has Christian Science. Yet, strange as it may appear, the Christian Science church includes within its membership thousands of men and women who formerly had a place in the ranks of science, theology, and medicine.

Our friend, the clergyman, need not be discouraged; for the light of understanding of what Christian Science actually does teach may appear unto him some day. He is entitled to his individual view as to Mrs. Eddy being an inspired religious writer. The fact remains that her interpretation of the inspired word of the Bible has made possible such a practical application of the teachings thereof that a multitude of people throughout the world have been rescued from sin and delivered from sickness. It is proper to observe that people do not accept the teachings of Christian Science except through a solid conviction of their worth and truth, wherein the cravings of faith and the demands of reason, regarding God and His creation, are abundantly satisfied with "signs following."

The clergyman portrays a rather kindly spirit in his effort to explain the teachings of Christian Science and in several places actually admits there is some good in it. His attempt to explain the Christian Science system of healing was absurdly incorrect, therefore unjust to Christian Science and unfair to his audience.

Any effort to heal the sick and liberate the sinner, based upon the explanation he made, would certainly meet with ignominious failure; and yet the healing of sickness and the overcoming of sin, as demonstrated through a correct understanding of the teachings of Christian Science, go on hourly all over the world and explain its wonderful growth during the half century now past.

Trying to explain the cures made in Christian Science, the clergyman said, "For the most part the cures are explained by suggestion to the conscious self, in large part to the subconscious self." One wonders why he should put forth so complacently such a so-called explanation. Nowhere in Mrs. Eddy's writings can be found any basis for the assertion that Christian Science heals through mental suggestion.

Mental suggestion is altogether a thing of the carnal mind. It is the old, old story repeated. When through faith and understanding an effort is made to follow in the footsteps of the Master, and prove that his teachings result in salvation from sickness as well as from sin, it is met with the scornful accusation, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Mental suggestion no more enters the practice and work of Christian Science than it does into the practice and work of mathematics, where only a revealed knowledge of the principles, ideas, and unalterable rules of numbers will produce correct answers and results. Likewise in Christian Science, only a spiritual understanding and a scientific knowledge of God as the infinite, creative, divine Principle, will heal the sick and overcome sin. God is divine Principle, and His unalterable rule is the First Commandment, "Thou shalt have no other gods before me." That Principle understood and that rule obeyed, by rejecting the evidences of the five physical senses, which are the only witnesses of sin, sickness, and discord, is what enables the Christian Scientist to prove the teachings of the great Master.

Our friend, according to the published statements in your paper, plainly evidences that he could have made only a very cursory examination of the teachings of Christian Science, and then considered himself competent to explain that subject in public to an audience. Again it is proper to say that to present such incorrect statements about Christian Science was not fair to those who heard him, for they were entitled to have a correct statement of Christian Science instead of a misrepresentation of it. It was also an injustice to himself, because it was not in accordance with the Golden Rule. Those in his audience who in the course of time investigate for themselves will learn what an unjustifiable attack was made on Christian Science and its Discoverer and Founder, Mary Baker Eddy.

As a matter of fact, Christian Science needs no defense. In every community where there are Christian Scientists, their lives and their works sufficiently attest the value of the teachings of Christian Science. Invariably they are good citizens, very law-abiding, very much given to minding their own business and not that of others, fully minded to worship God supremely and love their neighbors as themselves, and deeply consecrated to the Christian duty of lessening evil in the world.

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[Charles W. J. Tennant in *Aberdeen* (Scotland) *Journal*]

In a recent issue there appears the following statement, "The Christian Scientist can cure his own seasickness, but he cannot drive out organic heart disease, if that is his complaint."

Heart disease of every form has been completely healed through Christian Science treatment. A careful examination of the testimonies given in the Christian Science monthly and weekly publications will reveal this. Christian Science heals both organic and functional diseases, for they are both derived from the same source, namely, fear, ignorance, or sin. From this it will be seen that all disease has a mental origin, and can only be eradicated by exorcising from the human consciousness the offending errors and replacing them with the spiritual truth of being as revealed in Christian Science. It takes the Mind of Christ to do this, and the healing is, therefore, moral, physical, and spiritual.

One of the most remarkable effects of Christian Science healing is the earnest desire it awakens in the patient to study the Bible in order to know more about God. It is the only form of healing in the world to-day which has this effect. Our Master, when answering the Jews who accused him of casting out devils by Beelzebub, said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This is the Christ, or Christian Science method.

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[Written for the *Sentinel*]

City of God

MARY E. COBB

THERE came to me once as I pondered,
A vision of beauty and light;
I saw, with the eyes of the spirit,
The city that has no night.

There sorrow and sin do not enter,
But only reflections of Love;
All darkness and shadows are banished,
For God is the light thereof.

It is not a place in the distance
One must pass through death to win,
But a state of harmonious being—
The kingdom of heaven within.

There earth with its cares and confusions
Is seen to have passed away;
While Spirit omnipotent reigneth,
In everlasting day.

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Editorial

Law and Its Counterfeit

LAW, scientifically understood, is that in which no variation is possible. The moment any variation is perceived, that which has hitherto been regarded as law passes into the limbo of supposititious law and ceases to be of interest in Science, except as some stage in an experimental investigation. It was by a neglect of so simple a definition as this that Hume laid himself open to being unhorsed by the lance of Huxley. Hume had defined the miracle as a violation of a law of nature,—a thing impossible, as Huxley was prompt to point out. A violated law, *ipso facto*, never was a law at all. Thus, as Huxley showed, either the miracles were the proof of unsuspected law, or else the Maker of the universe was involved in the impossible, that is to say, in the violation of His own law. This, surely, is why Mrs. Eddy writes, on page 134 of Science and Health, "The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord,—not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good."

The operation, then, of law is perceptible throughout even the material creation. If it were not for the existence of absolute spiritual law, the counterfeit of law in physical nature could not have been conceived. Consequently, as the so-called physical law can be and is perpetually being proved to be lawless, it is obvious that it is the existence of true law which alone protects the physical counterfeit from immediate destruction. In other words, it is only the fact that physical law counterfeits the spiritual that made it possible for the writer of Job to demand, "Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" The human mind, in other words, intensely lawless in itself, finds it necessary to counterfeit true law sufficiently closely to prevent the immediate destruction of its own counterfeit.

This being so, it becomes at once evident why natural science has kept changing with the advancing centuries. As the human mind has been more and more riddled by Truth, it has found it necessary to change its own law, thus proving it never to have been law, and to shift its scientific standpoint, thus showing that standpoint to have been always unscientific. Between natural science, as expounded by Aristotle, and natural science, as taught to-day, there is a great gulf fixed; but this gulf is really in the nature of a mirage, the laws of this supposititious natural science having been altered solely because of the exposure of their lawlessness, the human mind being necessarily unable to shift its basis from a material and suppositional to a spiritual and actual basis. "Mortal mind," Mrs. Eddy writes, on page 86 of Science and Health, "sees what it believes as certainly as it believes what it sees." The profundity of that statement has not yet been grasped by the world. Once upon a time humanity saw the world as flat, and, believing it to be flat, naturally never sailed round it. Then came the era of the circumnavigator, when the human mind, believing the world to be round, sailed round it, proving it to be round. But inasmuch as the world is only a mental concept, externalizing human thought, it was just as possible for the geographers of patristic theology to proclaim a flat earth, with the sky stretched from the summits of the mountains circling it, as it was for the later geographers to model the world as a sphere, and for the circumnavigators to sail round it.

What, of course, Jesus of Nazareth saw was that the physical law expounded by the natural scientists of Greece and Rome was not law at all, but was a mere counterfeit of law. The true law he preached by the wayside, just as Plato and Aristotle had taught, walking in the gardens of their academies. But whereas Plato and Aristotle satisfied themselves by launching tremendous theories, Christ Jesus made the simplest statements, and demonstrated them before the eyes of those about him. Thus he demonstrated the fact that sickness was nothing but a human belief in the absence of health; thus he showed that death was nothing but an unsuspected form of sleep; thus he proved, in feeding the multitude, that substance was spiritual and mental, and not material; thus he made it plain, in crossing the lake, that there was no time in eternity; and thus, by walking on the water, he made clear the unreality of matter, centuries before the falling apple convinced Newton of the law of gravity and of the mechanical theory of creation. Thus Christ Jesus, as Huxley pointed out, could no more violate law than Principle could violate law; and thus Mrs. Eddy writes, on page 442 of Science and Health, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

This mental malpractitioner is simply the belief of the law of evil in the human mind: the evil which claims to operate through a law of sickness, through a law of relapse, through a law of malpractice, even through a law of death. Now the only true thing that can be said about any lie is that there is something true to lie about, since it is obvious that you cannot tell a lie about nothing. Ultimately, of course, all the laws of evil combine in the law of death, and it is in this supposititious law of death that material law comes nearer to the imitation of law than in anything else, and it does this naturally because in its supposititious law of death it reaches its greatest contradiction of the law of Truth, of the law of eternal Life. Every physical thing, the human mind insists, comes to an end, from a planet to a blade of grass. But the simple fact is that nothing ever dies, as Jesus so clearly demonstrated. Consequently, with the exposure of the lie of the so-called law of death, all supposititious law vanishes, and nothing but spiritual law remains to govern man. This is why the human being is no less safe against the efforts of the malpractitioner than against the so-called law of disease, and this is why the so-called law of relapse is of no greater power than the so-called law of sickness. In order to be law, law must be eternal, and in order to be eternal, eternity must be harmonious.

A man, then, in proportion to his understanding of Principle, has nothing to fear from all the combined evidence of evil. No manifestation of Truth in the world can ever be injured or destroyed by so-called physical law or human malpractice. That is what Gamaliel tried to impress upon the Sanhedrin, but it is a lesson which mortal mind struggles to prevent its victims learning. "But if it be of God," Gamaliel warned the embittered malpractitioners of the Sanhedrin, speaking of the demonstration of the Christian

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church, "ye cannot overthrow it." In order to overthrow or destroy anything, that thing must itself be outside Principle, but no demonstration of Principle is outside Principle, and therefore all that those who attack Principle are doing is proclaiming themselves in the ranks of those who fight against Principle.

FREDERICK DIXON.

Convergence

THE true meeting is never really of persons. That spiritual activity which makes up man in the image and likeness of God is forever present with its cause, with divine intelligence. In other words, Mind and its idea are always together. This is the eternal meeting. As Mrs. Eddy says on page 131 of "The First Church of Christ, Scientist, and Miscellany," "Where God is we can meet, and where God is we can never part." By looking wholly to Principle manifest, one finds himself in unity with all that really is, since whatever is not of Principle is nothing. The only being together, therefore, consists in the infinite oneness of the divine Mind in all the variety of its manifestation. To know this is a constant inspiration.

At a time of political conventions, for instance, it is well for each participant, indeed for each citizen or onlooker even, to rejoice that he is dealing wholly with intelligence expressed, no matter what may seem to be. In the midst of the crowd, the one who is sure that Principle alone is governing has plenty to do. Any seeming mortal turmoil is an amusing illusion. All the while that it is supposed to be so intense, the one divine consciousness righteously active is the reality. Infinite Mind is all that has power to act. So whatever action may be apparent must be taken as an opportunity for seeing what God truly does know. Certainly the divine Love which is Principle produces only continuous unfoldment, with no least element of destruction. For the citizen of the spiritual democracy, which is the reliance of all together on Principle, the whole of experience must be found as happy activity in infinite Mind, quite apart from any supposition of matter.

When a crowd is thought of as a mass of physical bodies each with a small mind that is more or less out of harmony with every other small mind, there may indeed seem small prospect that it will prove to have any effective unity of purpose. That is why so many political conventions have seemed excited in their attempt at nominations and compromises. The very belief in matter as animated is the error in premise that leads to error in every conclusion. Why should a crowd be supposed capable of doing hysterically, in many instances, what no individual reasoning alone and soberly would think of doing? Such a belief is the delusion that there may be an accumulation of nothingness with a constant accretion of force. Nothing, however, can never be more than nothing. The fact is that divine intelligence is the only really animating power. What infinite Mind animates is always idea, never matter. Knowing this, one is calm and sure of Principle in the midst of any seeming.

The way of progress in the true democracy is not a mere attempt at some sort of a convergence of human theories and policies. To reconcile wrong with right or even wrong with wrong is impossible. Only as error subsides before Truth manifest is harmonious unfoldment demonstrated. The true idea is already present without limit in the one divine consciousness. Right activity converges only toward perfect intelligence, is inseparable from intelligence. On page 10 of "Unity of Good" Mrs. Eddy says: "Spiritual phenomena never converge toward aught but infinite Deity. Their gradations are spiritual and divine; they cannot collapse, or lapse into their opposites, for God is their divine Principle. They live, because He lives; and they are eternally perfect, because He is perfect, and governs them in the Truth of divine Science, whereof God is the Alpha and Omega, the centre and circumference." The true course is the phenomenon of spiritual good, of which any human ways and means at the best are but the suppositional counterfeit. As the counterfeit gives way before the genuine, the whole majesty of spiritual government stands forth intact.

In a political convention or campaign, therefore, it behooves each alert citizen or observer to know that the only real platform must be activity in strict accord with Principle. What really is constructive and true is and always has been eternal. The so-called mesmerism of the crowd has no power to affect in the slightest the actual operation of Principle. No supposed personal magnetism could possibly sway infinite Mind and its idea or swerve true unfoldment from its inevitable course. Determined to do only what divine intelligence does, one is firm on the platform of righteousness. With all patience and charity, however, each one can rejoice that this way of doing is infinite.

The real point of convergence in political or governmental as in church activity must be the understanding that the will of Principle must be done. On page 22 of "Pulpit and Press" Mrs. Eddy says: "All Christian churches have one bond of unity, one nucleus or point of convergence, one prayer,—the Lord's Prayer. It is matter for rejoicing that we unite in love, and in this sacred petition with every praying assembly on earth,—'Thy kingdom come. Thy will be done in earth, as it is in heaven.'" In proportion as all together know that there is one Principle to be expressed in all experience, it is proved that the true treaty of peace is consummated, industry continues in boundless unfoldment, spiritual prosperity is realized, and success of all sorts is insured. This is the healing which each one must demonstrate for himself by depending wholly upon the divine Mind, and not on any material sense of things. In the one infinite consciousness, it is indeed true that "mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

CHICAGO, ILL.—The Sunday school unit of the new church edifice, erected by Fourteenth Church of Christ, Scientist, at the corner of Paulina Street and Sunnyside Avenue, has been completed, and three opening services were held Sunday, March 14. The present seating capacity of the unit is about nine hundred, which will be considerably increased in the finished structure, arrangements for which will be completed later.—*The Ravenswood Citizen.*

RICHMOND, IND.—First Church of Christ, Scientist, North Eighth Street, was formally dedicated Sunday, February 22. The last payment on the mortgage was made January 20, which freed the church from all indebtedness. The church edifice is of bungalow style, built at a cost of $6000. Opening services were held March 23, 1912.

Richmond Item.

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DENVER, COLO.—The superstructure of Fourth Church of Christ, Scientist, will be started about April 1 at the corner of West Thirty-first Avenue, West Lake Place, and Grove Street. The plans contemplate one of the most artistic churches in the city.—*Denver Times.*

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The Lectures

BOSTON, MASS. (The Mother Church).—Mrs. Blanche K. Corby, lecturer; introduced by Bicknell Young, who said in part:—

Some years ago while walking in the city of Paris one day with a friend, we met a friend of his who said that he had just been assisting at a concert, which he praised in the highest terms. After we parted from him I expressed some surprise that a performer should be so frankly enthusiastic about a performance in which he had taken part; whereupon my friend, with only partially concealed amusement, informed me that the gentleman, using the word assist in a sense frequently employed in French, meant that he had assisted at the concert as one of the audience, not as a performer. In this beautiful and true sense we all assist at a Christian Science lecture. It matters not whether one is led by curiosity to come, or because of the interest aroused by having heard or observed that Christian Science is a cheering doctrine, or whether one comes hoping that religious faith may be strengthened, or whether one comes because, already immeasurably blessed by Christian Science, he finds in the restatement of its divine facts recurring inspiration, or whether one comes because he has turned to Christian Science for healing after having sounded the depths of suffering and wrung them out—one and all come, at any rate, in an expectant attitude, consciously or otherwise seeking the one God and His ever compassionate and available Christ as taught in Christian Science. In these times, when the whole material world seems shaken, it is a privilege to hear a lecture by one who speaks of those things which, the apostle says, cannot be shaken, from the standpoint of great experience in healing the sick, redeeming the sinful, and in teaching the pure metaphysics of Christian Science.

The Christian Science Monitor.

PORTLAND, ME. (joint lecture).—Charles I. Ohrenstein, lecturer; introduced by Hon. Ralph O. Brewster, who said in part:—

There has probably never been a time in history when men were so generally asking whither are we going or where will civilization end its march. To speak of change to-day conjures up concepts of radical and revolutionary activities which are so generally deplored, and there is often a human tendency to cling to the past and to that which we have known as the only certain security in a sea of change; and yet it is an axiom that no living organism or institution is ever long preserved by merely standing still.

The rampant materialism of the last century in science and economics was succeeded by a devotion to social service in both church and state by the better elements in human nature. Repelled by the selfishness of individualistic theories carried to their logical extreme, men everywhere turned from so-called rationalism to altruistic endeavor.

But the kaleidoscopic changes of the last five years have taught us that material conditions, whether good or bad, do not determine happiness or virtue. Social service without more has not met the need of either the worker or the beneficiary. Out of the welter of conflicting theories of social reform and social betterment there seems gradually to be emerging among thoughtful men and women everywhere a common conception that what is needed to-day is not social reconstruction but individual regeneration.

And so humanity has turned again to consider the precepts of the Bible and the claims of religion as the necessary and sufficient guide for our daily life, and we hear from many sides the call for applied Christianity. As man turns to consider the things of the spirit after feeding on the husks of materialism, he comes naturally to investigate Christian Science, since it is a religion which in a brief half century has spread with astonishing rapidity to every quarter of the world.

And so, I take it, you gather here to-day from the varying distractions of this life to contemplate the things of the spirit and to hear an authorized exposition of Christian Science,—its teachings and its practice.—*Portland Press.*

CHICAGO, ILL. (Seventh Church).—Frank Bell, lecturer; introduced by Miss Christine Paulson, who said in part:—

Humanity's great need to-day is to find the way out of bondage to material laws of sin, sickness, sorrow, and strife, and Christian Science furnishes the key which unlocks and opens wide the door of consciousness. Through this door we enter upon a practical and demonstrable Christianity. The message of Christian Science is one of hope, joy, peace, and good will for all mankind.

MONTCLAIR, N. J. (First Church).—William D. Kilpatrick, lecturer; introduced by Jerome B. Burbank, who said in part:—

The Christian Science religion is one of hope, of expectation, of joy,—the joy of realization,—a religion of words and works. Mary Baker Eddy, its Discoverer and Founder, in her wonderful book, "Science and Health with Key to the Scriptures" says (p. 342): "Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see." And it offers peace to a world of restless thought. It is explaining to a waiting world what is meant by "the secret place of the most High," and is showing the way there,—the way to health, happiness, and peace through a spiritual understanding of the Christ, Truth.

BURLINGTON, VT. (Society).—John C. Lathrop, lecturer; introduced by Charles F. Southworth, who said in part:—

This is the season when people throughout the world commemorate the birth of the man whom Christian Scientists have come to know as the master Metaphysician of all time, Jesus of Nazareth. Visualize for a moment that scene in Capernaum when the chosen seventy, gathered around the Master, received these instructions: "And into whatsoever city ye enter, and they receive you . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Interpreting these words of Jesus as applying to all time and to all who would follow in his footsteps, Christian Scientists are endeavoring, in humble measure, to obey.

LAKEWOOD, OHIO (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Laurene Hook, who said in part:—

A close study of the life of Jesus shows unmistakably his grief over the world's unreadiness and unwillingness to

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accept the truth he came to teach. He did not ask his disciples to accept as true an undemonstrable philosophy, but gave abundant proof at every step of the way throughout his entire ministry that what he taught he was willing to live and was able to demonstrate; for no one knew better than he that "faith without works is dead."

Under the banner of Christian Science many of those works are being duplicated in our midst to-day; for the sick are being healed, the sinner reformed, the sorrowing comforted, and those who are upholding this banner invite investigation as to the truth of their claims. What Christian Scientists are proving by their works is the goodness of God, and because of their love for humanity they are perpetually extending to all mankind the Scriptural invitation, "O taste and see that the Lord is good."

MONTGOMERY, ALA. (First Church).—Andrew J. Graham, lecturer; introduced by Ben Fitzpatrick, who said in part:—

President Hadley of Yale University, in a recent address on religion and its relation to our modern society said: "This kind of religion," referring not to any particular religion but to the highest ideals in our Christian religions, "which demands independent thought of its disciples and which finds its justification in results rather than traditions, constitutes the one secure basis for our civil liberties." Christian Science cannot boast itself of traditions, for the traditions which surround that particular religion called Christian Science, are limited to a period of fifty-three years since its discovery and founding. But Christian Science is rich in results. The results which justify the existence of Christian Science here to-day and its spread throughout the world are limitless. They link themselves back through the ages to the time of Jesus and before. And just as it was then that results—practical proofs and demonstrations—turned the people's attention toward Christianity, so it is to-day that results are turning attention to Christian Science.

OAK PARK, ILL. (First Church).—William D. Kilpatrick, lecturer; introduced by Miss Willietta McCraken, who said in part:—

In 1866 a revelation came to Mary Baker Eddy, a revelation fulfilling the Scripture, "God is a Spirit: and they that worship him must worship him in spirit and in truth." This revelation was presented by her to the world in 1875 in a book which she named "Science and Health with Key to the Scriptures." It reveals the spiritual idea of God and man and their relation to each other; it gives a spiritual unfoldment of the Scriptures. An honest perusal of the book brings healing to the sick and sorrowing, salvation to the sinning, and life to the dying.

SOUTH BEND, WASH. (Society).—William W. Porter, lecturer; introduced by J. H. Henderson, who said in part:—

Nineteen hundred years ago Pilate asked of Jesus, "What is truth?" And all down the ages from that time to the present men have been asking, and in varying degrees of interest and earnestness have sought, for a satisfying answer. To-day a greater number of people are more earnestly and insistently seeking to know the truth than at any other time in the history of the world. Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Truth is spiritual and must be spiritually perceived and understood. It is apparent, then, that the apostle Paul's admonition to the Philippians, "Let this mind be in you, which was also in Christ Jesus," is of paramount importance to the world to-day. This pure, spiritual enlightenment or understanding is mankind's greatest need, for in the exact degree that we are in possession of that Mind, of that spiritual understanding, we shall be able to know the truth that makes men free.

CHICAGO, ILL. (First Church).—Ezra W. Palmer, lecturer; introduced by Mrs. Bessie Turner Allen, who said in part:—

In the dark hours preceding the crucifixion, Jesus communed with his disciples and sought to comfort them, saying, "Let not your heart be troubled: ye believe in God, believe also in me. . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

The world for nearly nineteen centuries had pondered over these words of Jesus. Groping in the darkness of materiality, they saw only the promise of the coming of a human Messiah, a material man who should guide them. In their tribulations, like David they lamented, "I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none."

It remained for Mary Baker Eddy, a New England woman who had passed through the whole gamut of human affliction, to awaken to the spiritual import of Jesus' words and to make them plain to all mankind. On page 127 of her God-inspired book, "Science and Health with Key to the Scriptures," she wrote: "Science is an emanation of divine Mind . . . It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth." Through Mrs. Eddy's discovery of the Christ Science, many thousands have been healed of sorrow, sickness, and sin, and every other form of mortal discord. Through it the promises of Scripture are being fulfilled.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Arcata: Arcata Woman's Club House, 8 p.m., June 22.
Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., June 25.
Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., June 21.
Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., June 24.

CANADA—Brandon, Manitoba: City Hall, 8:30 p.m., June 17.

COLORADO—Denver (First Church): Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., June 21 and 22.

ILLINOIS—Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., June 18.

IOWA—Maquoketa: Pastime, 8 p.m., June 17.

KANSAS—Goodland: Church Edifice, Tenth Street and Broadway, 8:30 p.m., June 17.
Independence: Beldorf Theater, 3 p.m., June 20.

NEW HAMPSHIRE—Milford: Town Hall, 8 p.m., June 20.
Nashua: Park Theater, 3:30 p.m., June 20.

NEW YORK—New York (Society, Washington Heights): Floral Garden, east of Broadway and 146th Street, 8 p.m., June 11.
Salamanca: Church Edifice, 15 South Main Street, 8 p.m., June 14.

OHIO—Bedford: Bedford Town Hall, Stop 22, A. B. C. Line, 8 p.m., June 18.
Conneaut: Elks Home, 3 p.m., June 13.
Painesville: Church Edifice, Park Place and Richmond Street, 8:15 p.m., June 17.
Upper Sandusky: Church Edifice, West Wyandot Avenue, 8:15 p.m., June 21.

OREGON—Medford: Page Theater, 8 p.m., June 22.

TENNESSEE—Nashville: Church Edifice, Seventh Avenue North and Commerce Street, 8 p.m., June 29.

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Testimonies of Healing

We read in Deuteronomy, "The eternal God is thy refuge, and underneath are the everlasting arms." Mrs. Eddy realized the full significance of these words when she opened the Preface to Science and Health with the statement, "To those leaning on the sustaining infinite, to-day is big with blessings." The truth of these words has been proved to me many times during the past ten years, and I am especially grateful for the help I received from them while in the Army.

In September, 1918, I was taken to an army hospital in France and underwent an operation for acute appendicitis, peritonitis, and a ruptured bladder. One of the attending surgeons was heard to say that I had one chance in about two hundred to live, and the other surgeon told me that I was lucky that I was not with the angels. Had he known that one of the definitions of angels in Christian Science is "God's thoughts passing to man" (Science and Health, p. 581) he might have said I was lucky that I was with the angels.

When I recovered from this sickness my records were marked "class D to be returned to the U. S. for discharge," that being the classification given to men who were supposed to be physically unfit for further service. I was given this classification because the doctors said I had a weak stomach and would have to be on a diet and should never do any lifting. With the loving help and care of a Christian Science practitioner in Paris I was able to prove the falsity of these statements and within less than two months after this diagnosis was made I was eating anything I cared for, and since my discharge from the service I have started to work in a factory and am now doing as heavy work as I have ever done. After arriving in the United States I had tonsillitis and pneumonia, and was discharged from the Army with a thirty per cent disability due to a supposed chronic inflammation of the tissues of the heart. I am very grateful to say that this has also been overcome through Christian Science. I had the loving care of the Christian Science Camp Welfare and War Relief committee workers to help me in all my seeming difficulties and found the rooms furnished by the committee to be ports in which we could safely outride any storm that was encountered.

My sister was healed of curvature of the spine about ten years ago. Words cannot express my gratitude to Christian Science, and my only desire is to prove it by a sincere effort to live its teachings.

Arthur W. Walter, West Park, Ohio.

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Since coming into Christian Science nearly ten years ago I have enjoyed reading the literature, and the testimonies in the *Journal* and *Sentinel* have been of special interest. At first I read them with a degree of doubt as many of them seemed impossible in their wonderful and quick healing, but having reached a little fuller understanding of the truth that makes us free I wish to give my testimony, hoping those who read may not doubt its truth.

Christian Science was first brought to my notice while I was taking treatment at a sanatorium for tuberculosis; some literature was sent me by a friend with the request that I get a copy of Science and Health and read it. I read some of the literature and looked over a copy of Science and Health, lent me by one of the patients, but could not understand it. I read, and being prejudiced against Mrs. Eddy and all that she had written I laid it aside, not wanting to understand this supposedly new doctrine got up by a woman. I returned home after six months' stay at the sanatorium, and while taking the cure at home I was again offered the loan of a copy of Science and Health. As I did little else but read I thought I would look over the book to see what it was about. To my surprise it was deeply interesting to me from cover to cover, and I read it through several times before I reluctantly returned it to the owner. This book contained the most beautiful and wonderful healing truth, and though I had received benefit and was doing things, without fear, that I had been taught should not be done by a tubercular patient, yet I was not ready to give up material remedies and depend entirely upon Christian Science for healing.

In a few months I was taken with grippe and pneumonia and was ill for several weeks, and when I fully regained consciousness I found that the supposed healing, by material means, of nearly two years seemed to be undone and I was worse off than I had ever been. Completely discouraged and heartsick I turned to Christian Science as my only hope. I was treated by a practitioner for three months and at the end of that time I felt so well and strong I decided I had gained sufficient understanding to continue the work myself, for like all who have been healed in Christian Science I had learned all power belongeth unto God and He made only that which is good, so I did not longer fear the power of disease to destroy Life, which is God. For this healing I am grateful, but far more for the overcoming of fear and nervous weakness that seemed to beset me and from which I felt there was no power that could free me, though I took rest, all kinds of medicines, and consulted and was treated by several physicians.

Christian Science is a wonderful revelation given to this darkened, sin-trodden world, and for what I have gained of its truth there is absolutely nothing I would give in exchange, for it has taught me of a Father of love instead of a God of vengeance, and has made clear many problems I thought could not be answered. I hope as the years go by to learn more of this healing truth that frees us from all material bondage.

(Miss) A. L. Stuart, Coast, King George Co., Va.

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I should like to express in some measure my gratitude for Christian Science and all that it has done for me and mine. I do not know where or how to begin to recount the blessings that have come into my life in the four years that I have been studying Christian Science; but I can say with the greatest sincerity and joy that when our understanding of the Principle of Christian Science is honestly applied it never fails, and when an erroneous condition is not quickly met I know that it is only because the error in thought has not been entirely destroyed.

We in our little family have been able to prove for ourselves the truth contained in these wonderful words, "To those leaning on the sustaining infinite, to-day is big with blessings," the opening sentence of the Preface to "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Whenever we have leaned on the "sustaining infinite" our need has been met, whether it involved the overcoming of a physical claim or a lack of supply.

Though at times the road seems dark and rough we go on, and each experience proves to be a wonderful lesson. I have been healed of indigestion, headaches in severe form, backache, including fatigue at the slightest exertion, despondency, and many other ailments, among them the fear of ivy poisoning, which used to last for weeks in a most

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violent form. My little son, aged six, does not know what it is to taste medicine. At the slightest approach of any indisposition he asks for the ninety-first psalm, and I can sincerely say that almost always the claim has been met in reading aloud to him from Science and Health and the ninety-first psalm. When four years old, he was healed of croup in a few minutes, through Christian Science treatment, and the trouble never returned. I am more grateful than words can convey that he is learning the truth now and that he knows it is the truth, and that he will never have to unlearn the material laws, which are so many stumblingblocks in our way.

My only prayer is that I may be able to look more steadfastly to God, and that as I journey on I may learn to see more and more clearly the Christ.

(Mrs.) SONIA V. M. DOUGHERTY, New York, N.Y.

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It is now four years since I began the study of Christian Science. I was suffering from valvular heart trouble in its last stages, liver trouble, and other complications. The best doctors had said cure was impossible, and thought three months the longest I could stand the struggle, for struggle it was, through the most intense suffering. I am grateful to these good physicians for their attendance during those years. Then I found the way of Truth, for which I had been searching all my life, and by just studying our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the light it gave me as I studied the Bible to get the understanding of spiritual truth from it, and prayed earnestly, I became perfectly well and was able to take up my regular routine of duties and my professional work, which I had thought was laid aside for all time.

Far more than the physical healing is the wonderful spiritual uplift that comes to us as we learn to dwell in "the secret place of the most High," as our helpful ninety-first psalm expresses it. Words cannot express what it means to me. I am just learning how to live, and my heart is filled with gratitude to God, who revealed to Mary Baker Eddy the new-old truth of the Christ-presence, here and now, that makes free, and supplies every need so fully. The *Monitor*, *Sentinel*, and *Journal* all bring their helpful messages to our home regularly, showing us better how to solve our problems. I have been healed of inflammatory rheumatism, measles, influenza, and other diseases, and am very grateful to practitioners and friends who so lovingly extend helping hands to those who are still young in the understanding of the truth. I am happy to be a member of The Mother Church and of a branch church, and to have found the truth of real living as Christ Jesus meant us to know and live it.

(Mrs.) ABBIE E. HIGGINS, Washington, D.C.

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It is with deepest gratitude that I wish to relate my experience of the regenerating and sustaining power of Christian Science. For many years I had been a great sufferer, and had undergone many painful operations; indeed it seemed that I no sooner recovered from one than I was compelled to face another, until at last I became utterly weary of it all, and was not only getting into the habit of wondering what form the next attack would take, but found myself getting daily more wretched and irritable, discontented with myself and with every one around me.

It was after undergoing an operation for appendicitis that I received a letter from a friend in the north of England, whose husband had been cured of a very serious illness through Christian Science. The letter contained what was to me, at that time, a very remarkable statement, to the effect that if I had but known what she knew I need not have suffered at all. Some four months later, when I was well advancing toward convalescence, I paid her a visit and then learned that this wonderful remedy to which she had alluded was Christian Science. Although I had never heard of it before I became intensely interested and took up the study of it then and there, and am thankful to say that I found it all that my friend had stated. I have since proved that the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, is in very truth what its inspired author claimed for it, a veritable key to the Scriptures; for it unlocked truths in the Bible for me which had always been obscure, and with a clearer understanding of God as divine Love came improved health, and instead of always having a doctor in the house and relying on materia medica as formerly, I am happy to say that from the first day of taking up Christian Science, now more than six years ago, not a drop of medicine of any kind has passed my lips; neither has it been necessary to call in a doctor, nor, as a professional musician, have I missed a single engagement.

My profession takes me into all kinds of heated and vitiated atmospheres, and as a consequence I was always suffering from severe colds and headaches; these have been entirely overcome, and glasses, which in the old days were necessary, have been laid aside, and for over three years I have been able to read the smallest print without assistance. For all these physical healings I am deeply grateful, but above all I desire to express my thanks for the deep peace and understanding that have entered my consciousness.

Our beloved Master said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." I am thankful to say that since taking up the study of Christian Science I have proved that saying to be true, for I have not only been freed from bodily ailments but also from all mental discords, worries, and business perplexities, and I am determined to hold on and follow the light of divine Truth, which is daily leading me into a clearer and fuller understanding, and I continually pray for that Mind to be in me which was also in Christ Jesus.

JOSEPH H. ADAMS, Birmingham, England.

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It is nine years this summer since I first became a member of a Christian Science Sunday school. I had never attended any Sunday school before, as there was no Jewish temple in the town in which I then lived, so I was especially delighted when my family began to attend the Christian Science church, and I asked if I might join the Sunday school. From my first Sunday there until my twentieth birthday, which was just seven years, I was a regular attendant. I am very grateful for this opportunity—this privilege. I sometimes wonder if people who have never had the chance to attend a Christian Science Sunday school realize what a wonderful privilege it is.

I have always had good health, so I have not had any so-called big physical problems to meet, but the many so-called small physical demonstrations that I have had have seemed big to me, and I am very grateful for them. Last spring I was unable to attend school for a week, the first time in nine years that I have been in bed in the daytime, but that week of treatments and reading on my part, brought such wonderful results that I felt entirely made over, and had more strength than I had had in a long time, and I am

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very grateful for the experience. Later some friends insisted that I had had influenza, which made me all the more grateful for my quick and complete recovery.

Christian Science has been a wonderful help to me in my school work. The biggest problems that have been met, through my own understanding of the operation of God's law, are the demonstration over a seeming inability to understand geometry, which was corrected by changing a thought of hate to one of love for my teacher, thereby raising me from the foot to the head of the class in three months; the demonstration which enabled me to receive more than just a passing mark in history; and the crowning one, which enabled me to get through a course in psychology with a very good mark, in spite of the fact that I learned practically nothing. The latter sounds like an impossibility, and would be, from a material standpoint, but in Science we know that nothing that is right is impossible. Being a required subject, I had to take and pass an examination in psychology, but as its laws are contrary to God's law, I did not have to learn them. I studied my psychology textbook, but could not seem to remember anything I read. At the time of an examination I relied on God's law: the understanding that I reflect God, the only Mind and intelligence; that nothing right can be required of man that he cannot do; that "Love never faileth," as one of our solos says; also I found the tenth verse of the forty-first chapter of Isaiah a wonderful help, together with many other declarations of Truth. This reliance on God enabled me to pass each examination as it came, with a good mark, without seeming to know the required answers before starting to write. The more I think of it, the more wonderful this demonstration seems, and I am truly grateful for it.

My understanding of Christian Science has not only enabled me to get through whole courses, but has also helped me wonderfully in little everyday problems, such as daily recitations, lessons to be prepared, papers to be written, examinations, et cetera. Another great help that Christian Science has been to me is in overcoming fear. Ever since I can remember I have been afraid of almost everything. Since becoming interested in Christian Science a great many of my former fears have disappeared, and the rest are gradually losing their foothold, I am grateful to say.

Before coming into Christian Science I knew nothing about God. Christian Science has taught me to understand Him as ever present Love, and, as such, I have found Him a very present help in every conceivable kind of a situation. I am very grateful for the little understanding that I have of Christian Science, and I hope that I may express my gratitude by living this wonderful truth.

(Miss) Helen Longini, Minneapolis, Minn.

✧

For many months the *Christian Science Sentinel* has been such a comfort to me, and a weekly inspirer of hope, that I should like to give my first testimony through its columns. For two years I was a great sufferer from acute and chronic indigestion, not being able to eat or sleep. After treating me for a year, without success, our family physician advised me to consult a specialist for stomach trouble, which I did, going to the hospital, having X-ray photographs taken, and resorting to the stomach pump, but with no better result. Finding there was no improvement in my condition, I determined to give up medicine and try what Christian Science could do for me, so I began to read Science and Health, and by being obedient to Mrs. Eddy's recommendation, "In seeking a cure for dyspepsia consult matter not at all, and eat what is set before you, 'asking no question for conscience sake'" (Science and Health, p. 222), I overcame the fear of food and began to improve at once, soon gaining about thirty pounds. Reading one of the testimonies in the *Sentinel,* I decided to write to the one who could make such a clear statement of her delivery from bondage; and as I had suffered from constipation for fifteen years, I wrote to her for treatment, which was most lovingly given, and in a short time my bowels became normal, and I know that the condition was healed owing to her clearer understanding, as I could not help myself.

I am most grateful for these two demonstrations, showing me the power of Truth to reconstruct the body; and still more for the knowledge that I have gained through Christian Science of God as Love. The truth about God's spiritual creation has been a great revelation to me. To know that God made all, and saw that it was good, has lifted a great weight from my consciousness, for now I have hope of being freed from every false claim and belief, knowing as I do that God did not make them, for He is too pure to behold iniquity.—(Mrs.) Sarah K. Johnson, Ellicott City, Md.

✧

Since the birth of my now ten-year-old son I suffered from an internal trouble and severe backache. I was under the doctor's care a great deal of the time, also underwent two operations, but unfortunately without any health-giving results. Through a dear neighbor I learned of Christian Science, and felt greatly attracted to the meetings, which I attended frequently. I then put myself in the care of a practitioner, who lovingly treated me, and I was perfectly healed of the intense pain. Seven months later I became suddenly ill with bowel trouble and cramps, having two spasms of the heart, from which I had suffered in former years. This was followed by intense weakness. I then asked for help through the Christian Science practitioner, who again lovingly aided me, and in a short time was completely freed from all my troubles. For these blessings which our heavenly Father has bestowed upon me, I feel very grateful, and wish to express my thanks to all who have shown me the way, and to our Leader, Mrs. Eddy, who did so much for mankind.—(Mrs.) Agnes Schuster, Berlin, Germany.

✧

Five years have elapsed since my healing in Christian Science and I feel that it is my duty to acknowledge publicly a few of the blessings received. Owing to my ignorance of God I was tossed about by the waves of error, until an accident awakened me. Waking up in a hospital after many hours of unconsciousness, I found myself upon a bed of suffering and in dire distress. An operation was performed, as I had sustained a compound fracture of the kneecap and a fracture at the base of the skull. In due time I was taken home and was cared for, meanwhile enduring agony of mind and body. The result was that when I finally arose from my bed I had a stiff limb, was greatly emaciated, and seemed without hope or God in the world. My relatives had offered me the truth, but I had scoffed at and refused what I thought Christian Science to be.

At this stage I was so despondent I thought I must do something, as my condition was desperate. I sought out a practitioner and her loving encouragement and reassurance of my true birthright lifted a great burden from my heart. As I left this dear woman I actually felt happy. I improved steadily and I could walk freely again. Many phases of error presented themselves after this healing, but by continually turning to Christian Science I regained health and

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peace of mind. I wish to mention also the overcoming of asphyxia, and of grief at the passing on of a loved one.

As our beloved Leader, Mary Baker Eddy, says on page 3 of Science and Health, "Gratitude is much more than a verbal expression of thanks." I try day by day so to live that I may prove my gratitude in deeds. I am grateful for class instruction, and for the privilege of serving in church work—for our literature, the church service, and every activity of Truth.—(Mrs.) HELEN SAYRE, Chicago, Ill.

✧

I wish to express my gratitude for a knowledge of Christian Science, and for all it has done for us in our home. At a time of great mental and physical darkness, this clearer understanding of our Father-Mother God came as a glimpse of heaven. Since that time no material remedies of any kind have been used in our little family, and influenza and whooping cough have been overcome in a few hours. The birth of our little daughter was experienced under very harmonious conditions. Through the help of a practitioner, over two thousand miles distant, the months previous were free from all pain and discord. Although I was alone when the little one was born, no ill effects were felt and recovery was rapid. This was a wonderful experience and brought to me more clearly than ever before the omnipresence of divine Love. A few days before, our eldest child was kicked in the face by a horse. When I went to her, upon hearing her screams, nothing of her face could be seen for blood, but the one thought uppermost was, that one expression of Life could not possibly harm another. The child stopped crying. I bathed her face, and together we talked of God and the unreality of anything unlike Him. In less than a week her face was completely healed, not even a scar remaining.

For all these blessings and many others we are indeed thankful. Through the daily study of the Lesson-Sermons and the Christian Science literature, my husband and I are learning to overcome each difficulty as it presents itself, looking upon these experiences as testing times. I am grateful to the kind practitioner and loving friends who have so often helped me over a bit of rough road, and grateful also to our Leader, who did so much to enable us rightly to understand the teachings of Jesus. Above all, I am humbly thankful to the Giver of all good, and my greatest desire is so to live that I may be worthy of the name Christian Scientist.

MRS. W. COLIN SMITH, Wildmere, Alberta, Canada.

I gladly verify the above statement by my wife. Before coming to Christian Science she was a semi-invalid, but now she is well and strong, a living witness to the truth. Through this study, financial difficulties have been met and mastered, and we are learning every day to prove our God-given dominion over all error.—W. COLIN SMITH.

✧

In the year 1914 we adopted a baby boy three weeks old. The physician who told us of the baby failed to tell us of its physical condition. Soon I found the child was suffering from malnutrition. When I asked the physician about the child, he said if I could raise him until he was nine months old I might save him. I then called another physician, who did all he could by his words of encouragement as well as his medical skill. Whenever I called him he would come lovingly, even after he had told me he had done all he could.

The baby was then five months old and weighed less than at birth. One day at noon I could see the end indeed seemed near, and being afraid I put the baby in his carriage and went to the home of a neighbor. While talking to her on a subject far from Christian Science the thought came to me, "I wonder what Christian Science could do for the baby," and immediately voiced my thought. She looked at me in amazement and said, "I don't know, I am sure, but the lady next door might help you, as she is a Scientist." Only those who have experienced such a blessing can know how I felt when the words of comfort and assurance came to me that my baby could be healed.

The Scientist gave me the address of a practitioner and I went home and wrote him a letter asking for help. When I look back I can see there was more than a sick baby to be healed, as the letter was full of fear. After I had received a reply from the practitioner telling me he would gladly help us I told my husband what I had done. At first he resented it and said that it was all foolishness, but later decided we would try it anyway; with the result that in one month the baby was healed and had gained five and one-half pounds and was drinking two and one-half quarts of milk in twenty-four hours. The boy is now a robust and healthy child. Every day when I think of the presence of this dear child in our home, who gladdens our hearts, the Bible saying comes to me, "And a little child shall lead them."

Through this healing the wonderful study of Christian Science has been brought into our home and changed our lives into lives of peace and happiness. We have experienced many other wonderful physical healings, but the spiritual awakening has far outweighed the physical benefits. I am very grateful for the wonderful opportunity of class instruction, also for membership in The Mother Church and in the Christian Science Society here.

(Mrs.) LINA L. RATHBUN, Green Bay, Wis.

✧

It is with a heart full of gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, and thankfulness for all that Science has done for me, that I send this testimony. Christian Science was first brought to my notice thirteen years ago, by a cousin who was visiting me. Three years later I bought a copy of Science and Health and had treatments for my little girl for ringworm, and the healing was wonderful. A little later I had treatment for her for stomach trouble. All this time I only read or studied while having treatments for her, but six years ago I had rheumatism, and not receiving any help from material remedies, I turned unreservedly to Science and was healed. The healing came slowly, for which I am now thankful, as I was thus compelled to study and search all the harder to find what I wanted.

I was a member of a denominational church and no one could ever make me believe that I would give up that church for Christian Science. For a year I struggled between the two, but Truth won, and I am so happy to be able to say that I am now a member of The Mother Church and have the privilege of being First Reader for a little group who are studying the Lesson-Sermons.

My husband is a druggist, but does not oppose Christian Science, and it has been the only physician that I have had either for my children or myself for the past six years. During the influenza epidemic last year we came under the disease for a few days but we were wonderfully helped in Science. We have had innumerable healings since coming into Science but I am more thankful for the spiritual help than anything else. It has helped me to see man as the idea of God and to love my neighbor as myself. I am also grateful for all our literature.

(Mrs.) ALBERTA R. MITCHELL, Waterville, Wash.

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Signs of the Times

[*Delta*, Visalia, Calif.]

The unrest of the world to-day is not so much social and economical as it is spiritual. While it manifests itself in social and economic conditions, yet the real cause is deeper—it is spiritual. The great mass of humanity is striving for freedom from the galling conditions that have long oppressed it. The world has plenty of bread—but is not satisfied. Man is seeking for happiness, which is the right of every one. Slavery and suffering has been the heritage of too many of the world's people, and there is a spirit that is stirring the heart of humanity, and a spirit that will never rest until autocracy is stripped of its pernicious principles and democracy comes to set the captives free! We may just as well begin to adjust ourselves to this changed spirit. It is permeating the earth to its remotest bounds.

The old world is dead. A new age is upon us,—an age in which righteousness is to be the supreme power, and principles of democracy hold sway.

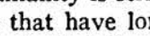
[Rev. Robert Hopkin in *Rocky Mountain News*, Denver, Colo.]

All the differences and divisions in the church to-day have their source, not in religion, which is simply right living, but in the creeds and doctrines which men have manufactured out of their opinions about religion. No creed, nor doctrine, nor statement of belief is religion, no matter how many times it may contain the name of God. These are only the opinions of men concerning religion—men with no more right to express an opinion on this subject than we have. Christendom can never be united on a creed, for the prime purpose of every creed is to divide.

[*Evansville* (Ind.) *Journal-News*]

Those who are pessimistic ask the question, "Is Christianity failing?" and they point to the world war and its resulting chaos. They argue that good Samaritans are few and far between and that Dives has a plentiful number of descendants. They point to the profiteers and the tax-dodgers, to the poorly paid ministers preaching to empty pews, and to highly paid motion picture artists appearing to standing room only. And from these and other premises they draw the conclusion that Christianity is not fulfilling its mission. But they are wholly wrong. Christianity is not failing or likely to fail. Christianity cannot fail, because no truth ever fails.

Christianity is as valueless and unfruitful as the worship of the moon, unless its principles are made a part of the relationship of men. The trouble is not with Christianity but with individuals. If we choose not to apply the Golden Rule; if we prefer to pillage and rifle and kill and maim our fellow beings; if we encourage envy and greed and stimulate malice and hatred, the world will continue to advance but slowly toward the ideal of Christianity, but that will not be Christianity's fault. Too many people look upon Christianity as an emotion. It is less that than anything else. Jesus frequently used the words, "He that believeth on me." And the Christianity of to-day is a failure only so far as we fail or refuse to accept and apply its principles to daily life and our relations one with the other. What the world needs is a convincing argument that it would be better off if right were the determining factor in all human relations. The minute a man concludes that justice and decency are profitable, so soon will he be just and decent. The thing to do then is to make justice and decency profitable. That cannot be done with war. It cannot be done by bowing down to and worshiping the individual who has grown rich on the want or suffering of others. It cannot be done by applauding and elevating greed, which never loves its neighbor as itself. Christianity is a state of mind. It is an attitude of soul. That one chooses not to adopt and apply it—if the whole world chooses to ignore it and its teachings—does not and cannot affect either its reality or its potency.



Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I AM taking this opportunity to thank you for the good THE CHRISTIAN SCIENCE MONITOR has done and is doing for me and mine. It has taken me out of the narrow confines that a woman of a home gets into, and has enlarged my viewpoint so that I am interested in world events as well as those close at home. In renewing my subscription I consider it a wonderful privilege to read the MONITOR.

ALTHOUGH not a Christian Scientist, I cannot get along without THE CHRISTIAN SCIENCE MONITOR. I take it to be one of the best informed papers of America, reliable, instructive, and interesting. The foreign news is most invaluable to me.

NEVER before in the seven years that I have been interested in Christian Science have I so enjoyed all of the splendid Christian Science literature as I do at this present time. I have the privilege of distributing one hundred and twenty MONITORS once a week to eighteen different factories. That there is much healing work is evidenced when the men wait specially to step up and tell of their healing, or to ask for more literature, or again to state they have subscribed for the MONITOR for themselves. It is glorious work.

I THANK you for the copy of your daily paper dated the 28th of February last in which there appears an article on "Racing for America's Cup." I take this opportunity to express my gratification that a paper such as yours is bringing to the front the importance of clean sport; for the cleaner the paper the cleaner the sport must be.

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"What I say unto you I say unto all-WATCH." Jesus

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Boston, June 19, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

Christian Science: Pure Metaphysics—By Dr. Francis J. Finno.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority—By Bliss Knapp.

Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

Christian Science: A Message Which Heals and Saves—By Edward A. Merritt

Christian Science Healing Not Medical Practice—By Judge Clifford P. Smith.

Christian Science: A Religion that Heals through Spiritual Law—By Virgil O. Strickler.

Christian Science: The New Birth—By Bicknell Young. Also printed in Dutch, German, and Norwegian.

Christian Science: Its Principle and Rule in Business. Noonday lecture delivered by Bicknell Young.

"Awake Thou That Sleepest." Printed in English only.

Confidence and Supply. Also printed in French.

Constructive Work. Printed in English only.

Environment and Opportunity. Also printed in French.

Fulfilling the Law. Also printed in Danish.

Good Tidings. Printed in English only.

Law and Work. Also printed in French and Norwegian.

Prayer and Healing. Also printed in French and German.

"Reason, Rightly Directed." Printed in English only.

Seeking and Finding. Also printed in Dutch, German, and Swedish.

The Divine Nature. Also printed in Dutch and Norwegian.

The Law of Kindness. Also printed in Dutch.

The Providence of Good. Also printed in French, Spanish, and Swedish.

"Then the Full Grain in the Ear." Printed in English only.

Upward Footsteps. Also printed in Dutch.

"What went ye out for to see?" Also printed in French.

OTHER TRANSLATED PAMPHLETS

With English version opposite each page of translation

Faith and Generosity. Printed in French.

Man's Unity with God. Printed in German.

Prayer and Confidence. Printed in Dutch, German, and Swedish.

The Omnipresent Kingdom. Printed in Italian.

Mary Baker Eddy: Her Purpose and Accomplishment—By Frederick Dixon. Printed in French and German.

Christian Science: A Reasonable and Rational View of All Things—By Dr. Francis J. Fluno. Printed in Dutch.

Christian Science: Its Teachings, Methods, and Works—By Judge Septimus J. Hanna. Printed in Swedish.

Christian Science: Humanity's Helper—By Prof. Hermann S. Hering. Printed in Dutch.

Christian Science: The Comforter of Promise—By Frank H. Leonard. Printed in French.

Christian Science: Demonstrable Religion—By Frank H. Leonard. Printed in Norwegian.

Christian Science; or Deliverance from Evil—By William P. McKenzie. Printed in Dutch and Norwegian.

Christian Science: The Christianity of Jesus—By Mrs. Sue Harper Mims. Printed in Swedish.

Christian Science: Its Results—By William R. Rathvon. Printed in French and German.

Christian Science: The Gospel of the Kingdom—By Judge Clifford P. Smith. Printed in French and German.

Christian Science: A Religion of Love—By Virgil O. Strickler. Printed in French, German, and Norwegian.

Christian Science: Its Principle and Method—By Bicknell Young. Printed in French and Swedish.

VEST POCKET PAMPHLETS

Price, Postpaid: Single copy, 4 cents

"A still small voice"—Printed in English only.

Courage—Printed in English only.

Possession—Printed in English only.

Protection—Printed in English only.

Purification—Printed in English only.

Security—Printed in English only.

Our Refuge—Printed in English-German.

Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.

"Christ, My Refuge," 75 cents.

"Love," 50 cents.

Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.

"Blest Christmas Morn," 37 cents.

"O'er Whiting Harpstrings of the Mind," 37 cents.

"Shepherd, Show Me How to Go," 37 cents.

"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

Bibles. 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $7.50.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $7.25.

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The improved index will be added to any Bible listed in our catalogue for an additional charge of 35 cents.

Price List of Bible Concordances and Dictionaries of the English Language supplied on request.

Items such as leather covers for the QUARTERLY, and cases, either closed or open, for books, Sunday school supplies and other accessories, will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JUNE 19, 1920 NUMBER 42

Annual Meeting of The Mother Church

THE meeting was opened with the singing of Hymn 196, "Shepherd, Show Me How to Go," the words of which were written by Mary Baker Eddy. This was followed by the reading of selections from the Bible and from "Science and Health with Key to the Scriptures," by Mary Baker Eddy:

Bible: Revelation 12:1–5, 7, 8, 10, 13. 15, 16.
Science and Health: 570:14–25; 567:18–28; 568:1–5; 566:1–24.

After the readings the congregation joined in silent prayer, followed by the audible repetition of the Lord's Prayer. Hymn 157, "Onward, Christian Soldiers," was then sung, and after this the names of the officers for the ensuing year were read by the retiring President, John W. Doorly. In addition to the election of Willard P. Emery as President, it was announced that Edward L. Ripley, Treasurer, and Charles E. Jarvis, Clerk, had been reelected. John Randall Dunn, of St. Louis, Missouri, was announced as the new First Reader, and Miss Margaret Glenn, of New York City, as the new Second Reader, of The Mother Church.

The retiring President, John W. Doorly, before introducing the new President, said:—

It is my privilege, as retiring President, to welcome you to our Annual Meeting. On page 279 of "Miscellaneous Writings" our Leader says, "We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind; as when the earth was without form, and Mind spake and form appeared." In the same way, we as Christian Scientists know that if we at this Annual Meeting are of one Mind, there should and must go out to humanity a great healing and saving afflatus as a result of this meeting.

This church, during the past year, has been called upon to recognize as never before that Mary Baker Eddy is God's messenger to this age, and that her revelation is final and absolute. This meeting sees the clouds which have threatened our cause during the past year steadily rolling away. It sees Christian Scientists one and all awakening to the great fact that Mrs. Eddy's revelation and demonstration can no more be altered or improved upon in any detail than can the Commandments of Moses or the Beatitudes of Christ Jesus. The members of this church are realizing more clearly than ever before that Mrs. Eddy has established for her church the purest form of government possible—a government based wholly on the demonstration of divine Principle, God, by the individual. In this government each member of The Mother Church is privileged to partake to the fullest extent, through his unlimited demonstration of God's infinite presence and power. It was through the demonstration of divine law and government, as revealed in the Manual of The Mother Church, that our Leader governed this church, and God is to-day, undoubtedly, forcing us to demonstrate this right idea of government in our individual lives, and in our church, that we may then be enabled to give it to humanity. It has been my privilege to serve for one year under the Board of Directors, as President of this church, and I wish on this occasion to record my appreciation of their unfailing courtesy, their loving fellowship, and their truly democratic and Christian attitude on every occasion when I have been privileged to deal with them.

It is now my duty and pleasure to introduce to you our President for the coming year.

The new President, Willard P. Emery, of Detroit, Michigan, spoke as follows:—

We have gathered here to listen to reports of church activities, to account for the past year's work, and gain an incentive for better efforts in the year to come.

Each church in this great movement is composed of earnest workers who are seeking to follow the teachings of Jesus as made practical for us by our revered Leader, Mary Baker Eddy. Could we not profitably take a mental inventory of ourselves individually? It would show us our worth in a way that would be most helpful. Who could give a truer or better analysis of our own development than we ourselves? We must know without a doubt just how nearly we measure up to the standard of membership in The Mother Church. Through bringing our demonstration of Christian Science higher we strengthen the individual church member, and thereby strengthen the church.

A question that seems to be paramount as we consider the experiences and growth which have come to us during the year is whether we have sufficient gratitude for the foundation work that has made our demonstration in Christian Science possible. Have we had sufficient appreciation of those who withstood the trials, the rebuffs, and the opposition that characterized the early growth of the Christian Science movement? Because we all may not have been fortunate enough to have been among those who stood in those testing times with courage, fortitude, and perseverance, it does not excuse us now. Rather does it add to our present obligation to realize the tremendous debt we owe to those faithful workers. As we give expression to our gratitude we cannot fail to see that there is one to whom we owe a debt which never can be canceled, one who was good enough and pure enough to receive the revelation of Truth, one who stood fast when the demonstration of this truth was tested time and again under the most trying conditions, one who was a constant inspiration to those around her in encouraging their faltering steps and showing the way to victory, one whom we will never cease to love—our revered Leader, Mary Baker Eddy.

As we go forward in our demonstration of divine Principle we discover that there is a stage of progress which many of us had overlooked. In our effort to demonstrate spirituality many times we do not consider that between the total absence of spirituality and the realization of Spirit's allness there is a wide transitional stage. It is here that the mortal qualities are first manifested, then developed, and finally replaced with spiritual qualities. This is explained on page 115 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. As a result of the spiritual

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demand, we must often go back and retrace our steps. We must see that we are started anew along the right path to our goal,—full armor on, having added foresight, and the wisdom to understand the waymarks along the road of progress.

Often in our demonstration we think we have attained our goal while we are still in the process of reaching it. Many times, because we are so absorbed in our own progress, it is very difficult for us to help onward many who are just waiting for and needing a helping hand, if we would but offer it. We must be careful that, in our conscientious effort to reach the goal of spiritual reality, we do not crowd out human consideration and affection before we have gained spiritual love and understanding. We must know that we cannot gain the fullest demonstration of divine Principle simply by receiving, and that our giving assistance in word and in deed to others must be the measure and the test of our successful practice of our Leader's teaching.

Mrs. Eddy tells us on page 25 of "Science and Health with Key to the Scriptures," "The divinity of the Christ was made manifest in the humanity of Jesus." In the expression of our humanity we must not forget the wayfarer who is struggling for spirituality, whether he be a stranger, a friend, or even one's own self. If asked to help some one in need we would do it gladly, and would not hesitate to counsel that he use wisdom and kindliness to himself, if we should see that by some unwise act he was adding a burden to his demonstration. This thought of universal responsibility, including the responsibility to ourselves, should never be far away from our thoughts. Let us not forget that we are all as little children seeking divine guidance in our progress from sense to Soul. Some of us take firmer steps than others. Some of us learn quickly. Some of us are traveling again the same ground that we have gone over before but not covered thoroughly. Let us be willing to give a helping hand, as we should ever be grateful for the helping hand that comes to aid us in our journey. Until we have reached the goal of Spirit we never know when we will have need for assistance to carry us over some troublesome place along the way.

In our demonstration of helpfulness we must not lose sight of the many activities of The Mother Church and its branches, as outlined by Mrs. Eddy in the Manual. Attention should be given particularly to Section 15 of Article VIII which says that "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members." There are many opportunities for us to strengthen our demonstration of Church by our conscientious and unselfish efforts. There is one department which has much to do in making our growth sturdy and able to stand the test of progress, and that is the Sunday school. Our Sunday school is the hope of the future, with the joy of present fruitage. Could there be a more joyful or important work than to help bring out in the children the understanding of God which heals the sick and enables them to solve their own problems? Does it not give them a solid foundation in the understanding of divine Principle, on which they can build their demonstration of Christian Science?

We should recognize our responsibility to the children, and our opportunity for helpfulness, by serving in this wonderful channel. Is this not an activity that merits the loving service of our most consecrated workers, and should we not be most careful in the selection of our teachers? Let us make teaching in the Sunday schools of our churches an evidence of the successful demonstration of Christian Science. This will also be an expression of our gratitude for our knowledge of this glorious truth.

One of the greatest problems of the hour is the establishment of government in all our ways—right government of self as well as right government of all human affairs. Mrs. Eddy says on page 287 of "The First Church of Christ, Scientist, and Miscellany": "Divine Love reforms, regenerates, giving to human weakness strength, serving as admonition, instruction, and governing all that really is. Divine Love is the noumenon and phenomenon, the Principle and practice of divine metaphysics. Love talked and not lived is a poor shift for the weak and worldly. Love lived in a court or cot is God exemplified, governing governments, industries, human rights, liberty, life."

We have before us in every direction the spectacle of chaos. The world is fearful of the future. Supply and demand are out of balance. Greed is rampant. A new cure-all for this disturbance is advanced every day. Mortals do not know which way to turn. Each one seems to be afraid that he is not being compensated according to his merit, thus upsetting himself and those around him, and thereby bringing discord and strife. Many are trying to see how little they can do and how much they can get, by passing the responsibility to others. The temptation is to lose confidence in our fellow man. The problems that confront us seem to be formidable. The world is searching and groping for peace instead of turmoil, for confidence instead of fear, for generosity instead of selfishness, for trust instead of suspicion. Just here Christian Science with its teaching of God's omnipotent government enters in and shows us where to turn. It shows us that we must work out our own salvation, teaching that our responsibility does not cease with ourselves. We must all share in the establishment of right and peace. As we solve this problem individually we aid in solving it for the world. It is a glorious opportunity to maintain our heritage and establish for the world a government under the control of divine wisdom and Love.

Among the many priceless legacies which our Leader has left us is the Manual of The Mother Church. Our appreciation of it grows in proportion to our understanding of its utility. In this day when error is seeking to overthrow all government, it is with the greatest joy that we as Christian Scientists know that the ideal of government presented by the Manual does stand, and that nothing can interfere with its manifestation. The more we study the Manual, the more we recognize the far-reaching effect of Mrs. Eddy's demonstration in giving us this for our guidance and protection. In Section 9 of Article I, we read: "Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-Laws. Without a proper system of government and form of action, nations, individuals, and religion are unprotected." As Christian Scientists we know, without a shadow of doubt, that there is but one law and one government, and that is God's. The Christian Science Manual stands for the government of The Mother Church. Obedience to the Manual protects our human footsteps, and shows us the way to manifest this right government. We must demonstrate right government in ourselves before we can expect to aid in the establishment of God's government for the world. We must eliminate self, self-will, and self-opinions and put our whole trust in God's guidance. As we do this we are certain, and know, that human strife will have lost its foundation.

A step in this direction is to start with the right control

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of our motives. Mrs. Eddy tells us in Article VIII, Section 1, of the Manual: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously."

We must put our motives to the test, and see whether we are sincere in praying for God's guidance, and are honest in following it,—whether we are really free from the control of self-will. As this is done, there can be but one result from the right motive, and that is right action. Just as certainly we know that wrong action is not the result of right motive, a motive that has been spiritually purified. When the divine law of Love has control of our motives we must pray for wisdom in order to manifest them so clearly that they cannot be misunderstood. Help often comes from most unexpected sources, when our aims and motives are right. In learning to correct our own motives we also gain the understanding needed to discern the motive back of all action.

How many times have we turned to our textbook and realized that Jesus did not come to relieve us of a single responsibility in the working out of life's problems. He came to show us the way to work them out for ourselves. We are confronted with the most perplexing problems. We are uncertain as to what is the best course of action—when to act and how to act wisely. Never has the need been so great as to-day for the calmness and clear insight which are so necessary to meet these problems. Never has there been a time so rich in opportunity for the Christian Scientist to show the world that he has a practical, livable, usable, true understanding of Principle to apply in his everyday affairs. Many times we find Christian Scientists in business who accept their enhancement of mental powers and perception of character, acuteness, and comprehensiveness, but overlook the question of capacity, which includes right activity. They seem to expect that their business demonstrations will be made for them. They find that aggressiveness is wrong but this does not mean that progressive activity should be stopped. Should they not, through their understanding of God's government and right motives, analyze the activity which the world calls aggressiveness and replace its evil with good? We must eliminate greed, unfairness, lack of consideration for others, selfishness, the pride of power, and the pride of self. We will then have remaining the divine activity of Spirit expressed in the good quality of alertness, the good quality of untiring energy, the keenness to discern the wants and requirements of our fellow man. The results would be that we would be able to measure up to the fullest capacity of our opportunities.

Let us go to our homes with a more careful analysis of our own work, and a firmer resolution to make our demonstration of Christian Science larger, better, and higher. Let us make the fruitage of our demonstration, the proof of our gratitude to our beloved Leader, Mary Baker Eddy,—an expression of our gratitude that she was spiritually minded enough to make practical for us the teachings of Jesus, so that we can prove the truth of his saying: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." May we never cease to remember in our effort to follow her, that our Leader ever kept in view the teachings of the Master, Christ Jesus.

TREASURER'S REPORT

The report of the Treasurer, Edward L. Ripley, for the year ending May 31, 1920, was as follows:—

General Fund.—Total receipts, $438,336.87, total expenditures,—for the current expenses of The Mother Church,—$583,382.47. Cash on hand May 31, 1920, $30,790.21, United States Liberty Bonds, and War Savings Stamps, at par value, $12,538.25, a total balance of $43,328.46.

Real Estate.—Total receipts, $72,812.63. Total disbursements, $70,448.84. Balance on hand May 31, 1920, $9,476.87, of which $308.85 were in United States Liberty Bonds, and War Savings Stamps, at par value.

Paid over to Shawmut Real Estate Trust in reduction of indebtedness on property acquired in vicinity of The Mother Church, $70,000.00. The Trust reports balance of $135,500.00 unpaid on this property May 31, 1920, and $40,500.00 cash on hand available therefor. There is no other indebtedness against the church except for current bills, which are paid promptly, as rendered.

War Relief Fund.—Total receipts from sale of literature, property, and equipment; in reduction of funds advanced to War Relief Committees; and miscellaneous items, $111,115.66. Total expenditures, $133,182.49, most of which consisted of appropriations for war relief in Europe, particularly in Germany, France, Italy, Holland, and Switzerland. Balance on hand May 31, 1920, $73,484.56 in cash, $84,740.59 in United States Liberty Bonds, War Savings, and Thrift Stamps, at book value, a total of $158,225.15. Of this amount, $6,611.24 remain unexpended from the Halifax Relief fund. Over $20,000.00, received after the fund was closed to contributions, were promptly returned to the contributors, with letters of appreciation.

The Christian Science Benevolent Association.—Total receipts during the year from contributions, operation of the sanatorium in Brookline, loans at the bank, and miscellaneous items, $510,994.10; total expenditures during the same period for construction of buildings, improvement of grounds, furniture and furnishings, equipment and for maintenance of the sanatorium, $521,886.40. Cash on hand May 31, 1920, $25,624.50, United States Liberty Bonds and War Savings Stamps, at book value, $149,003.67, a total of $174,628.17. Uncompleted contracts call for $10,009.19, making total investments from the beginning of $947,455.06 in the way of permanent improvements, exclusive of cost of land, which was donated. There is no mortgage against any of the property of the Benevolent Association, but the net sum of $239,955.83 is owing at the bank, of which $139,955.83 are secured by United States Liberty Bonds in amount of $140,000, par value. Contributions tendered by individuals desiring to assist in making the facilities at the sanatorium available for those who cannot pay the regular charges, in whole or in part, $20,474.96, interest already earned on time deposits, $217.63, cash on hand May 31, 1920, $20,692.59.

Contributions from Great Britain and Ireland Not Yet Transferred to Boston, and Not Included in Above Totals.—Real Estate Fund $397.77, Christian Science War Relief Fund $19,350, The Christian Science Benevolent Association $8104.60, a total of $27,852.37, at current rate of exchange. In addition thereto British Exchequer and National Loan Bonds of current value of $20,005.29, holding in the Christian Science War Relief Fund, are on deposit in London.

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Busy Bee Trust Fund.—Contributors paid to date ($2.40 each), 1825. Balance on hand May 31, 1920, $2636.59, of which $2000 are in municipal bonds, at par value.

Respectfully submitted,
(Signed) Edward L. Ripley, Treasurer.

Auditor's Report

June 4, 1920.

To The Christian Science Board of Directors,
Boston, Massachusetts.

Dear Sirs:—

We have examined the accounts of the Treasurer of The First Church of Christ, Scientist, in Boston, Massachusetts, and hereby certify that the Cash Assets, as stated, on May 31, 1920, are correct.

Respectfully submitted,
The American Audit Company
By (signed) James W. Hall,
Certified Public Accountant.

Report of the Clerk of The Mother Church

The report of the Clerk, Charles E. Jarvis, for the year ending May 31, 1920, was as follows:—

In accordance with Section 1 of Article XIII of the By-laws of The Mother Church, the Clerk takes pleasure in presenting this report. The year just ended has been an eventful one. It has been a year rich in its opportunities for growth. The problems which arise are being met and mastered with the aid of divine Love and the understanding that the Manual of The Mother Church, as given by our Leader, Mary Baker Eddy, "will remain to guide [us] safely on."

The growth of the Christian Science movement continues consistently, and in a gratifying manner. The admission of members during the year just ended was only slightly exceeded during one year in the history of our movement. The healing, which is the keynote of Christian Science and without which our church would only represent a mere theological creed, is going on everywhere, thus proving that the Christ is with us always, "even unto the end of the world." This is the bond which is uniting the sons of men and through which our cause has not only maintained its stately progress, but which enables it to stand to-day with a united front against the powers of darkness. In the lines of one of our favorite hymns:—

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

During the past year 2373 lectures on Christian Science have been delivered by the members of the Board of Lectureship of this Church to an approximate aggregate of 1,891,058 persons. These lectures have been given in the United States including Alaska, Hawaii, and the Panama Canal Zone, and also in Canada, the Yukon Territory, England, Ireland, Scotland, France, Germany, Norway, Sweden, Holland, Switzerland, Italy, South Africa, Australia, New Zealand, the Philippine Islands, China, and Japan. Without exception the lecturers report marked growth in attendance and interest in the subject of Christian Science, thus evidencing the increasing desire of all mankind to learn more about God. Six lectures have been delivered in The Mother Church to audiences aggregating 27,600 persons. Lectures have also been delivered under the auspices of The Mother Church at nine suburban points in Greater Boston where there are no branch organizations. In this connection it may be well to state that within a radius of twenty miles of The Mother Church there are seventeen branch churches and societies. Christian Science lectures have also been delivered under the auspices of The Mother Church at the Massachusetts State Prison at Charlestown and at the United States Naval Prison at Portsmouth, N. H., where services are regularly held by workers provided by The Mother Church. As a result of the work of a Christian Science chaplain appointed to the United States Navy during the late war, this church has been recognized by the Navy Department in the appointment of a Christian Scientist to regular duty in that branch of the service.

War Relief Work.—Although subscriptions to the War Relief fund have been discontinued for more than a year, aid is being rendered in countries where the need still seems great because of the ravages of war. The work in France, Switzerland, and Italy is now being carried on by the local branch churches and societies. Assistance from the War Relief fund is being extended under proper supervision in England, Australia, Holland, and Armenia. Some months ago quantities of foodstuffs were purchased in Denmark and Norway and shipped to Germany, where they were distributed to our Christian Science brethren in that country. Subsequently a shipment of cloth and wearing apparel was made from America to Berlin and from there distributed through the various branch churches and societies in Germany to their members and interested friends. Drafts on the American Food Warehouses in Danzig and Vienna have been forwarded to Christian Scientists in those cities.

The Christian Science Benevolent Association.—Since the last Annual Meeting of The Mother Church the annual reports of Clerk and Treasurer, a booklet and a brochure, and three circular letters have been issued by the Trustees of The Christian Science Benevolent Association. These communications have kept the field informed as to the development and needs of the Association. A statement as to the present condition of the Association's finances is covered in the Treasurer's supplemental report. The buildings were opened to guests on October 1, 1919. Since then 263 guests have been accommodated, nearly all of whom have left the sanatorium healed or greatly benefited as a result of their experience there. It is to be remembered that the Benevolent Association is not maintaining a hotel, a hospital, nor a permanent home. The primary object of the Association, as has been stated on many occasions, is to provide a place where the so-called sick may go for healing or to recruit. In other words, a place where those in need of Christian Science help may sojourn for a season and in an harmonious atmosphere regain quickly that sense of normality which is the birthright of every child of God. While the Benevolent Association as a corporation organized under the laws of Massachusetts is subject to the regulations of the State Board of Charities and has at all times accommodated a certain percentage of guests on a wholly charitable or part pay basis, it is also designed to meet the needs of those who are accustomed to comfortable home surroundings. Through the universality of its compassionate appeal, Christian Science comes to all, rich and poor alike. As a consequence, our movement represents all states and stages of human attainment, from those who have not yet made their demonstration over the false sense of lack to those who are looked upon as endowed more liberally with what the world calls wealth, and, as Mrs. Eddy so beautifully states it on page 518 of "Science and Health with Key to the Scriptures," "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is

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that man who seeth his brother's need and supplieth it, seeking his own in another's good." So when we as Christian Scientists gain a better understanding of the true meaning of substance, not only will the healing be accomplished more quickly and spontaneously, but it will be possible to enlarge The Christian Science Benevolent Association and expand its scope of usefulness.

Many loving offers have been received from those wishing to endow beds or rooms. This does not seem practicable for the reason that at present there are only about 140 rooms as compared with more than 1800 branch churches and societies. If any branch church, society, or students' association wishes to contribute any portion or all of the expenses of one of its members or friends at the Benevolent Association, such an arrangement would be quite acceptable. Contributions to the Permanent Fund are in order at all times. The income from this fund is to be used for the benefit of those unable to pay the regular rates, and otherwise to be devoted to the maintenance of the Association.

The Benevolent Association is dependent upon the spiritual as well as the financial support of the field. The local management is serving the interests and administering the contributions from the field. As the field has made possible the erection of the buildings, it is made clear to those unable to pay all for the accommodation, that there is no charge for the room, and whatever they are able to pay will be applied toward the cost of meals and attendance.

The Christian Science Benevolent Association is a benevolence, and not a business enterprise. It is not the intention of the Trustees to charge such rates for rooms or service as will yield a profit or which will convey the idea that the Benevolent Association is simply a commercial undertaking. A cordial invitation is extended to all members of The Mother Church to visit the buildings of the Association, at Single Tree Hill, Brookline.

Trustees Under the Will of Mary Baker Eddy.—During the year ending May 31, 1920, the Trustees under the Will of Mary Baker Eddy have expended "for the purpose of more effectually promoting and extending the religion of Christian Science as taught by" our revered Leader, Mrs. Eddy, the sum of $351,953.75. This amount has been dispensed as follows:—

Eight thousand five hundred dollars was given as assistance to eighty-five churches and societies in paying the expenses incident to their first lectures, and to Christian Science organizations at universities and colleges in paying the expenses of annual lectures, and $24,996.12 was given to assist in paying the traveling expenses of lecturers to and from foreign fields. The sum of $18,401.05 was spent in assisting branch organizations in the purchase of 551,577 books and periodicals presented to public and other lending libraries; $63,933.72 was contributed to 1078 churches and societies whose reports for the year ending October 31, 1919, indicated that they were entitled to assistance in the free distribution of authorized Christian Science literature; $236,122.86 was paid to forty-five branch churches and societies to assist them in erecting, purchasing, and remodeling church edifices, which were acquired at a cost of more than one and a half million dollars.

Committee on Publication.—In this department, the most notable fact to be recorded is that during the past year most of the editors who have reported or commented on our apparent difficulties have shown an attitude of fairness toward The Mother Church, and many of them have given expression to their sympathy. They have done this not only by what they have printed, but especially by what they have refused to print. Even the majority of the editors of religious periodicals who have commented on our affairs during the past year have done so with an evident desire to be fair and to beware of exaggerating the importance of our troubles. Of course, there have been exceptions to this general rule, but they have been notable as exceptions. Taking the secular and the religious press as a whole, it can be said that the news agencies and the editors have recognized that Christian Science is a powerful influence for good; that its adherents are estimable people, remarkable for both their zeal and works; and that the interests of Christian Science are best to be subserved when The Mother Church has the ability to function in full accord with the plan and purpose of its Founder.

During the past year, no important restriction of medical or religious freedom has been enacted by any public body. On the other hand, numerous bills for acts have failed to pass, or have been amended, when their restrictive effect has been made the subject of reasonable protest. During the past year, another of the United States (South Carolina) put an affirmative recognition of Christian Science on her statute book, in the shape of a provision that the Medical Practice Act of that State should not apply to those who practice the religious tenets of their church without pretending a knowledge of medicine or surgery. In several states, also, the course of legislation has shown an increasingly distinct tendency to recognize the rights of parents to choose or decline medical instruction, examination, and treatment for their children.

The growth of our movement during the year just ended has been most gratifying. Through our experiences of the past, we have every reason to look forward in confident expectation to a glorious future. As so well stated by Mrs. Eddy on page 323 of Science and Health, "Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory."

CHURCH WELFARE COMMITTEE

The final announcement from the Committee on General Welfare was as follows:—

The Annual Meeting of The Mother Church, June 7, 1920, being the date of the expiration of the term of service of the Committee on General Welfare fixed by the resolution of The Christian Science Board of Directors June 2, 1919, the members assembled at the closing session of the Committee desire to submit the following brief final announcement to the members of The Mother Church. The report of the Committee has been sent to all members of The Mother Church whose names and addresses are published in *The Christian Science Journal.* Also packages containing lots of varying quantities have been supplied to the clerks of all branch churches and societies with a request to distribute the same among those of their members who are at the same time members of The Mother Church.

In concluding its labors the Committee desires to thank The Christian Science Board of Directors, the Trustees under the Will of Mary Baker Eddy, the Trustees of The Christian Science Benevolent Association, and the several departments of the church for all the facilities, courtesies, and personal interviews accorded to it during its period of service. Thanks are also extended herewith to those members of the church who have corresponded with the Commit-

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tee and to all clerks of branch churches who have kindly assisted in circulating the report.

A Correction.—In the Committee's report recently issued the quotation at the foot of page 56 which was attributed through a misunderstanding to Mrs. Eddy, has since been found not to have been written by her, although in the *Christian Science Sentinel,* Volume 17, page 825, in the Annual Report of the Clerk of The Mother Church of 1915 the same quotation was published with the following statement: "Our Leader, while editor of *The Christian Science Journal,* once caused to be published therein (see Vol. III, p. 41) these prophetic words, which never were more appropriate for our consideration than to-day:—

" 'Whether the people recognize the Presence or not, it is here, making for their freedom. And not the dominion of acknowledged kings and princes alone is threatened—but the dominion of man over man in any form must give way to the liberty, fraternity, and equality toward which the unseen law, spiritual and eternal, forces humanity.' C. S. Journal, Vol. III, page 41."

Respectfully submitted,

COMMITTEE ON GENERAL WELFARE
of The First Church of Christ, Scientist,
in Boston, Massachusetts.

REPORTS FROM THE FIELD

Extracts from reports from the field were read by George Wendell Adams, C. S. B. Other reports, from the field abroad, were read by Virgil O. Strickler, C.S.B., as follows:—

From First Church of Christ, Scientist, London, England.—The board of directors and members of First Church of Christ, Scientist, London, are happy to be able to report that the year 1919 has been one of increasing activity and progress. A total of 1477 copies of Science and Health were sold. During the past year eleven lectures were arranged by this church, being the largest number given in any one year before. The financial needs of the church have been amply met during the year, enabling all the activities, involving expenditure, to be well maintained, and in addition the minimum sum of five thousand pounds sterling guaranteed by this church, under a resolution passed on January 15, 1917, in aid of the Benevolent Association and Real Estate funds of The Mother Church, was reached on June 16, 1919. A striking feature of the past year has been the large and overflowing congregations which have attended the Sunday morning and Wednesday evening meetings.

From Seventh Church of Christ, Scientist, London, England.—We rejoice to report the steady growth of this branch church. The decision taken last year to purchase a site close to a busy thoroughfare, in the Borough of Kensington, and to erect on a portion of it a temporary church building which holds over four hundred people, has already proved a blessing. The larger congregations at our services, the gratitude expressed for the peace and healing received from them, the larger attendance at the Sunday school and lectures, and the increase of inquirers at our reading rooms, fill us all with deep thankfulness for the privilege of helping to spread the good tidings of Truth to a world so in need as it is to-day.

From First Church of Christ, Scientist, Durban, Natal, South Africa.—This church has made marked progress in all directions during the past year, and gratefully records that property was purchased recently in a very suitable part of Durban, for the sum of £2664. The members of First Church, Durban, hope to raise the total amount involved by the end of the present year.

From First Church of Christ, Scientist, Melbourne.—That the first load of bricks has been deposited on the land which we purchased some time ago, is a sign that our church building will be erected at no distant date. The plans for the church were accepted some months ago, and when erected the church will be a worthy tribute to the work which our beloved Leader has established all over the world. The lectures delivered last November did much to give a clearer understanding of the teachings of Christian Science to many inquirers. After the lectures there was a great increase in the demand for Science and Health at the lending library.

From First Church of Christ, Scientist, Dresden, Germany.—With a heart full of gratitude we send you the following account of the growth of First Church of Christ, Scientist, Dresden. In April, 1917, we reached the required number of church members to organize a church, after having been a Christian Science Society for six years. We had to work under most trying conditions, which reached their climax when we were forbidden by the government to hold public services; we then became a closed Society. With the change of government in 1918 we were allowed to hold again public services, also on account of the separation of State and Church we are enjoying much more freedom in our work for our beloved cause. We are now looking forward to the first lecture of First Church of Christ, Scientist, Dresden, to be held in May of this year, which will meet a very urgent need.

From First Church of Christ, Scientist, Hull, Yorkshire, England.—First Church of Christ, Scientist, Hull, Yorkshire, England, has much joy in reporting the greatest year of progress in its history. Our numbers have steadily increased so that our present building, which seats nearly two hundred people, is inadequate. Plans and a model of a building, capable of seating four hundred, have been prepared, tenders have been accepted, and actual building operations for a church edifice costing approximately forty-five thousand dollars have begun.

From First Church of Christ, Scientist, Berlin, Germany.—First Church of Christ, Scientist, in Berlin sends for this year's Annual Meeting of The Mother Church most cordial greetings. It is with much joy and heartfelt gratitude that we can speak of great growth in all the branches of our church activities. The halls, in which we are holding our church services and Wednesday evening meetings are hardly large enough any longer. The testimonies given at our Wednesday evening meetings are delivered joyfully and clearly according to the growing understanding of the visitors. The applications for membership were again more numerous than the previous year, and half of the new members of the past year are men. In closing we again desire to express our gratitude for the loving-kindness which has called into activity a relief work of such sublime magnitude for the benefit of all Christian Scientists and in the rich blessings of which our field has been privileged to share. There are no words to describe the wonderful help which thousands of adherents of Christian Science have received through it.

From Report of Christian Science War Relief Committee, Berlin, Germany.—On a Sunday morning I received a telegram from the Danish Red Cross that the carload of provisions had been sent to our address. On this day the room was provided. After about a week the provisions arrived

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and they were stored in the cellars of one of the adherents of our church. We were so grateful for this adjustment. The provisions were free of duty. Up to the present four hundred Christian Scientists have received their share. Dear friends, I wish you could have walked through the storerooms and seen this abundance; it was quite inspiring. I cannot describe how we felt after these long years of deprivation. We had all tried to forget these things, but when we saw them before us in such abundance we were reminded that we used to know and have these things. The joy and gratitude of the people surpasses all expectations—yet it is touching. They could not believe that all these things should be given to them. Many first inquired carefully how much they had to pay for it before they accepted their share. This work of love had the effect of liberation in its true sense. It was so plain that it was not the food that could do anything, that it was Love providing for all needs. All the bitterness which had accumulated during the past years,—the whole world hates us Germans,—it suddenly disappeared. The people felt again love, and this is the great blessing which will rest upon this work of love. The Committee furthermore desires to mention that besides the food provisions and the clothing, considerable amounts of money were received from The Mother Church for distribution among Christian Scientists in Germany. Christian Scientists in Germany are gratefully recognizing this work of brotherly love, finding its expression through the Directors of The Mother Church, the reflection of divine Love, which is above any sense of nationality, and the operation of which can be nothing but beneficial. The War Relief Committee desires to thank all Christian Scientists who have made this wonderful assistance for Germany possible.

After this there were short talks from the floor. The meeting terminated with the singing of the Doxology.

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Selected Articles

[Louis A. Gregory in *Omaha* (Neb.) *World-Herald*]

"There is such a thing as real sickness in the world, despite what Christian Scientists, so called, allege to the contrary," asserts a contributor to the columns of the *World-Herald*. The Christian Science teaching concerning the unreality of sickness is a phase of spiritual truth, which Christ Jesus taught is not of this world; so it is apparent that the critic's statement entirely misses the mark. Concerning the evidence of the physical, or worldly, senses, Mrs. Eddy, the Discoverer and Founder of this Science, writes, "Everything is as real as you make it, and no more so" (Unity of Good, p. 8). To the worldly senses evil may seem as real as good and disease as real as health. But Christian Science stresses the Bible teaching that man is the likeness of God; therefore it concludes logically that man has spiritual senses which accept good as real and reject evil as unreal. It is such spiritual capacity that Christ Jesus displayed in overcoming all disease and evil, and that Christian Science aids men to realize and utilize as he did.

The Master classed sickness as a work of the devil and said of him and his work, "He is a liar, and the father of it." The Savior's deeds confirmed his words, for he proved so clearly that health is real and disease is illusion that whole multitudes, to whom all manner of disease had seemed real, accepted the truth he taught; and this corrected the illusion, as shown by the fact that immediately they were healed. In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says on page 230: "If sickness is real, it belongs to immortality; if true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick."

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[B. F. Chandler in *Virginian-Pilot*, Norfolk, Va.]

Now that the local campaign of a revivalist has drawn to a close, I would like to offer a few brief comments on the gratuitous attacks upon Christian Science. It is indeed difficult to understand why the professional revivalist includes these attacks as a part of the regular program. They seem to forget they are addressing an intelligent audience, many of whom know by observation or from experience that the things said against Christian Science are not true, and who are thereby led to wonder if the balance of the discourse is equally unreliable. Judged from the newspaper reports, this revivalist has had less to say against Christian Science in Norfolk than he said in Richmond last year. Possibly he has awakened to the fact that he is defeating his own purpose, because the general experience is an increase in attendance at the Christian Science churches following the advertising thus furnished. Or possibly he has decided that the advice of Gamaliel, "Refrain from these men, and let them alone" is sound doctrine.

He says his quarrel is "with the doctrine of Christian Science." Maybe, but he has yet to offer something on the subject which would indicate that he knows what the doctrine of Christian Science is. It certainly does not teach the things he attributes to it, and his quotations, so called, from Mrs. Eddy's writings are always either incomplete or taken from the context in such a way as to present practically an opposite meaning. For instance, he said that Christian Science teaches that man is never sick. Any one who knows anything of Christian Science knows that it insists that to "heal the sick" is as much the business of a Christian as to "preach the gospel." And it is that very insistence that got Christian Science disliked. Christianity had for centuries been content to "preach the gospel," ignoring Jesus' equally emphatic command to "heal the sick," until Mary Baker Eddy startled the religious world not only by pointing out that it was the business of the church to obey both those commands but also by showing how it could be done.

The Christian Scientist is known as a student of the Bible, and it is in that rich and inexhaustible treasure house that he has found the health and happiness for which he is famed. The great promises of the Bible have always existed, but it took the Christian Science textbook, Science and Health, which is, as its name implies, a veritable Key to the Scriptures, to unlock the sacred Book and make those rich promises available to the here-and-now needs of humanity. It is for this the Christian Scientist is grateful to Mrs. Eddy. Jesus defined a Christian, a follower of the Christ, as, "He that believeth on me, the works that I do shall he do also." Note the imperative "shall," which admits no evasion. The Christian Scientist is doing those works to-day in just the degree that he comprehends the Science taught by the Christ, and he will go smilingly and lovingly about the Father's business regardless of the "words" of his detractors, both in the pulpit and out, who misunderstand both him and his system, content to be judged by the Master's standard, "By their fruits ye shall know them."

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Editorial

Principle or Person

It has been said that democracy has stifled personality. Very many hundreds of years ago Aristophanes set out to insist upon something of the same sort in a famous play, but history has hardly borne out his contention. The saying is epigrammatic, but like nearly all epigrams, it descends into a generalization which is unsound. What is meant, of course, is that the jealousies of the crowd prevent the individual from ever getting his shoulders above their heads; in plain English, that the mediocrity of the crowd is preferred to the brilliancy of the few. There would, it need hardly be said, be an element of safety as well as an element of danger in such a consummation. There might, that is to say, be less chance of public opinion being led by an Alcibiades than a town council, but then, on the other hand, a Cromwell or a Washington might never gain an opportunity. As a matter of fact when the "rotten boroughs" were disfranchised, in England, this was the very argument which was used for their retention, but in the years which have followed it has not proved that politics in England have been destitute of brilliant figures.

At the same time, if the world could only come to see it, it is never the person who is followed, though it is curiously true that it is the *persona* which exerts whatever domination there may be. Now the *persona*, the Latin word from which person is derived, was the mask worn by the actor to designate the character he was impersonating. Thus the physical personality of the Roman actor was hidden by his mask, and the audience was roused to laughter or to tears by a hidden personality distinguishable to them only by a painted face. Now it is not unlike that in actual everyday affairs. The audience cares very little for the statesman or the orator; it is swayed by the terms of his address, and the terms of his address are formulated either by the human mind, instinct with all the lusts of the flesh and the passions of materiality, or by the ideals given utterance to, which are the reflection, in a larger or a less degree, of the divine Mind, or Principle.

What, then, is really essential to the safety of mankind is that it should be able, as the founder of Christianity told it long ago, to judge righteous judgment. Only in the proportion in which it is able to separate truth from error, does it matter to it whether it is being addressed by an Alcibiades or a Washington, by a Cromwell or a town council. That, surely, is precisely what Mrs. Eddy meant when she wrote, in her article "Personal Contagion," on page 117 of "The First Church of Christ, Scientist, and Miscellany": "'What went ye out for to see?' A person, or a Principle? Whichever it be, determines the right or the wrong of this following." In other words, to mistake Principle for person is quite as dangerous as mistaking person for Principle. The Jewish hierarchy, hearing Jesus the Christ claim that his true self, the Christ, was the Son of God, was maddened and driven on to the committal of the worst crime in history, by mistaking the voice of Principle for the aggrandizement of person, whilst the mob, shouting to-day "Hosanna" and to-morrow "Crucify him," was quite unable to tell whether they were following person or Principle, and so were swayed one moment by the voice of Principle and the next by the mesmerism of evil.

Fortunately for the world, Mrs. Eddy has given it a compass by which it can steer, no matter how loud the storm of animal magnetism may shriek. It is a clear, metaphysical knowledge of the letter, supported by the demand of scientific demonstration. If the people of Jerusalem had really understood Jesus when he preached to them, they would never have followed the rabbis who led the attack upon him, in a blind respect for person. They would have measured the statements of the rabbis by their own metaphysical discernment, and they would have tested that metaphysical discernment by their own powers of demonstration. As it was, they had grown so used to accepting the decisions of the rabbis, as the decisions of men of superior spirituality and of superior understanding, that, when the voice of Truth spoke, though they had ears, they heard not. Indeed, the voice of Truth, they were told by the rabbis, came from a winebibber and a glutton, from a blasphemer and a charlatan.

Therein lies the proof of the vital necessity to the individual to judge for himself. Judas, who had listened to the crafty Caiaphas, realized too late what he had done. He had sold whatever understanding of Principle he had ever had to the chief priests, out of fear and greed. "The traitor's price," Mrs. Eddy writes on page 47 of Science and Health, "was thirty pieces of silver and the smiles of the Pharisees. He chose his time, when the people were in doubt concerning Jesus' teachings." It is just this state of doubt, brought about by the failure of the individual to protect himself against animal magnetism, which is defined by Mrs. Eddy on page 484 of Science and Health, in the words, "Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science," which makes him unable to judge righteous judgment, and so to be a law unto himself in forming his own conclusions. The conclusions he does form, under the influence of animal magnetism, are thrust upon him, without his knowledge, by the very influences which overthrew Judas. If Judas had really been preaching the gospel metaphysically, and healing the sick scientifically, he would never have been at the mercy of the high priests. As it was, through his neglect to understand and comply with the teaching of his Master, he laid himself open to the inrush of mental suggestion, which made him the tool of error.

Speaking absolutely, there is no such thing as a finite person. There is one Person, divine Mind, Principle. Every idea of this Mind is the reflection of absolute Truth and wisdom; and everything else which seems humanly to exist is nothing but the reflection of evil, the counterfeit of Truth and divine wisdom. Therefore, it is really ridiculous to speak of following personality. What every individual is doing is being guided by his own understanding or ignorance of Principle. It is absolutely useless to say that a person is good, because Christ Jesus long ago explained that there was none good but God, Principle; and it is absolutely futile to talk of people following personality to their own undoing, because what they are obeying is simply the mesmerism of evil, against which they have failed to protect themselves. Another individual may reflect good or evil, may respect Principle or person, but the question for the individual is not what another person is reflecting, but, as Mrs. Eddy says, "'What went ye out for to see?'" Frederick Dixon.

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A Satisfactory Vacation

To do nothing is not a real vacation. All too often people are tempted to think that if they could be inactive for a season they would be happy. Indolence, however, is never satisfactory. Since laziness is not rest, it is bound to prove irksome. Even the seeking of some secluded spot may not result in the finding of genuine peace and freedom. Mere human solitude is, at the best, but counterfeit of that being alone with God which the real man always experiences. If mortal diversions tend to divert attention from true spiritual Life and its activity, they are not worth while. The constant change sought by worldly restlessness is a poor makeshift. As Mrs. Eddy says in Article XVII, Section 1, of the Manual, "Amusement or idleness is weariness. Truth and Love rest the weary and heavy laden."

By understanding the complete presence of the divine Mind, however, one is able to rejoice in any circumstances. Righteous joy is simply the daily knowing of how Truth operates. Isaiah tells us, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." So, whether one be in the city or at the seashore, in the factory or among the mountains, one must first of all consider the glad wisdom that is sure. Right and orderly activity of Mind, quite apart from any belief in matter, alone can ever satisfy. The infinitely harmonious variety of the divine Life is the true vacation, simply because it demonstrates that the one Mind is full of good now even while the supposition of mortal mind, with all its seeming distresses and turmoils, is actually vacant. As the emptiness of the so-called mortal mind gives way to the entirety of divine intelligence manifest, it is proved that the true vacation is continuous. In spite of any seeming, the one infinite Mind produces and sustains true activity. This is the experience of good.

In connection with the common belief that one depends in part on personal friends for a pleasant time, it is interesting to study what Mrs. Eddy says on page 266 of Science and Health: "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth." Compare that passage with two sentences on page 346: "Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums." Really to vacate mortal mind with all its illusions is to be wholly occupied with the divine Mind and what it knows. This is the only true happiness, and it depends upon no merely personal sense of things. Existence in the divine consciousness is by no means a blank; instead it is alert with all real good. Even where a seeming void would present itself, there intelligence knows the thorough sufficiency of spiritual action.

Right activity, indeed, is all that can make any experience worth while. Whether this activity be called work or anything else, it must be intelligent in order to be really pleasant. The conscious realization that Principle alone is causing anything actual is genuine satisfaction. Understanding Principle, one is sure to be happy in whatever one may be doing. This is what overcomes any sense of drudgery or mere mortal routine; for Principle is infinite and manifests itself as boundless spiritual variety. The quiet assurance forever of true existence does not require any material accompaniment. In fact, it must be altogether separate from any supposition of materiality. In proportion as doing is found in Mind and not as any material sense of things, is it proved enjoyable. Divine intelligence is constantly refreshing in its vigorous manifestation. As Isaiah declares, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing." What Peter called "the times of refreshing" do come solely "from the presence of the Lord," from the spiritually ever present consciousness of right activity.

A satisfactory vacation, then, must always be a time of right doing. It can never be mere indulgence in materiality. Regardless of any seeming pleasantness of matter in the past, now is the time to prove that alertness in accord with Principle is the only joy. This awakeness is limited to no human concept of awakeness. It unfolds in just the right way throughout all experience for the one who is determined to enjoy living in Mind. Its right time is eternal, for no earthly season can suffice to circumscribe it. Its place is Spirit, the one source of good, instead of any material spot. Health, strength, action, all this belongs to the real man here and now and endlessly. Knowing this, one must rejoice in the constant opportunity for all the vacation there truly can be—the turning away from mortal limitations to the infinity of immortal Life. Thus Christian Science takes nothing away from any one, but replaces the human seeming with the true idea.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

DURBAN, NATAL, SOUTH AFRICA.—First Church of Christ, Scientist, recently purchased property for £2664. The plot has a frontage of 115 feet on Russell Street and 146 feet on St. George's Street, and is very conveniently situated. A church hall to seat two hundred and fifty people is being built immediately, and a tender for £3126 has been accepted. Also a building on the property which will accommodate one hundred and eighty people has been altered and renovated at a cost of about £300, and is being used for services until September, when it is expected that the church hall will be completed. After that date the renovated building will be used by the Sunday school. The members hope to raise the total amount involved by the end of the present year.

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The Lectures

SALT LAKE CITY, UTAH (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by Mrs. Abbie W. Farnsworth, who said in part:—

The great apostle Paul upon going into Athens found on an altar this inscription, "To THE UNKNOWN GOD," and he said to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you." So Christian Science is in the world to-day declaring unto us the God whom we have ignorantly worshiped, saying in the language of Jeremiah, "Am I a God at hand, saith the Lord, and not a God afar off?"

In the writings of Mary Baker Eddy, our revered Leader, the Discoverer and Founder of Christian Science, may be found these words (Miscellaneous Writings, p. 370): "In different ages the divine idea assumes different forms, according to humanity's needs. In this age it assumes, more intelligently than ever before, the form of Christian healing." Just so surely as the need of the age is that of healing,

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and that the age is crying out for deliverance from sorrow, strife, sin, sickness, and death, just so surely is God hearing that human cry, and through this divine idea of Him as revealed in Christian Science, is meeting that human need, scientifically proving that God is indeed "a God at hand . . . and not a God afar off."

NEW YORK, N. Y. (Second Church).—Frank Bell, lecturer; introduced by Charles E. Heitman, who said in part:—

It is unquestionably true that through the healing and regenerating agency of Christian Science almost countless lives that were once on the brink of discouragement and despair, have been rendered healthy, happy, and capable of high and valuable service to the world. Christian Science has been able to do this by giving mankind a better understanding of God and His Christ,—an understanding which manifests itself in better health, better morals, and better mental and physical conditions. In other words, Christian Science is preaching the gospel to mankind by giving them a practical and demonstrable understanding of God, rather than asking them to worship ignorantly an unknown and unknowable God on the basis of blind faith.

EL CENTRO, CALIF. (First Church).—Frank H. Leonard, lecturer; introduced by C. M. Barton, who said in part:—

From time to time it is the custom of Christian Science churches to hold lectures. This is not a part of a plan of propaganda; for it is not the purpose of our denomination to persuade any one of anything, or to unsettle a person who is really happy in the faith he holds. But in times past the subject of Christian Science has often been roughly handled by those without information, and so these lectures are arranged to furnish a correct statement of what Christian Science really is. Also, we make grateful acknowledgment of many blessings which have come to us as a result of our study of Christian Science, and it is but an act of ordinary unselfishness to wish to make available to any who may have need thereof that which we have found is able to bring to us the blessed boon of health and happiness.

BALTIMORE, MD. (First Church).—William D. Kilpatrick, lecturer; introduced by Frank Poe, who said in part:—

There is perhaps no one fact which stands out with greater prominence throughout the Scriptures than the fact that the recognition and understanding of spiritual law brought to those who possessed it an abundance of peace, comfort, health, harmony, and happiness. In Psalms we read, "Great peace have they which love thy law: and nothing shall offend them." And in his epistle to the Romans, Paul writes, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It was most undoubtedly through his perfect understanding of spiritual law and its operation that Christ Jesus was enabled to perform his wonderful works; and in his Sermon on the Mount, recorded in Matthew, we find him saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." He thus pointed to the fulfillment of God's spiritual law as his real mission.

MANILA, PHILIPPINE ISLANDS (First Church).—Dr. Walton Hubbard, lecturer; introduced by Capt. Edward Parfit, who said in part:—

Jesus established only one system of theology and healing. He taught a waiting world that the creator is quite capable of continuing the perfect harmony of His creation, but that in order for man to know this and to benefit thereby, it is essential that man should have no other gods; that is, he must not invest any form of matter with divine attributes, human will and human judgment must give place to divine wisdom, and divine Love must guide him in all things.

These teachings were so revolutionary, so at variance with the teachings of the theology and medicine of the time, that Jesus became the "despised and rejected of men." But as truth never dies, his teachings have survived the persecutions of the ages although at times hidden from human perception. In 1866 these great truths were again revealed, this time to a woman, Mary Baker Eddy. She named her discovery Christian Science, and has given this Science to the world through her writings and through her loyal students.

CHICAGO, ILL. (Thirteenth Church).—Judge Samuel W. Greene, lecturer; introduced by Mrs. Josephine S. Goes, who said in part:—

Christian Science, the religion of love, is applicable to our daily needs, heals all our diseases, teaches us the truth about God and man, how to think and how to live. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 233): "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them."

NEW ORLEANS, LA. (First Church).—Rev. Andrew J. Graham, lecturer; introduced by Mrs. J. E. Rhodes, who said in part:—

For nearly half a century Christian Science has healed the sick, comforted the sorrowing, and regenerated the sinful. Thousands of men and women bear grateful witness to the power of its teaching.

In the early centuries after Christ, when unlettered ignorance made the Bible a sealed Book to nearly all people and strife for temporal power had dimmed the spirituality of the church, men lost the power of spiritual healing. Now and then through the years some pure souls rose to such consciousness of the omnipotence of God and the power of Spirit that they received healing; but even they believed that such healing came only when God in His infinite mercy temporarily suspended some great material law.

It remained for Mary Baker Eddy, fitted by years of Scriptural study and spiritual understanding, to see that it is never God's law that is set aside, and that it is only our own belief in the power of man-made material laws which hinders us from exercising that dominion which was promised us of old. Mrs. Eddy embodied her discovery in a textbook, "Science and Health with Key to the Scriptures," which is daily unlocking the spiritual treasures of the Bible to eager hundreds.

ST. LOUIS, MO. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by William J. Siegel, who said in part:—

Christian Science to-day is world wide, world known, world great. Founded on the Bible, it gives to man a clearer and more practical knowledge of God, a correct understanding of what God is, what man is, and his relation to God. In reading the Bible, the Christian Scientist reads the letter and imbibes the spirit of Truth, and thereby does he strive to demonstrate by application and daily living that the inspired word of the Bible is applicable to-day to all mankind;

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and truly can the Christian Scientist affirm the words of Malachi, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

WILKES-BARRE, PA. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Mary C. Davis, who said in part:—

All true Science deals with fact, not supposition; with the operation of law, not the fluctuations of chance. The Hebrew seers recognized the law of nature as the law of God, and in the beginning religion and science walked hand in hand. But when the teaching of Jesus became submerged in the recital of miracle, science became divorced from religion, and they walked apart. The visible world was pronounced a cosmos governed by fixed laws, while the spiritual world was called the great exception—a chaos of facts beyond the reach of law.

Therefore, when Mary Baker Eddy discovered the source of all law to be divine Principle, known to theology as God and to Science as the great First Cause, she not only met the demand of Science that "all that concerned life and conduct should be placed on a scientific basis," but she made Science complete by "disclosing the naturalness of the supernatural."

STREATOR, ILL. (Society).—John Randall Dunn, lecturer; introduced by Mrs. Cora May Bennett, who said in part:—

Christian Science is attracting much attention to-day because of the blessings it is bringing to those who live in accordance with its teachings,—blessings of peace, health, and happiness, which are not for Christian Scientists alone but for all who have the right idea of God. The Bible is their chart of life, its truths are present realities, giving healing, comfort, and protection in time of need.

BELLEVUE, OHIO (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. S. M. Lewis, who said in part:—

Human experiences are constantly teaching us that without a correct understanding of God there is no permanent joy or peace. Many of us have searched the Bible from cover to cover, and yet have failed to find the comfort sought therein; but through Christian Science we have found in the Bible the law of God, and we love and comprehend more fully the life of the master Christian, Jesus the Christ, and are inspired to live nearer his teachings and commands.—*The Bellevue Gazette.*

JACKSON, MISS. (First Church).—John W. Doorly, lecturer; introduced by Emmett J. Hull, who said in part:—

Pilate's question to Jesus, "What is truth?" has found an echo in the heart of every thinking person since that time. In a greater or lesser degree, all are seekers for truth. Students of Christian Science have found in this new-old religion a most satisfying explanation of God and man's relation to God and, moreover, they have found it practical and have learned that obedience to spiritual law, which it reveals, does heal and regenerate,—mentally, morally, physically.

LOS ANGELES, CALIF. (Second Church).—John Sidney Braithwaite, lecturer; introduced by Archibald W. Edes, who said in part:—

A noticeable sign of the times has been observed in this city during the past few weeks. An effort is being made to introduce the practice of spiritual healing into the so-called orthodox, evangelical churches, and to include it among the regular functions of Christian service. Although this seems like a very tardy and reluctant compliance with the command of Jesus, given nineteen centuries ago, to "heal the sick," Christian Scientists are grateful to observe this sign of spiritual awakening.

Healing by prayer has been practiced in the Christian Science church with undeniable success during the past fifty years. In order to learn how Jesus healed, as Christian Scientists are learning, it is not necessary to study books on hygiene, medication, mental suggestion, or other material subjects, for these hinder true spiritual understanding; but it is absolutely essential to study the Bible in the light which Christian Science throws upon it.

DAYTON, OHIO (First Church).—Willis F. Gross, lecturer; introduced by Miss Marie Hammer, who said in part:—

In our day Christian Science has become for many thousands a refuge against the delusions of materialism. As material opinions become more insistent, Christian Science will become more imperative. People will become more and more attracted to its teachings, because it is a demonstrable religion. Like every other really important achievement in life, the practice of Christian Science requires patience and perseverance; but unlike other callings it does not require extraordinary talents nor special gifts, other than the application of those higher qualities of good, which are possessed inherently by all, but which must be developed by the individual.

PORTLAND, ORE. (Third Church).—Ezra W. Palmer, lecturer; introduced by Holman G. Norton, who said in part:—

The design of Christian Science is to give man a more comprehensive, a more understandable, a more usable idea of God than he now has. In other words, it is to teach mankind that God is "a very present help in trouble," and is available not only for salvation from sin, but also for saving us from worry, want, and disease. Mary Baker Eddy in her book, "Unity of Good" (p. 4), says, "God has not forbidden man to know Him; on the contrary, the Father bids man have the same Mind 'which was also in Christ Jesus,'—which was certainly the divine Mind."

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., June 28.
Los Angeles (Tenth Church): Church Edifice, 936 West Forty-ninth Street, 3 p.m., June 27.
Los Gatos: Strand Theater, 8:15 p.m., June 28.
Santa Barbara: Recreation Center, 8 p.m., June 29.

CANADA—Vancouver, British Columbia: Orpheum Theater, Granville Street, 3 p.m., June 27.

ILLINOIS—Highland Park: Lecture June 18 canceled.

INDIANA—Marion: Royal Grand Theater, 3:15 p.m., June 27.

IOWA—Estherville: Church Edifice, 214 South Eighth Street, 3 p.m., June 27.

OHIO—Kent: Kent Opera House, 3:15 p.m., June 20.

Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

From childhood I had attended a denominational church, but could not believe or understand its teachings. When it came to trying to make my children understand God, as I had been taught, I was at a standstill. So when Christian Science came to me, I devoured it eagerly. During my first months of study some wonderful healings came, among them that of a so-called incurable disease from which a daughter had suffered for nine years. Later that year we became busy with the manifold duties that come with life on a farm, and this daughter seemingly relapsed into the old condition. It has taken three years of patient study and work to overcome it. Now she is a big, strong girl in high school and simply radiates health.

We have had many wonderful healings, but we are more grateful for the spiritual understanding that Christian Science gives than all else. My three daughters and I are members of a Christian Science Society, and I rejoice in being a member of The Mother Church. My husband is studying and making his demonstrations. It is so beautiful to see the far-reaching effect of Truth, when we really try to reflect it. We are so thankful and grateful to our dear Leader and especially grateful for the Lesson-Sermons. The *Monitor* is eagerly read every day, also the *Journal* and *Sentinel* are gladly read and passed on. We can only try to show our gratitude to those who pointed the way by becoming better Christian Scientists ourselves.

(Mrs.) Bess Bassett, Syracuse, Ind.

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About three years ago I took up the study of Christian Science after many years of suffering. I had been under the care of the best physicians and had had a severe operation with the hope of regaining my health, but it seemed as if conditions became worse. The operation left me in a nervous state, and other complications set in—stomach, bowel, kidney, and bladder trouble; but the worst pain was due to adhesions, which the doctor said resulted from the operation. I became so nervous that I could not sleep unless under the influence of an opiate. Electrical treatments were then resorted to, but to no avail.

One day a friend stopped to see me and asked me if I would try Christian Science. After trying many physicians and surgeons I turned to God, for man's extremity is indeed God's opportunity. Needless to say, I was healed, and words cannot express my gratitude to God for this healing, and to our dear Leader, Mary Baker Eddy, for revealing this truth to us. We have had many healings in our family since, such as headaches, sore throat, fractured rib, and bruises from a fall, which were healed in a short time. For all this I am so thankful and hope this testimony will help some poor sufferer in his search for Truth.

(Mrs.) Anna Puls, Louisville, Ky.

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Words cannot tell all the blessings that have come to me since I commenced the study of Christian Science. In our family of five our healings have been almost constant, there was so much to be healed both physically and mentally. The Bible when read (which was seldom) seemed so confusing that I could not understand it, much less put any of it into practice. But now it is my daily guide and I want to give Mrs. Eddy all the credit, for I have learned to read the Bible understandingly through the study of her book, "Science and Health with Key to the Scriptures," for which I owe her endless gratitude.

A great revelation came to me when my daughter was healed of what would be called blood poisoning. For about a week her hand continued to swell in spite of all the truth she mentally declared. She was going to school every day, and when her hand and arm up to the elbow were about twice their normal size, people commenced to suggest that if she did not go to a doctor to have it lanced she would lose her arm and maybe her life. Until those suggestions were made she had had no pain or discomfort except that the arm was so heavy she had to carry it in a sling. As those suggestions were repeated a number of times, fear started to creep into her thought and the arm began to pain her. She then telephoned to a practitioner and asked for help. The practitioner lovingly told her to keep in mind what Mrs. Eddy says on page 463 of Science and Health, "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." After that she was free from pain again, and after four treatments, when her hand looked worse than at any other time, she declared she was healed and asked the practitioner to discontinue treatments.

In a week's time her hand was normal, with the exception of the skin peeling off. At no time was there any discharge. That "truth removes properly whatever is offensive" was proved to be a true statement. During all this time she never missed a day of school or a night's sleep.

At one time when playing with a little wagon, she caught her finger and tore one of her nails off. With her own understanding, which she had gained in Sunday school, she was able to prove that matter has no sensation. That same evening she washed the dishes and practiced her music lesson as usual, and in a short time a perfect finger nail replaced the old one. A stomach trouble that had been present since infancy has been overcome for our son, also chronic constipation. Colds and measles have been healed instantly by realizing what the apostle Paul declared: "Now is the accepted time; behold, now is the day of salvation." Many other ailments too numerous to mention have yielded to the power of the truth. As I have grown in understanding my supply has been more abundant, and best of all I have gained the peace of mind "which passeth all understanding." My one desire is that I may be able to help my brother man as I have been helped.

Mrs. Dagny Rodgers, Bothell, Wash.

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For several years I was a sufferer from insomnia and all sorts of nervous troubles. Of the different doctors whom I consulted during my illness, some treated me for heart disease which, they said, would develop until I would become completely paralyzed; others treated me for a nervous trouble so pronounced that it seemed impossible that I would ever be healed of it; still another treated me for the blood, which he said was too thick, and also for the heart, which was extremely weak. I was hardly allowed to move, could not bend, nor talk while walking, and could not eat after six o'clock in the evening. I was very much cast down and my fear was very great.

It was at this critical period of my life that I heard of Christian Science, and to me it was truly a revelation. After the first Wednesday evening meeting which I attended I felt that here was the way to deliverance, and after I returned home I put aside all the material remedies which I had thought were absolutely necessary to relieve the attacks of heart trouble. Then I called on a practitioner and my condition rapidly improved. After two months' treatment I was a new woman, transformed spiritually, morally, and

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physically, and had again taken up my work with courage, and had lost my fear of moving and of fatigue. But to me the mental healing is still more precious than the physical one.

It is therefore with deep gratitude to God, our Father, for all the blessings that I have received, that I give this testimony. Through Mrs. Eddy's writings I have been able to understand how to serve God in spirit and in truth. I am also grateful to the practitioner who has helped me to a better understanding of our Master's teachings and how to put them into practice, also grateful to all those who have encouraged me with their good thoughts. My healing has been permanent and I am studying Christian Science with joy and eagerness.

(Mrs.) PAULINE ISCH, Geneva, Switzerland.

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It is with the deepest feeling of gratitude to God and to Mrs. Eddy that I pen this testimony. During the last year I have had three attacks of pneumonia and two of asthma. It was during my third attack of pneumonia that I was brought to Christian Science. I had been in bed three days, had eaten nothing, and was very weak. My doctor said that when I recovered from this attack and was able to be moved, I must go out West to live. My husband was about to make preparations for the selling of his business, when a kind friend advised him to call in a Christian Science practitioner. He did so on the fourth day, and I shall never forget the ray of sunshine which entered my room when this dear woman came. From that very hour I gained strength. The pain left my lungs, and the following day I was able to eat. My husband bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I commenced to study it, refusing at the same time to take either medicine or pills. In two weeks I was well and strong and have been quite well since. I had also for a long period suffered from ovarian and other internal troubles, all of which have entirely disappeared. For ten years I had worn eyeglasses constantly and I have now been able to cast them aside.

I have indeed many things to be grateful for. The Bible, which had always seemed a mystery to me, is now a new book, after having read Science and Health. Besides being healed of sickness I have been able to overcome temper and pride, which of course are stumblingblocks to any one. My six-year-old boy loves to attend the Christian Science Sunday school and even now demonstrates for himself when he is bruised or feeling cross, and has already overcome his fear of darkness. I used to think it impossible to love my neighbor as myself, but Christian Science teaches us that nothing is impossible to God. I am indeed thankful that I suffered, because it was the means by which I was brought nearer to God. It proves the truth of Mrs. Eddy's saying on page 66 of Science and Health: "Sorrow is salutary. Through great tribulation we enter the kingdom. Trials are proofs of God's care." How good it is for us to know that God's people can live anywhere, in any climate, and to understand the reason why. I hope my testimony will help some one who is groping in the darkness for a glimpse of the light, to remember the words of Christ Jesus, "I am the way, the truth, and the life."—(Mrs.) B. MILLARD, Toronto, Ontario, Canada.

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I first heard of Christian Science when the new edifice of The First Church of Christ, Scientist, was dedicated in Boston. I attended one of the services and it impressed me as being harmonious. I had never been interested in religion and never wanted to read the Bible. Several months later I went to a Wednesday evening testimony meeting. Many told about this wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I learned could be borrowed, read, or purchased at the Christian Science reading rooms. I immediately procured the book after the service and commenced reading. I was willing to give it a fair trial, and within two weeks was healed of intense suffering, both mental and physical. I had been taking several kinds of medicine, but these were disposed of at once, and there has not been any desire for them since. Headaches of long standing, neuralgia, sleeplessness, throat trouble, and bowel disorder were healed; also catarrh, dizzy spells, and nervous prostration. I had been in a hospital for four months for nervous trouble, but under Christian Science treatment it entirely disappeared and has never returned. Words cannot express my gratitude for the spiritual understanding of God, gained from studying the Lesson-Sermons. I have overcome a sense of anger, sensitiveness, sorrow, and a tendency to take offense readily. I am a healthy, active woman, now able to work for a living. I hope this may help some seeker for the truth.

(Miss) AMY B. KELK, West Philadelphia, Pa.

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I want to express my gratitude for Christian Science; to Jesus the Way-shower, and to our revered Leader, Mrs. Eddy, for the vision which enabled them to lead mankind out of the deep depressions of mortal belief; also to the practitioner who gave me so much encouragement when I most needed it.

Christian Science made its gracious entry into our home a little less than four years ago, since which time I could recount endless blessings. While there have been many overcomings of discordant conditions, I am especially grateful for the wonderful spiritual uplift and sense of freedom and protection which a knowledge of man's relationship to the all-loving Father brings. To each one of us there is, perhaps, one demonstration that stands out above all others. In my own experience it was the overcoming of a claim of heart trouble. To be exact, perhaps it should be referred to as heart failure; for it came upon me suddenly when I was, as I then thought, in perfect physical condition. This overcoming was not the work of a moment, however; but for this I am very grateful, for the following months but proved to me again and again that the angels of His presence are ever with those who put their trust in Him; that, as the great Master taught, "God is not the God of the dead, but of the living;" and "If a man keep my saying, he shall never see death."—G. F. HOLKER, Minneapolis, Minn.

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With the greatest joy I offer this testimony to the goodness of God as revealed to me by Christian Science. When utterly wretched and without confidence in myself or hope in God, this glorious teaching proved to me that God is Love and there is none else besides Him. I was brought up in a denominational church, but early discarded its teachings as impractical. I had accepted the erroneous beliefs that the Bible promises were only to be realized in some future state of existence, in which I felt no interest, and that the good accomplished by Jesus, the prophets, and the apostles, was the result of the special gift of a partial God,—which closed for me this Book. The necessity of finding some satisfying reason for being, the nature of the creator, of the universe, and other important questions, turned me from one teaching to another in vain, until at length I said in my heart, "There is no God."

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Not long after reaching this miserable condition I heard of Christian Science. I borrowed the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, to see what authority this teaching had for declaring disease unreal. At the time I had no thought of getting any help from it. I found the chapter on prayer the most reasonable and just conception of the subject I had ever heard, and the chapter entitled "Genesis" made a very strong appeal to me. This reading was profoundly interesting to me, but the remainder of the book seemed obscure and difficult to understand; nevertheless I could not put it down. It at once began to lift me out of my depression and as soon as I felt certain that there was such a thing as absolute truth I knew that to gain the understanding of it was sufficient reason for being.

My progress was very slow and errors of all kinds seemed rampant, but the memory of the emptiness of existence felt previously, impelled me to strive to understand Christian Science. My darkest hours were those when I was beset with the fear that this teaching was only another human theory and not the Science of being. Continued study and the effort to put into practice what I learned, slowly but surely proved this doubt to be absolutely without foundation. I have learned that God is just as present now and as able to heal disease as in time past. Troublesome ills of many years' standing have been completely eradicated and I have found it efficient in healing colds, influenza, and ptomaine poisoning, in a remarkably short time. Since first studying Christian Science I have used no material remedies in case of disease, and my health is now excellent. It has given me a practical religion and an understanding of the true nature of God, an intelligent appreciation of Christ Jesus as "the way" and the Savior of mankind.

I find God to be impartial Love giving only good gifts to all, and the Bible promises the inevitable good resulting from obedience to divine law, which law Christian Science is making known to me. For the book "Science and Health with Key to the Scriptures" and all the other writings of Mary Baker Eddy, for the Christian Science literature, church services, class instruction, Christian Science lectures, the loving help always generously extended by Christian Scientists in time of need, and other blessings, I am more grateful than I can tell. I can only say that in my experience Christian Science has not taken away anything good, while it has given to me a new lightness of heart to enjoy all rightful pleasures. To Mary Baker Eddy, for her selflessness, goodness, and purity, so essential to the discovery of Christian Science, I owe immeasurable gratitude.

(Miss) Olive G. Austin, Sutton Coldfield, England.

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I have always derived great benefit from reading the testimonies in the *Christian Science Sentinel*. It is my desire that my testimony may help some one who is seeking the truth. About a year ago, I came into Christian Science to be healed of insomnia, gallstones, and nervousness. After reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy for one hour I was able to get up out of bed after having been confined to my room three weeks. One week later I called on a practitioner for help, and that night I slept through the entire night. Since that night my rest has been peaceful. I have also been healed of gallstones and nervousness.

Not long ago I had a demonstration which proved to me that divine Love is ever present. While having my hair shampooed the cold and hot water faucets were turned on to run through a spray. In some way the cold water faucet was cut off and the boiling hot water was sprayed over my head and forehead. Holding fast to the truth, in less than ten minutes I was free from all pain and not a sign of a burn was to be seen. For these physical healings and the spiritual uplift, I am truly grateful. I have come into some understanding of the words of Jesus, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."—Mrs. M. M. Eiseman, Cleveland, Ohio.

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I have been reading Christian Science for several years and so many blessings have come to me and mine that I wish to add this testimony to those I read each week. It seems impossible to begin with any special blessing, for there are so many. I believe my first desire was to know the true, living God. I had tried so hard in my church work to have a fuller realization of God and had not been satisfied. I never gave any consideration to Christian Science as I, like many others, without investigating it, considered it the devil's work. I had always taken a great deal of medicine, in fact felt that I must have something on hand to take constantly. I heard of a healing in Christian Science and inquired into it. Also a near relative who had been reading Science looked so well and happy that this also led me to read some of the literature. I have been reading it ever since.

It has not been necessary for me to take medicine for a number of years, I feel so strong and well. I have had instantaneous healings of constipation and an abscessed tooth, which usually took weeks of medical treatment. Nervousness has also been overcome. I had never been able to spend a night alone, being so afraid, and recently was alone several nights without a trace of fear. Fear of storms has likewise disappeared. I have had what seemed to be a slow healing and although I was treated by several loving practitioners the difficulty did not seem to yield. I was finally shown that the channel for my healing lay right in my own home through the work of my husband. I now know this is met. I am deeply grateful for our literature, and to Mrs. Eddy, the Discoverer and Founder of Christian Science.

(Mrs.) Cora B. Viquesney, Americus, Ga.

I am happy to vouch for the statements of my wife in reference to her many blessings and wish to say further that she has hardly touched on the blessings that have been poured out to us both through our study and work in Christian Science. It is hard to understand how any one can manage at all with no further knowledge of God, good, than is generally known, for we find it an ever present help in time of trouble. I have the help of membership in The Mother Church, and while we are located without any active church here we keep in touch with Christian Scientists in other places and hold our own services at home, following the Church Manual in detail. I am deeply grateful for demonstrations over supply, that have verily proved that divine Love will constantly lead us in green pastures and beside the still waters. Ernest M. Viquesney.

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One Wednesday evening I attended a Christian Science service with a neighbor for the first time and was completely healed of a painful bunion on my foot, which had bothered me for years. I did not even know then that there was a textbook. I have felt that healing power since when attending the church services. Later my glasses were broken in an almost mysterious way and I was forced into the truth by my own decision that I would spend the amount of the

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cost of a new lens on Christian Science treatment. That was over four years ago. The visual defects have all disappeared and another difficulty with my eyes has been partly overcome. A baby girl was born under Christian Science treatment, with very little discomfort, and such an uplifted feeling was experienced all through the time previous to the birth. After her birth I began to do mental work for myself, and many problems have been met. Three times my little daughter has gone through different forms of contagious disease; treatment was asked for, and she was kept from other children until the disease was overcome, but her actions were not different then from any other time and she enjoys perfect health. I have been amazed at the readiness with which she declares, "God is Love; He takes care of me," when she is bumped or scratched even slightly, as she is only a little past two years.

I know I have much for which to thank God unceasingly, and am protected so many times from different phases of error that I feel I cannot comprehend the extent of this protection. Christian Science has been received into my mother's home and also the home of my husband's brother and that of my sister, proving to me Mrs. Eddy's words, "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply."

(Mrs.) ADA F. BROWN, Los Angeles, Calif.

✧

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." I am happy to be able to thank God for all the good which we have received through Christian Science. I was healed of a protracted inflammation of the eyes, of burns, and of chronic headaches. While receiving treatment from the practitioner for the inflammation of the eyes, a mental trouble, due to the passing away of my mother, was also overcome. I am most grateful for my growth in spiritual understanding, which has enabled me to meet all the demands of my profession. It has been proved to me that God is the inexhaustible source of supply of all good. I am now residing in a house of Christian Scientists, where no lack is felt, and all are endeavoring to let divine Love govern them. Whenever I had professional difficulties to battle with, help always came at the right time through clinging to the truth. I thank God for the many blessings received, and am grateful to Mrs. Eddy for her faithful, untiring work, which she did for all mankind.

(Miss) ANNA BECKER, Stade, Germany.

✧

Through a deep sense of gratitude for the constant help of the Christian Science literature I send the following testimony. Having first been healed of an illness of long standing through a prayerful study of the Bible, I was very joyous and happy over it when a new neighbor gave me some Christian Science literature. Thinking, as I had been taught, that it was in teaching similar to spiritualism, hypnotism, and other beliefs of the carnal mind, or the belief in a power apart from the One spoken of all through the Bible, I laid it aside, saying, "Oh, if people could only know the Bible method of healing." I seemed guided by an unseen hand to make my every move. Taking down one of the *Sentinels* a week later, I prayerfully opened it, to find a beautiful poem describing my late experience; but I put the paper aside again, thinking of course it was designed, as I had been taught, to "deceive the very elect."

Again the prompting to read came, and again the truth was recognized, so I decided to read on and find the errors, if any, in this "new doctrine." I have now read and studied for ten years and am satisfied that it is primitive Christianity, revealed anew to this age by our Leader, Mrs. Eddy, who was spiritual enough to gain the heights of understanding. Healings are becoming the natural result of spiritualized thinking; error is retreating more and more into its native nothingness. I could not begin to enumerate the blessings in happiness, health, and wholeness this understanding brings to light and makes available.

(Mrs.) MABEL CARTER TRUESDALE KNOTT, Vida, Ore.

✧

I want to tell of my healing of blood poisoning, with the hope that it may help others. I was stricken suddenly one morning with a very severe headache, so severe I had to telephone to a friend asking her to come over immediately, if possible. She did so and put me to bed, also telephoned to a practitioner for help. The treatment was begun at once. The swelling, which began on my face, spread rapidly and the fever ran very high; I also had trouble with my bowels and kidneys. Through the faithful and efficient work of the practitioner the trouble was quickly overcome. Not an outward application was used nor anything taken internally. I suffered four days with my head, and when I awoke on the morning of the fifth day I found my headache had disappeared; I was hungry and ate a good breakfast. Just one week from the day I was stricken I was up perfectly well and attending to my household.

I am thankful to God for the truth and grateful to Mrs. Eddy for showing us how to seek it. My desire is to let my light so shine that it may help others.

(Mrs.) ANNIE MALLORY WEIMER, Thompson, Mo.

✧

After wearing a truss for over forty years I was healed last July in a few absent treatments. The truss was laid aside and has not been needed since. Seventeen years ago I was instantaneously cured of the tobacco habit while on night shift at the city light plant, and at that time was cured of rheumatism through absent treatment. I thank God, and am thankful to Mrs. Eddy for the help I have received through Christian Science.—F. B. EELLS, Gunnison, Colo.

✧

Having read and enjoyed the testimonies in our periodicals I feel I can no longer wait to give mine, in the hope of bringing to some one a little of this glorious truth, which has been unfolded to me through the study of Christian Science. It was about two years ago that the truth first found me, and words fail to express the joy, comfort, and peace of mind which have come to me in that time. I was suffering from a number of things, among the worst being chronic sick headaches, which I had had from childhood, bowel trouble, nervousness, and a severe mental trouble from which I could find no relief. Thank God, all these discords have been entirely overcome, together with many others.

I have six children; and croup, earache, toothache, and whooping cough have been successfully overcome for them in a few hours. But what seems to me the greatest demonstration of all was an entirely painless childbirth. I had the help of a loving practitioner, and it has proved to me that matter has no law. It is impossible for me to express in words my gratitude to God and to the dear woman who made this healing truth available to the world, and to all the dear ones who have helped me on the upward path.

MRS. FLOYD SAXE, Catskill, N. Y.

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Signs of the Times

[*San Jose* (Calif.) *Mercury-Herald*]

By this time Christians should have learned that the world is not to be saved—transformed into disciples of Christ—by words. It can only be done by men and women breathing, living, acting, the very spirit of Christ. Perpetual peace, industrial and every other kind, can only be made in the world by living epistles of his spiritual truth, power, and love.

But Christianity is something more even than the highest code of ethics ever given to the earth. It can only be perfectly defined by transformed, spiritualized human lives, by men and women who have given up the old law, "An eye for an eye, and a tooth for a tooth," for the new law which he gave unto us, to do good for evil. No matter how many definitions of Christianity are formulated in words, the great mass of mankind will never much understand them until their meaning is made plain by real flesh and blood men and women who have overcome the world—who have been "born again," as he says we must be. Neither will this great mass of humanity be turned from the path of sin in which most of them are walking, until some regenerated man or woman throws the mantle of charity over their frailties and loves them in spite of their faults; until some real disciple of Christ, blessed with God's own spiritual power, instead of harshly threatening them with hell fire, gently takes them by the hand and gives them the desire, the courage, and the strength to walk in the upward way.

[*Manufacturers Record*]

Primarily, the whole trouble with the United States is the lack of deep, whole-souled religion,—a religion that makes every man realize his responsibility to other men and to the world and to Almighty God; a religion that makes every man realize that until he has, in his own thought, put himself in the other man's place, and then treated the other man as he would, under like circumstances, wish to be treated, he has failed to follow divine leadership. Until all people accept the religion of Christ in this spirit, no universal panacea can be found for present conditions. There must come a widespread and almost universal revival of religion, pure and undefiled, or we cannot hope for the settlement of all the problems which now confront our country.

[*The Congregationalist and Advance*]

To make our point more clear we speak frankly, but with the utmost kindness, regarding our Methodist brethren. With a courage and faith becoming the spiritual descendants of John Wesley, they have led the way in the acquisition of a missionary fund of unprecedented size. They are already using a part of their new millions to build beautiful modern church edifices, not on the frontier only and in foreign lands, but in cities and towns all over this country. If in every case Protestantism as a whole will be strengthened in these communities by fortifying Methodists anew and if the members of other communions welcome such augmentation of their forces, no one should offer criticism.

But if this be not true, if some Methodist missionary administrators take the view that no community is properly churched unless it has a Methodist Church, just as some Episcopal bishops hold that Christ's Church is unrepresented in a community that has no Episcopal Church, then the basic idea of the Interchurch Movement is sadly discredited and its boasted cooperation becomes a farce. Certainly the laymen who have responded to the slogan, "The Whole Gospel for the Whole World by the Whole Church," will insist that never again shall the competitive, individualistic policy be reestablished in America. No denomination, after such cooperation as has already been effected, has a right to map out its territory at home or abroad alone. In every community the needs must be ascertained; responsibilities must be delegated; regular consultation and constant cooperation must take the place of independent action.

❖ ❖ ❖

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

I WISH to write you a few lines of grateful appreciation for THE CHRISTIAN SCIENCE MONITOR, which I have been taking during the past two years. It would seem impossible for me to tell you in a letter how much it means to our family. Others have told you in better form already, but I would like to mention that the advertising has served us as a real guide to buying. In some instances the advertisers have been patronized by mail, in others a personal call was made, all with the very best of satisfaction. We have had so much pleasure from our business relations with these advertisers that I feel like writing you a few words in grateful appreciation. We depend a lot on the national advertised lines also. The hotel guide, in fact the foreign advertisements, have been educational and interesting reading. Words certainly fail me when trying to express proper appreciation for the Monitor, but I shall always feel that it is doing what Mrs. Eddy said it would do, which she stated in these words: "The object of the Monitor is to injure no man, but to bless all mankind" (Miscellany, page 353). It is with great pleasure that I always pass my copy out, and also that I write these few lines.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

Published by
The Christian Science Publishing Society, Boston 17, U.S.A.
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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

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The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

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Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy $1.25; six or more, $1.10; blue leather, gray edges, single copy $2.00; six or more, $1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

Christian Science *versus* Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

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Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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Boston, June 26, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

Christian Science: Pure Metaphysics—By Dr. Francis J. Fluno.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority—By Bliss Knapp.

Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

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The Omnipresent Kingdom. Printed in Italian.

Mary Baker Eddy: Her Purpose and Accomplishment—By Frederick Dixon. Printed in French and German.

Christian Science: A Reasonable and Rational View of All Things—By Dr. Francis J. Fluno. Printed in Dutch.

Christian Science: Its Teachings, Methods, and Works—By Judge Septimus J. Hanna. Printed in Swedish.

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Christian Science: Demonstrable Religion—By Frank H. Leonard. Printed in Norwegian.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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"Radical reliance"

ALDEN F. POTTER

IT is axiomatic that the statements of exact science are invariable, unyielding to opposition, and incapable of being twisted by personal manipulation. No matter what may be said to the contrary, Christian Science is pure and exact Science. It is capable of but one construction, but one result. It is a matter of daily proof that in the practice of genuine Christian Science, thinking is done constantly and eternally in but one way—the way that heals. In no other way can this Science be practiced, because of the fact that its premise is pure harmony, and the result thereof is a like product. In the presence of this scientific, conscious activity, whose Principle is God, nothing but harmonious truth exists as reality.

Every Christian Scientist knows that to justify his thinking he must be conscious that it heals. On no other basis has any individual a real right to think, and certainly every Christian Scientist desires to measure the rectitude and accuracy of his thinking by its power to heal. Scientific thought knows for a certainty that, as Mrs. Eddy has stated in "Science and Health with Key to the Scriptures" (p. 71), "evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense."

Between that consciousness of Life that is certain of ever present healing and is aware of its power to be expressed forever, and that sense that is ignorant of Principle and its fixed, eternal harmony, a great gulf exists. Nothing can ever unite or mingle these opposites; neither can ever know that the other exists. Between them there is no compromise; between them no peace can ever be patched up nor any alliance formed.

No student of Christian Science can long imagine that there is any such thing as a compromise ever found in the study or application of this Science. Since its teachings take away from evil all pretensions to personality, place, or power, and proclaim evil's nothingness, how then is it possible to compromise with nothing? A little reflection shows that it is absurd to think that a scientific fact could ever be forced to admit of a compromise. The fact about any given thing is all that really exists about the thing, and this fact admits of the existence of nothing else. No one would ever attempt to introduce a compromise into a statement of mathematics. Its scientific basis precludes the thought of a concession of any kind. In the same way a knowledge of spiritual reality on the part of any student annuls the claim of material sense to act as his mind and allows no compromise with human opinions or evil.

Christian Science may be rightly described as the law of God or Truth. For that law to concede the slightest power to its opposite, an absence of law, or for Truth to compromise, would mean that it gave up a part of itself and accepted something in lieu thereof which was unlike itself. Such reasoning attempts to adulterate and banish Truth, the nature of which could not deviate a hair's breadth from its being and still be Truth. A scientific thinker shuns "timid conservatism," of which Mrs. Eddy writes in Science and Health (p. 167): "There is but one way—namely, God and His idea—which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized." Surely the antidote for the human consciousness and its fondness for compromise is in this radical reliance on Truth, the Life, Principle, and law of the universe. Mrs. Eddy further states (Miscellaneous Writings, p. 53), "You only weaken your power to heal through Mind, by any compromise with matter; which is virtually acknowledging that under difficulties the former is not equal to the latter."

When one accepts the assumption that matter exists as either person, place, or thing, one is forced to accept all that goes with it. To claim that matter is rejected in one instance and then to accept its pretended realism in another, either as a consideration affecting human policy or as a painful reality, is to accept the compromise whispered by Satan, that one which Jesus denounced in the sixth chapter of Matthew, where he said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Mankind has repeated for centuries that God is All and besides Him there is none else. The lips have given abundant acknowledgment of that fact; but the understanding based on Science has been lacking. This understanding knows that the allness of God eliminates even the possibility of anything else existing. To that which understands, it is impossible to think beyond this All, which from its very nature includes all. Every battle between Truth and error is fought in the consciousness of each individual, and nowhere else. It is useless for him to attempt to place the responsibility elsewhere. Mrs. Eddy placed the issue clearly up to each and every student when she stated in her Message for 1901 (p. 20), "The Christian Scientist is alone with his own being and with the reality of things." To pervert this truth is fatal to right practice; to understand it is the kingdom of heaven. In this infinite realm of Mind right now and forever all things exist as the phenomena of Spirit, governed by the only law there is, the law of good. In the universe as it exists in Truth, no compromise can maintain itself and raise its voice in opposition to Truth. Is this not the reason that Jesus announced, "Whatsoever ye shall ask the Father in my name, he will give it you"? To ask with the same Mind that was and is forever the Christ, admits of no "variableness, neither shadow of turning." To place "radical reliance on Truth" is the need of to-day. Abiding in such a trust develops the activity of natural good and exemplifies the fruits of unity with the one consciousness of life that is founded on the rock of Principle, not on the shifting sands of human opinion or policy.

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Correct Reasoning

J. MARGUERITE BROWN

THE question, "How do you know that there is a God?" was put to the writer when she was still a member of a denominational church. She knew these lines from the Bible, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," but she could not give a proof of her belief to the doubting one. The minister of the church was asked to hold private classes where all perplexing questions could be studied and answered, but each time his answer was evasive.

A prayer for understanding and guidance was offered to God. Then she recalled having been given a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It was sought, found, and eagerly read. She knew that she had indeed found the "Key to the Scriptures," and she was content to wait for the unfolding of the answer to her question.

It was soon seen that because the material senses were illusory, God's presence could never be perceived in that way. She saw, just as Elijah had seen, that His presence was not in the wind, earthquake, or fire. His presence was indicated by "a still small voice." Nothing could destroy the true consciousness, of which man is always aware, and even if a man wished to deny this fact he would have to be conscious in order to make the denial. The proof that God exists, Christian Science shows to be as fixed as the knowing that the rules of mathematics exist.

The loving and living of Mind is expressed as infinite idea or man, entirely unlimited by matter and its seeming perplexities. This idea is one with Mind, just as Jesus implied when he said, "I and my Father are one." On page 4 of "Pulpit and Press" Mrs. Eddy says: "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle."

Right Idea

CLARA D. LONGLEY

EVERY right idea is blessed of God; maintained, supported, governed, controlled by the Mind which created it. No sense of lack can hinder a right idea, no sense of fear can retard it, no self-depreciation can stop it, no evil can rob it of unfoldment. Every right idea unfolds day by day, step by step. Mrs. Eddy, the Discoverer of Christian Science, says, in "Science and Health with Key to the Scriptures" (p. 258), "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis." It is never separated from its divine Principle, Mind. Mind and idea are one. As Jesus explained it, "I and my Father are one." This "I" which he said was one with the Father is the Christ-idea, or the real nature or life of man.

On page 591 of Science and Health Mrs. Eddy gives the following definition: "MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." This "I," then, which is one with the Father or Mind, is made up of all right ideas, which combine to make the complete man of God's creating. Thus man has a right idea regarding health, home, position, supply, and all things that concern man. These things are the "all that I have is thine." No matter what the right idea concerning man may be, it cannot be discordant in any way or separated from its divine Principle, God, or Mind, which conceived it. All right ideas are conceived of Mind and maintained in perfection eternally.

It is the false human belief about things that concern man that is unstable, discordant, and subject to destruction. Take, for instance, the idea of education. Now education is really man's possession—it belongs to him by divine right; but the human belief about acquiring an education is often beset with many difficulties, such as lack of supply, or of health, or depreciation of one's ability. So many are the obstructions which human belief has placed in the way of those desiring education, a great many do not even try to obtain it. Many try and fail; many more succeed only after a hard struggle. Some acquire it and are never able to use it because the mere getting of it has completely broken their health. But all this discord is apparent only of the false concept of education—the human belief about it and man. Now the true or right idea about education is based on an entirely different mode of thinking. Indeed, it is so different that it is the direct opposite to the false human belief. The right idea in regard to education begins with the knowing that God as Mind is reflected or expressed by man, and right there is man's education already established. The unfoldment of education follows as a natural consequence, for Mind is constant and ceaseless activity unfolding through its idea, man. This is the command to multiply and replenish the earth. This is the divine or Christ-idea in regard to education.

Now Mrs. Eddy's definition of the Christ, on page 583 of Science and Health is this: "CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error." And in the fourteenth chapter of John we have the statement that the Word was made flesh and dwelt among us. It is quite evident that the incarnate error is the false belief that so hinders mortal man in all his activities, and this is what the revelation of the Christ or right idea has come to destroy. Unless there is some way to bring into human experience this right or Christ-idea regarding education, health, home, supply, activity, it would be of little use to mortals merely as a theory. But Christian Science teaches us this way to destroy the false belief and shows us just how to do it. In other words, we can apply our knowledge of Truth to any human problem, by seeing, in each instance, not the human concept but the right or divine idea involved. When we deny the false human sense its claim to reality, we are just beginning to make our demonstration—just beginning to have dominion in our affairs—and to allow the right idea regarding the situation to appear. We are claiming our unity with harmony, or right activity. If we firmly and persistently maintain true spiritual understanding in accord with Mind's government, this right way of thinking destroys the erroneous belief that has been holding us in discord, and harmonious activity is manifest. In other words, the Christ-idea has destroyed the false belief—the Word has been made flesh for us in demonstration.

There is no human condition, be it ever so discordant, that spiritual understanding will not harmonize. The right idea regarding anything is the truth about it, and this is the only power there really is. When we see that Mind, or God, is the only power, and then recognize that this power is expressed in man as right idea about everything, we begin to have dominion or to use the power of God. No discordant

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condition can hold us in bondage when we see the right or spiritual idea in place of the false or discordant situation.

Now every right idea is spiritual—otherwise it is not right and really is not at all, for there is no Mind but God, or Spirit, to conceive ideas. Then the question arises, How are we to know right ideas from the false, since the false seem to be so real and ever present? Right here the student of Christian Science must become very humble. He must know that no matter how right an idea or plan may seem to him, that if it is not in accord with the highest good for all, including himself, he does not want it and cannot get it. Because all that can be demonstrated is the way of Principle, there can be no selfishness in this divine way of working; neither can there be any human will, or fear, or pride. If these, or any qualities of human mind hold sway, our problem will not be solved. We learn to accept an idea which looks right to us, in full knowledge that only if it is in accord with Principle can it come to pass. This humble way of working will gradually clear our thought of the human traits of character that blind us to right ideas, and eventually we see more clearly and quickly and are able to recognize and demonstrate the right idea. Thus education, home, position, health, or whatever we may desire is ours now, when seen as right idea. Thus God is seen to be Love, the kind Father-Mother God, who withholds no right idea from man.

On page 565 of Science and Health Mrs. Eddy says, "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science." This is a most comforting and encouraging statement to all those who are honestly trying to follow in the footsteps of the Master. A little farther down the same page in Science and Health Mrs. Eddy says, "After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God,—to be found in its divine Principle."

Now it may seem a mighty struggle to rid our life of all the false ideas that the human mind has burdened us with; but nevertheless it can be done, and Christian Science is the law or rule that teaches us how the Master did it. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," were the encouraging words of the one who reversed every human belief, with the spiritual or right idea.

Small Things

IGERNA B. J. SOLLAS

APPARENT conflict between passages in the Bible is often a stimulus to thought. Seeing that Christian Science is showing the spiritual meaning of the Bible and demands a complete reversal of a material sense of things, it is not surprising that the Bible teems with references to the importance of small things. In Solomon's Song we read, "Take up the foxes, the little foxes that spoil the vines," a passage which finds a parallel in Science and Health (p. 405), "Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success." The writer of Proverbs expresses a similar thought, "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; thy want as an armed man," and the same writer notices that "there be four things that are little on the earth, but they are exceeding wise." The voice that followed the whirlwind was a "small" voice, although it was the voice of God, and the word of the Lord unto Zerubbabel was "not by might, nor by power, but by my spirit. . . . Who art thou, O great mountain? before Zerubbabel thou shalt become a plain. . . . For who hath despised the day of small things?"

On the other hand, Martha was rebuked because she was "careful and troubled about many things," evidently small ones, and reminded that but "one thing is needful." She received a rebuke which we should all do well to heed. One who is striving to obey Principle, to reflect the order of divine Mind will never despise small things, but, his thinking being fixed on Principle, he will not lose his sense of proportion, not let his attention to small duties make him forget the large ones. This mistake Martha surely made, for in her anxiety to give her guest material comfort, she let in thoughts of resentment toward her sister, which could contribute to no one's happiness, but would rather counterbalance her well-meant material activities—well-meant but ill-governed; for if they had been governed by Principle she would not have lost sight of Principle nor would she have felt her labor burdensome. As it was with Martha, so it is with the punctilious man; he takes his gaze away from God and allows it to rest too long on small duties, so that they seem to take on an importance of their own, whereas they are really important only as expression of Principle. He cannot see the wood for the trees; he is in a mental state which is easily betrayed so that it will "strain at a gnat, and swallow a camel." He is right in his desire to make his work perfect, even in the minutest details. He is wrong in not perceiving the danger attendant on letting these details engross his thoughts.

Jesus' sayings lay great stress on the importance of the closest possible adherence to Principle, no least deviation being tolerable. He said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled," and, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." No least reservation must be made, for it spells compromise with material sense, and compromise is the effort to serve two masters, which Jesus said was impossible. The same thought appears again in those stern sayings: "If thy right eye offend thee, pluck it out . . . for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," and "He that is unjust in the least is unjust also in much."

The "one thing needful" is that understanding which prompted the admonition which John, the beloved disciple, is said to have repeated so often, "Little children, love one another." It is that understanding which perceives that the little child and those who become like him are the greatest among us, it is that understanding which led Paul to perceive that "God hath chosen the weak things of the world to confound the things which are mighty . . . and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are." This is the understanding which heals, and one who is healing in the Christ-way, by knowing the unreality of sin, sickness, and death, will not talk of small or big demonstrations, because what is demonstrated is the allness of God,—and that is always a big demonstration whether it is manifested in the healing of a headache or a cancer. Indeed, the healing of a trifling ailment in the right way may be to a student what the lesson of the kettle was to James Watt,—both are warnings not to despise the day of small things, for when a law is at work, it is manifested in the minutest trifles as well as in larger matters, and those with eyes to see can learn just as well from trifles as from events of greater magnitude, pro-

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vided their gaze is not fixed on the trifles, but on the underlying law. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 261), "Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight." This matter of the occupation of our thoughts is one which Mrs. Eddy constantly urges us to attend to, and in the course of her answer on page 496 of Science and Health to the question on page 495, "How can I progress most rapidly in the understanding of Christian Science?" she says, "Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

Equity

FRANK A. UPDEGRAFF

"WITH righteousness shall he judge the world, and the people with equity." So sang the Hebrew bard in the closing sentence of the ninety-eighth psalm, but, asks one, What is equity? In searching for the answer to his own question a student of Christian Science discovered in Young's Concordance to the Bible as many as half a dozen different Hebrew words translated "equity" in the authorized King James Version of the Holy Bible, and while to the Hebrew each of these words may express a slightly different meaning from the others, with one exception their definitions include in various degrees, according to the Concordance, "what is right," "uprightness;" the one exception signifying "straightforwardness." In this connection was recalled the injunction of Christ Jesus to those Jews who marveled at his words when he said, "Judge not according to the appearance, but judge righteous judgment."

In the Century Dictionary, equity is defined as follows: First, "That which is equally right or just to all concerned; equal or impartial justice; fairness; impartiality;" second, "In law: Fairness in the adjustment of conflicting interests; the application of the dictates of good conscience to the settlement of controversies." In following the subject further it was found that a court of equity, sometimes referred to as a court of chancery, was the outgrowth of the office of chancellor, who in the beginning was a doorkeeper or usher who stood between the king and the crowds of people who might wish to see him, introducing such persons as were entitled to pass. Later, and naturally, the chancellor became a sort of intermediary who, in England, was in time vested with power as a notary or scribe to the king and as "keeper of the great seal" and custodian of official documents. As his office grew into greater importance he became arbiter or judge between complainants in certain cases which were brought up for judgment before the king, as the highest power in the realm,—especially controversies that did not come under the common law, which was the outgrowth of custom or precedent; or in which the application of the law would work a hardship without justice or result in irreparable injury to any one concerned; or for which there was no adequate remedy at law.

Because of the increasing complexity of society, and also by reason of the tendency of the human mind to adhere to and develop jurisprudence, or the so-called science of law, to the exclusion of righteousness and straightforwardness, justice was to such a degree sacrificed to technicalities in the courts of law that an increasing number of complaints came before the chancellor for settlement, until in time his office developed into a great tribunal, of which one famous jurist has said, "There is not a single department of law which is more completely fenced in by principle—than equity." In fact, equity may well be classified as an attribute of God, the expression of Principle in human affairs—the reign of righteousness.

The prophet Isaiah, looking into the future with a vision beyond the ken of his contemporaries, and seeing the time when the saying that "the king can do no wrong" should be exemplified in Christ Jesus, proclaimed, "A king shall reign in righteousness, and princes shall rule in judgment." As our revered Leader, Mrs. Eddy, writes on page 565 of "Science and Health with Key to the Scriptures," "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science." In the same volume, page 141, she further says: "For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man." Nineteen hundred years ago Jesus came preaching that this "kingdom of God is at hand," and he instructed his followers to do likewise. Is it possible that this reign of righteousness has ever departed or its Principle ceased to exist as the I AM? Such a belief is unthinkable. The King can do no wrong, nor can His chancellor, or judge in equity, administer aught but justice, for injustice is no part of his consciousness, nor can he be malpracticed upon or handled by jurisprudence. "Shall not the Judge of all the earth do right?" "The heavens shall declare his righteousness: for God is judge himself."

The Church Triumphant

MINNA J. GENSEKE

JESUS said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Mrs. Eddy has made beautifully clear in "Science and Health with Key to the Scriptures" that the rock upon which we build our church is the Christ, Truth, the healing Love. What is our concept of a Christian Science church? The question when presented to the thought of one Christian Scientist, brought out clearly the need of much prayerful work. Mrs. Eddy says (Science and Health, p. 583) that Church is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle;" and she continues, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." In the whole definition there is no mention of a material building and no mention of a human person. Do we not, when thinking of church, sometimes think of the material building and certain persons as constituting our church, rather than the reflection of Truth and Love? It was very helpful to the writer when she learned that a Christian Science church was not made up of material persons. The action of a material person can no more destroy or disturb the harmony of a Christian Science church than the action of a material personality can destroy or disturb the reflection of God.

Mrs. Eddy says (Science and Health, p. 35), "We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error

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and healing the sick." Then in uniting with this church do we unite our human self or do we unite the newborn spirit of Truth and Love? Only our pure thoughts which are the reflection of God—Life, Truth, and Love—can belong to our church. Then will we understand that our church is not human but divine, that it does rest upon and proceed from divine Principle, God. To exclude any idea of God from our thought of church would be to exclude from our vision the perfect creation of God. What we need to include in our concept of a Christian Science church is not persons but the entire reflection of Truth and Love, and what we need to exclude is not persons but mortal mind, material thinking; then our church will provide no channel through which discord can be manifested. Needless to say, if every member of a Christian Science church thought not materially but always spiritually, there would be no church problems. Thus each one of us should be constantly alert.

Was it not the understanding that every idea of God is the "structure of Truth and Love," that every idea does rest upon and proceed from God, divine Principle, that enabled Jesus instantaneously to heal the sick and purify the sinner? If every member of a Christian Science church would go to service with the clear realization that our church does afford the "proof of its utility," that the words of Truth read from our desks are "rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science," those who have come with a belief of sin, sorrow, or sickness would go away healed.

It has been the practice of the writer for several years to study prayerfully, before going to any church service, the definition of Church as given in Science and Health and also the daily prayer in the Manual (Art. VIII, Sect. 4), and she has found this of inestimable value in bringing to her a more spiritual concept of church. We need to see that true understanding is spiritual, that our only connection with our church will be "as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick." When each one has so purified his thinking we shall be able to realize what our Leader says on page 3 of "Pulpit and Press," "No longer are we of the church militant, but of the church triumphant; and with Job of old we exclaim, 'Yet in my flesh shall I see God.'" Shall we not then find within our church harmony, heaven?

[Written for the *Sentinel*]

The Way, the Truth, the Life

MAUDE M. CLARKE

WHEN for love of God we yearn,
And naught but error can discern,
When in wandering doubt we stray,
We have His word: I am the way.

In the darkness of our night,
When we turn to God for light,
It is then that He reveals
Himself to us—the truth that heals.

Waiting, watching, Love abounds,
Listening for the voice that sounds
Far above earth's mortal strife:
I am thy All-in-all—thy Life.

So we to the Father come,
Praising Him with voice once dumb,
We, His children, softly sing:
'Neath the shadow of His wing.

Selected Articles

["'The simplicity that is in Christ'"—*The Christian Science Monitor*, Boston, U. S. A., May 3, 1920]

One of the most inveterate tendencies of the human mind is the tendency to elaboration. The reason is not far to seek. It is the direct result of the fact that, the very essence of this mind being limitation, its idea of growth, whether in wisdom or in substance, is necessarily accumulation. It is impossible to conceive of divine Mind, as God is revealed in Christian Science,—all-presence, all-power, all-knowledge,—as seeking to accumulate anything. Where all things are infinitely available accumulation has no meaning. Jesus the Christ recognized this great fact in its fullness, and this recognition, coupled with the further recognition of man in the image and likeness of God as forever reflecting the activity of God or Principle, enabled him to avail himself, at all times, of Principle's infinite resources. Did he need tribute money? The supply was unlimited. It could be found anywhere, for instance in a fish's mouth. Did he need the wherewithal to feed the multitude? The supply was again equally unlimited and immediately available. Did he need safety in the storm or from the stones of the multitude? Both were equally unable to touch him who understood that he lived and moved and had his being in Principle or the reality of things.

Now the very essence of "the mind of Christ," as Paul calls it, is its simplicity. Jesus, confronted with the problem of paying the tribute money, did not set about thinking where he could raise the money or how he could raise it. Jesus, confronted with the storm on the lake, did not resort to any one of the human expedients which the world would have considered necessary. Jesus, faced with the necessity of providing food in the wilderness for a multitude, never thought of reckoning up with Philip how many pennyworths of bread would be sufficient. Jesus, faced with a sick man, never prescribed a drug or a material remedy. In every case his recourse was the same, and in every case it was instantly successful.

Now how did Christ Jesus do these things, and what was this universal remedy, the application of which he evidently so fully understood? Again it is very simple. Consider these few sayings out of many: "God is a Spirit," or, as the revised version more correctly translates it, "God is Spirit." "I and my Father are one." "I ascend unto my Father, and your Father." "It is the spirit that quickeneth; the flesh profiteth nothing." "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." "I am the way, the truth, and the life." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The inevitable meaning of all these passages, and many others like them, is found in the simple statements of Christian Science, that God is Spirit, Life, Truth, and Love, Principle, the reality of everything. Mrs. Eddy, the Discoverer of Christian Science, gives the following metaphysical interpretation: "CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). Thus it is seen that Jesus was the master exponent of the Christ; that one of the great facts he revealed was that all men could do the works that he did and even greater, if they recognized, as he did, their unity with Principle; that the fundamental fact underlying these

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works was that the flesh, the devil or evil was a lie,—that is, an error of statement and belief, without any truth in it, and having no place in Truth; that those who understood these things, and acted accordingly, would find that Principle, to which they appealed, is unlimited; and that any one might study Jesus' life, words, and works, and claim boldly for man, his true self in the likeness of God, all the good, the power, and the overcoming that were the Master's. For the accomplishment of these high purposes, for the solving of all human problems, Christ Jesus had, it would seem, but one method; namely, the daily and hourly recognition of the ever present availability of infinite wisdom, infinite power, infinite supply, all that proceeds from the understanding of infinite Life, Truth, and Love. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."

Christian Science, following the Way-shower, emphasizes this simplicity. It says to the world in the words of Jesus to Martha, "But one thing is needful." And again and again it comes with blessed reminder to those who have already caught some glimpse of the Christ in Christian Science, that the moment the shadow of complexity falls upon them, the moment they find themselves caring for many things, seeking to make safeguards, toiling round in a circle, filled with doubt and uncertainty and weighed down with a sense of having much to do, at that moment they have departed from the "simplicity that is in Christ." "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." From the standpoint of infinite Principle, and there is no other real standpoint, all nations, all flesh, and all that goes with the flesh—toil, depression, complexity, whether in so-called human affairs or in winning one's way out of materiality through Christian Science, are to be faced and overcome as nothing, because they are not the creations of God. The call and the assurance of Principle are forever the same, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

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[James M. Stevens in *Montevideo* (Minn.) *News*]

Christian Science is referred to in the report of a sermon in a recent issue, in a way that is misleading to those who are unfamiliar with its teachings. Christian Science is founded entirely upon the Bible, and it teaches nothing for which it has not absolute Scriptural authority. Its teaching concerning sin and evil is correct, as can be proved by any one who will approach the subject with a fair and open mind.

In the Bible there are two distinct accounts of creation. Where, apparently, our critic becomes confused, is that he does not differentiate between the spiritual, real man, the man whom God created in His own image and who cannot therefore have a quality unlike God, and the mortal or carnal man who was created from dust. This mortal or carnal man is of course the man referred to in Romans 3:23, and in I John 1:8, to which our critic refers. These and the hundreds of other similar Scriptural passages, instead of refuting the teachings of Mary Baker Eddy, as set forth in "Science and Health with Key to the Scriptures" and her other works, tend to prove their absolute correctness.

Christian Science stands steadfastly on the First Commandment, "Thou shalt have no other gods before me." It maintains on Scriptural authority that God is the only creator and that His creation is eternal. It therefore follows that everything which has a real existence, must have been created by God and be eternal. So if evil is real, it must have been created by God and is unchangeable. Christian Science maintains that God did not create evil and that therefore evil is not a reality; in other words, that it exists wholly as a false belief. It may be a very stubborn belief, but it cannot be a reality, because it is not God-created.

The reason that sinners seek Christian Science is not that it caters to the desires of sinful man, but that it teaches sinful man how he may be redeemed from his sin and enter into his God-given heritage. On the other hand, the mortal who wishes to remain a sinner, can get no satisfaction from the Christian Science teaching of the unreality of sin, for Christian Science teaches that the sinner, in order to profit by the fact that sin and evil are unreal, must demonstrate their unreality in his own life. In other words, he must put off his sinful way of thinking and living, and bring his every thought and act into accord with the teachings of the Ten Commandments and the Sermon on the Mount.

Nothing is really understood until it can be proved. The Bible is no exception. When one understands its spiritual import, he can prove its teachings. Jesus said, "He that believeth on me, the works that I do shall he do also," and he reformed the sinner and healed the sick.

Mrs. Eddy was a close and consecrated student of the Bible, and she proved her understanding by healing sickness and sin. Many thousands of conscientious persons who have followed her teachings, have become earnest students of the Bible, have proved their understanding, and can bear witness that Mrs. Eddy's teachings are not fallacious, but that they are the truth concerning God and man.

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[Charles W. J. Tennant in *Occult Review*, London, England]

I am glad to answer the question of a critic, appearing in a recent issue, namely, Why is it that the adverse critics of Christian Science have always a false concept of it?

Christian Science is founded on divine Principle. Its rules are as exact as mathematical rules. It is, therefore, demonstrable. There are millions proving the truth of Christian Science daily all over the world. Not one of the critics can prove it. Few of them will even try, but those who have honestly done so, have gained such good results that they have ceased to be critics and have acknowledged that they had been mistaken in their first estimate of it.

All that one will ever know of Christian Science must come through spiritual discernment. At first this is very slight, but as one studies the subject, it grows, and will continue to do so until one awakes to full spiritual discernment of the allness of God, Spirit, and the spiritual nature of man and the universe.

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[Harry K. Filler in *Marietta* (Ohio) *Times*]

A clergyman in a recent issue of the *Times* is quoted as stating that Christian Scientists "believe that God is love," and takes issue with that teaching on the ground that it is "a denial of the fundamental principle of the Scriptures." This is rather an unfortunate statement by this critic, in view of what John, the beloved disciple, in I John iv:16 states. There we read, "God is love; and he that dwelleth in love dwelleth in God, and God in him."

Henry Drummond in his lecture "The Greatest Thing in the World" says: "Eternal life also is to know God, and God is love. This is Christ's own definition. Ponder it. 'This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' Love must be eternal. It is what God is." And further on he adds: "To be saved is to love; and he that dwelleth in love dwelleth already in God. For God is Love."

In Christian Science we know that "God is Love," because we are able to prove that He is. The Christian Science

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teachings on all subjects are the Bible teachings on these same subjects, for in no way does Christian Science depart from the teachings of the prophets, of Jesus the Christ, or of his disciples. Christian Science does not "deny that Jesus is the Son of God," does not "deny the resurrection" nor "the meaning of the crucifixion" as this critic would have your readers believe. Christian Scientists adore Jesus the Christ, and follow him by doing the works he promised his followers should do as no other band of Christians adore and follow him.

One of the religious tenets of Christian Science, found in "Science and Health with Key to the Scriptures" on page 497, is, "We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter." Christian Science is the reinstatement of primitive Christianity. It casts out sin and disease by Jesus' method of healing. Only the destruction of these errors in human consciousness proves their unreality.

It may be stated in this connection that as Christian Science is a demonstrable religion, only those who have gained a working understanding of it are in a position to speak knowingly of its teachings. The Bible and the various writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, are the only textbooks on this subject. No one can ever hope to learn the facts regarding this religion from the sermons and writings of its critics.

Christian Scientists will rejoice with this clergyman in whatever good he may be able to accomplish. What they fail to see is how any good is to be accomplished by using a sermon on the subject "Our Father" as an occasion to make false statements about another great religious movement and its teachings before an audience where there are sure to be those who know, as he speaks, that Christian Science is not being fairly or truthfully presented by the speaker.

[John M. Dean in *The Knoxville* (Tenn.) *Sentinel*]

The *Sentinel* in a recent issue contains a synopsis of a sermon by a minister who evidently has a misconception of Christian Science.

Christian Scientists yield to no body of believers in their love for and faith in the Bible. When speaking of her great discovery Mrs. Eddy says (Science and Health, p. 110), "In following the leadings of scientific revelation, the Bible was my only textbook." In giving this discovery to the world, she therefore merely set forth the conclusions which she gained through her study and demonstration of the deep spiritual meaning of Scripture, and this was done through the medium of her book, "Science and Health with Key to the Scriptures." That this work is indeed a key to the Scriptures is proved by the experience of unnumbered Christians to whom the Bible was formerly a sealed book. To these people the Bible is now a vital, living force, and not merely a musty chronicle of a dead past. They incorporate it into their lives and daily demonstrate its teachings in the degree of their understanding.

Nowhere does Mrs. Eddy deny the relative existence of sin as a mortal belief, but she does consistently denounce it as unreal from the standpoint of the absolute. In Genesis we are told that God's work was "finished" and that He pronounced it "very good." Could a finished work which was very good degenerate into that which is classified as very bad? Evil, like darkness and ignorance, is negative in its nature. Just as light dispels darkness, and education destroys ignorance, so a right understanding of God completely eradicates sin and its resultant discords. In neither case does the negative condition assume some other form or go to some other place. It simply disappears and is thus proved to be a nonentity. Sin is terribly real to the sinner because sin and the sinner are on the same plane, but in proportion as the sinner rises above sin does he see its illusory nature and prove its powerlessness and nothingness.

Christian Science has no fight with the churches. Its only fight is with evil of every name and nature. In opposing evil, Christian Scientists do not need to tear down other religions. Truth never requires violent means for its propagation, and when a man resorts to such methods he merely betrays his own weakness or the weakness of his cause. The establishment of right always insures the displacement of wrong. All that is good in every teaching will stand forever, while all that is bad will fall of its own weight. Is not this sufficient?



[A. O. Freel in *Oregonian*, Portland, Ore.]

Because the methods employed by Christian Science in healing the sick do not happen to agree with the preconceived opinion of a judge in a police court about how the sick should be treated, is small reason for his accusing the Christian Science practitioner and the parents of a deceased boy of criminal neglect in the care and treatment of the boy, who is said to have died of influenza. The judge in dismissing the case is reported to have said that, in his opinion, the boy would not have died if he had received reasonable medical treatment.

In making this statement the judge is assuming an unenviable responsibility. Especially is this true as no evidence was introduced to show neglect in the care of the boy. Such a conclusion in this event could be arrived at only on the assumption that under "reasonable medical treatment" all similar cases of influenza recover. But such is not the case. Within a period of little more than a year, more than two thousand cases have proved fatal under medical treatment in Oregon.

In fact Christian Science treatment has proved itself to be many times more successful than has medical treatment in the healing of influenza wherever statistics have been gathered. As a fair example of the relative value of Christian Science treatment in healing influenza, the statistics from California are as follows:

In that state during the months from October, 1918, to March, 1919, inclusive, Christian Science practitioners treated 23,418 cases of influenza and pneumonia. Of this number 66 cases proved fatal, or about two and four-fifths fatal cases for each thousand cases reported. During the same period the figures compiled by the state board of health covering 305,856 cases show that of this number 20,904 were fatal. This shows a mortality of sixty-eight per thousand of all cases reported. In other words, Christian Science treatment in California proved itself to be about twenty-four times as successful as medical treatment in healing influenza and pneumonia during the epidemic last year.

The great Teacher applied the practice of Christianity to physical healing; so did Peter, Paul, and others, and the results which were accomplished in the first centuries are again being shown in the twentieth century, for "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea," wrote the psalmist. On page 463 of her book, "Science and Health with Key to the Scriptures," Mary Baker Eddy has written, "There is a law of God applicable to healing, and it is a spiritual law instead of material."

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Editorial

Malpractice

The one thing above all others for anybody to know about malpractice is that it is a lie. Having grasped the full significance of this, however, the next important thing to remember is that, in a realm of suppositional consciousness, such as that of the human mind, a lie claims to deceive, and to bring about, through its deceptions, all the ills attributable to evil. This being so, the work of the student of Christian Science is, first, to master divine metaphysics with a completeness which is proof against every argument of reality which evil can advance, and, second, to protect himself so thoroughly against the suggestions of evil as to make it impossible for them to impose upon him for one moment.

Now, in the study of Christian metaphysics, there is one thing carefully to be maintained, and that is what is known as an open mind. When Cowper wrote, "God moves in a mysterious way," he was merely giving expression to the groping of humanity for something it does not understand. Intuitively mankind feels Truth to be omnipotent, but the lusts of the flesh, education, and the suggestions of evil generally, so becloud this intuition that Truth appears an almost impalpable mystery. By declining to close its ears to a Science which, in its contradictions of the schools, seems positively unscientific, and to a gospel which, in its adherence to the Bible, challenges orthodoxy, the student pierces the mystery, and finds the rock of demonstrable Principle; and, standing on this rock, is secure against the flood of malice and the rain of suggestion which the great red dragon, conscious evil, is forever pouring out of his mouth. "This dragon," Mrs. Eddy writes, on page 563 of Science and Health, "stands for the sum total of human error."

Human error is, of course, made up of varying degrees of suggestion. The suggestion that there is life in matter is one thing; the suggestion that an individual can be deprived of his normal will power, and made involuntarily to sin is quite another thing. The first is the uneducated belief of the animal; the second is the criminal effort of the malpractitioner to gratify his hatred, passion, or revenge, or to do evil for evil's sake. The first suggestion carries the individual through the whole gamut of the pleasures and pains of the senses, and ends inevitably in death; the second is the work of a moral desperado, and whatever effects it may have must recoil most terribly upon himself. On page 564 of Science and Health, Mrs. Eddy makes this hideous fact plain: "This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star."

The accusations brought by the high priests against Jesus were accusations of such a nature. They began with the comparatively mild lies, generated by the Pharisees, to the effect that he was a wine-bibber and a glutton, and were accentuated in what his accusers knew, in the conditions of the day, must be this murderous insinuation that he was endeavoring to set himself up as a usurper of the autocratic power of the Emperor in Rome. These accusers, therefore, cowed all opposition to their charges with the infamous suggestion, aimed at the weakness of human nature, that any one who denied or questioned the validity of their charges was the enemy of the Emperor, "If thou let this man go, thou art not Cæsar's friend." In such circumstances it was useless for a weak politician, like Pilate, to declare, "I find no fault in him." He felt his arguments for justice petering out in his fear of losing Cæsar's favor, and he succumbed. As for the mob which had a few hours before strewn palm branches in the road, as they cried "Hosanna!" it swayed helplessly after its leaders, as mobs always do.

Nor have the mental manipulators of later days behaved very differently. They have striven to explain away Jesus' demonstrations as an educated knowledge of the forces of suggestion. They have impregnated uncanonical gospels with stories of his power to kill, exercised as a child; and have explained how this power was first generated by his parents' residence amongst the sorcerers and necromancers of Egypt, and later by some unrecorded period of study, on his own part, under the tutelage of the esoteric magicians of India. "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love," Mrs. Eddy writes, on page 28 of Science and Health.

This effort of malicious animal magnetism to silence Christ Jesus and to obliterate his teaching, culminated in the hour of the crucifixion, when, amidst the crashing of thunder, his victory over it was proclaimed in the three words, "It is finished." This, of course, did not mean that the belief of malpractice had been blotted out of the human mind, but it did mean that the unreality of evil and matter had been demonstrated in a way which could never be reversed, and the mastery over them placed in the hands of every one who would consent to walk in the footsteps of the Christ, and to let that Mind be in him "which was also in Christ Jesus." That Jesus did overcome, and overcome completely, suggestion in the most malicious and aggressive form the human mind was capable of conceiving it, ought to be of the greatest encouragement to his followers. It is perfectly true that he had attained to a greater spirituality than has ever been attained in this world, and that his conquest of evil was the more complete for this reason. Nevertheless his struggle with, and defeat of, evil proves the powerlessness of evil when faced by Truth, and shows how impossible it is for any person who is really striving to walk in the footsteps of the Christ, to be overwhelmed by malpractice, since no individual's grasp of Truth is capable of rousing an attack which it is beyond his own understanding of Principle to destroy.

The weakness of the individual in his struggle with evil lies in his own dread of evil, that is to say, in his own belief in the reality of matter and power of evil, since his fear of these things is necessarily precisely commensurate with his belief in them. Paul put this very clearly when he declared that the strength of sin was the law; in other words, that the law which the human mind itself made of the reality and power of sin was necessarily the very thing which gave sin its power over the individual. Sin and matter are both unreal, and consequently have no power. Their supposititious power lies in the fact that the human mind creates for itself a law of their power, and then insists that the individual is subject to that law. If the individual really knew that sin was outside law, which is the activity of Principle, then the law of sin would be impotent to affect him,

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because he would not believe it was law. It is precisely the same with the supposititious belief in malpractice. The individual acknowledges malpractice, builds up a law of malpractice, and then subjects himself, through his own fear, to that law. If he really understood that there was no law but the activity of Principle, the efforts of the malpractitioner would be entirely lost, as they are lost upon every person who does know that there is no law but that of Principle. The real sufferer in this case, the ultimate sufferer in every case, is the malpractitioner, who himself appeals to the law of evil, and in appealing to it must come under that law.

The real fact is that there never was and never will be a malpractitioner. There is and can be, in reality, nothing but the image and likeness of God. As long as the individual recognizes this, he is absolutely protected against the malpractitioner and his malpractice. This does not mean that there may not be people malpracticing on their neighbors. But the accusation that they are doing so, if you are mistaken, recoils in making you guilty of malpractice yourself, and malpractice in one of the worst forms; and, at the same time, in making malpractice real to yourself, to the extent of proclaiming that there is an individual sufficiently informed of the supposititious law of evil to be able to exert that law against Principle. It would be just as hopeless to attempt to heal sickness while insisting that you had a sick patient, as it would be to attempt to escape malpractice whilst insisting that there was a malpractitioner. Paul put the whole matter quite clearly when, after enumerating the fruits of the Spirit, he declared, "against such there is no law," for these fruits of the Spirit are law itself.

FREDERICK DIXON.

Indifference

IT is only the belief in matter that would claim to be indifferent to the advantage of spirituality. Since this belief, in all its phases, is conceived of in a merely suppositious mortal mind, it has no real power to be or to continue. Any sense that matter is pleasant or inevitable is sheer illusion. Now illusion, of course, having no ability to do anything, has no power to ignore what is essential. All that is possible for nothingness is to be proved nothing by the truth. In this process, nothing is destroyed, but the fact of Spirit is demonstrated as the reality. Belief that one does not know or want the truth has no chance to avoid actually ever present Principle. Ignorance can never hide itself, but is forever nullified by genuine understanding. The very supposition that there is a carnal mind, which could believe in matter, has to be superseded once and for all by the divine Mind and its whole expression.

This divine Mind, or Principle, is inexorable in its requirement of right action, for it is the only source of true and permanent activity. In the entire scheme of this one perfect Principle there is no room for matter or belief in matter, for human indifference or for refusal to accept the allness which is forever all there is. Though these are rather bare statements of fact, they can easily be proved. There is nothing merely dogmatic about them. To show the nonentity of any negative attitude, it is necessary simply to demonstrate that the all-inclusive truth of Spirit and its spiritual manifestation is established. By positive and exact reasoning in accord with the one Principle, which alone is Love, one can always eliminate what has never been anything but a supposed negation.

That there is the absolute Principle of true living, the very fact of living itself proves. Without true Life and its expression, there could not even seem to be any form of existence whatever. The counterfeit, no matter how seemingly insistent, cannot really fool any one into denying the genuine. There has to be the true for the false to claim to imitate. Even one who supposes himself indifferent to living succeeds only, in the last analysis, in being indifferent to what he considers a sham and a delusion rather than to the spiritual actuality. There is no getting away from spiritual Life as the one source of complete satisfaction. Sooner or later, therefore, each one, glad to have turned away from falsity, must turn to what is really spiritual, and find the entirely accurate and undeniable explanation of what Life is. Any sense of delay, doubt, or reluctance of any sort, has to vanish before the provable desirability of spiritual good. The one infinite Life includes all happy activity and endures despite any seeming.

Any one can readily satisfy himself as to the practical application of Christian Science. He must simply press forward eagerly, use persistently and consistently what he learns of Principle through sincere study, and be determined to demonstrate for himself the whole truth. As he does so, a calm enthusiasm unfolds. Even seeming mistakes or temporary slips disappear, together with other false beliefs, whether supposedly physical or otherwise. Never for a moment can there be any standing still. Each day the earnest seeker is entitled not only to the inspiration of yesterday but also to the apparent newness of infinity to-day, until every phase of former human complacency gives place to true living in accord with Principle. Indeed, even then the only settling down must be a settling down to steadily broadening work and not to inertia. Every sort of old prejudice or error has to be eradicated through patient and consecrated endeavor. In the proving of spirituality, however, right action is its own reward and the sole joy. Indifference, being negative, is never happiness. Only positive surety of the divine Mind as governing the boundless variety of its spiritual expression is thoroughly good. In proportion as one is actually delighting in what the divine Mind knows, one is experiencing all the good there ever could be,—health, holiness, and prosperity; as we read in Joshua, "Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Of course, once indifference is replaced with receptivity, one finds that, desiring Christian Science, he necessarily desires it all. To take advantage of all of Christian Science is to use it in every detail of daily living. Whatever Mrs. Eddy has provided for our advancement must be permanent and indestructible. Any form of indifference is a supposition of destruction which is overcome through constant, constructive action. Christian Science cannot be partly good and partly bad. Hence there is no part of it or its activity which can be rightly ignored or cast aside, even for the time being. Its availability is whole. Each one must eagerly for himself make use of the wholeness of good. There is no one who cannot profit by understanding how to express divine intelligence throughout the eternity of God's now. As any so-called passive interest or negligence disappears before thorough endeavor, one proves for himself that Principle is ever satisfactory. Mrs. Eddy sums up the true spiritual satisfaction in her poem "Satisfied," at the end of which she writes (Poems, p. 79):—

> The centuries break, the earth-bound wake,
> God's glorified!
> Who doth His will—His likeness still—
> Is satisfied.

This sureness comes through the displacement of any form of indifference, no matter how seemingly subtle, by exact re-

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liance on the one divine Mind in all circumstances. As Mrs. Eddy says on pages 253 and 254 of "The First Church of Christ, Scientist, and Miscellany," "Dare to be faithful to God and man. Let the creature become one with his creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist."

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

SEWAREN, N. J.—A simple but impressive ceremony took place at Sewaren early this morning [April 27] when the corner stone was laid for the new Christian Science church now under construction at the corner of West Avenue and Marsh Street. The contract was let some time last fall, but the severe winter prevented work being started until about a week ago. It is of interest to note that the entire funds necessary for the construction of this building were raised before the ground was broken.—*Perth Amboy News.*

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The Lectures

HASTINGS, MICH. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Mrs. Ermina Pelham, who said in part:—

The world to-day is in the midst of turmoil, strife, and upheaval. Peoples of all races and classes are striving and clamoring for that which will give them surcease of their troubles, and so as never before men are turning to God for help, demanding a more practical religion and a better *understanding* of the true God and man's relation to Him. Time-honored systems and dogmas, which have been thought for centuries as all-sufficient, are being weighed in the scale of usefulness and are found wanting. They are being cast out, because they do not bring happiness and contentment to the people.

Christian Science has come to establish the forever fact that true religion must of necessity be as demonstrable as mathematics and music. If a man's relation to his Maker were a mere matter of chance, the world would be drifting through the mazes of materialism, having no guide.

Christian Science is the divine Comforter which has come to this age to give us a scientific remedy for these conditions and to show us how to awake from materialism and how earnestly to seek and follow Jesus, the master Christian. It gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It penetrates the darkest corners of human consciousness, giving indestructible good and taking away the illusions of evil. It embraces the whole world in unity of thought by demonstrating the spiritual law of Love, thus making us all brethren with one Father-Mother God.

COLUMBUS, GA. (First Church).—William W. Porter, lecturer; introduced by F. A. Jones, who said in part:—

Christ Jesus gave to the world a practical way of salvation. He indeed was the Way-shower, and he said, "No man cometh unto the Father, but by me." He proved conclusively that rituals, creeds, and dogmas avail nothing, that the only way to life eternal was by proving God's omnipotence and omnipresence. He did not teach that the many mighty works which he did were miraculous or supernatural. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." For many years after the crucifixion and ascension his followers continued to prove their faith by their works, and it was not until doubt and fear and false doctrines supplanted the Christ way that the healing power was apparently lost. God came to be looked upon as a great supernatural Being, sending good or evil at His will, and was and still is to some extent held responsible for sorrow, suffering, and even death, although His son destroyed these same conditions and showed that they were not from the Father, but rather the result of evil or wrong thinking.

EVANSTON, ILL. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Chancellor L. Jenks, who said in part:—

Deep-rooted in the convictions of men is the belief in the existence of a loving God, who desires naught but happiness for His creatures, and who has infinite power and wisdom to make His desires effective. But darkening this belief is the disturbing mystery of evil. We feel instinctively that sin, sorrow, suffering, and death are out of place in a universe governed by all-wise, all-powerful Love. Clinging desperately to our concept of a loving God, we are driven to vague and unsatisfactory justifications of evil as being necessary, in some inscrutable way, in God's beneficent plan. In time, this inconsistency makes shipwreck of our faith, or we turn our backs upon the problem as unsolvable.

How simply, logically, and reverently comes the message of Christian Science! Ascribing all to God, it leaves His glory undiminished. It boldly strikes at the reality of everything inconsistent with divine Love. It reveals the fact that the only reality of sin, sickness, and death lies in our false beliefs. It declares that here and now we can correct our false beliefs, free ourselves from their bondage, and, in the measure of our understanding, enter into the experience of an increasingly harmonious life.

This is not transcendentalism. Thousands of transformed men and women have proved this great truth. It is the greatest truth within the apprehension of men. It comes nearer to every one of us than any other fact in the providence of God. It is the basic truth of Christian Science. It came in the form of inspiration to Mary Baker Eddy. It is the theme of her textbook, "Science and Health with Key to the Scriptures," now in the hands of grateful multitudes.

Evanston News-Index.

CLEVELAND, OHIO (First Church).—Virgil O. Strickler, lecturer; introduced by Salem A. Hart, Jr., who said in part:—

In this age of confusion in our economic life and with a world torn with doubt, fear, political and social unrest, mankind is awakening to the fact that if we are to rise above these present day problems successfully, it must be done through reliance and dependence upon a higher wisdom, a higher knowledge and understanding of divine Love: and so there comes to the human consciousness a desire and longing for truth and spiritual enlightenment. Jesus said, "Ye shall know the truth, and the truth shall make you free," and it is to know more of this truth as revealed through Christian Science that we have gathered here.

SANTA MONICA, CALIF. (First Church).—Frank H. Leonard, lecturer; introduced by David J. Klyce, who said in part:—

If you wish to discover the cause of a people's real great-

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ness, or lack of it, you will find it in their understanding of the God they worship. Abraham got a vision of the Christ, and it gave him health, peace, and prosperity. His great-grandchildren and their families, seventy persons, went into Egypt, and when the Lord led them out by the hand of Moses, they numbered six hundred thousand men. These, with their families, would be about three million persons, or about the population of California, and we read in the Bible that "there was not one feeble person among their tribes" and that they had plenty of cattle, of silver, and of gold.

What a paradise California would really be if among her three million people there were not one feeble person, and if every one were prosperous and happy. This will be true when all have a demonstrable understanding of God, Spirit, as divine Principle, and spiritual man in His image and likeness.

CORSICANA, TEXAS (Society).—Virgil O. Strickler, lecturer; introduced by Miss Annie Wood, who said in part:—

There have been times in the world's history when it seemed everything was steeped in darkness and materiality; yet at that very time and always there has been shining through the life of some deeply religious leader or teacher that light which "cannot be hid." Few among these, perhaps, have left a greater impress than John Wesley. As a member of the Methodist Church I felt no interest whatever in Mr. Wesley, its founder, but through the teachings of Christian Science I have been healed of this ingratitude and have come to have the deepest appreciation of this great and good man, well realizing now the scorn and hardships that were his as he endeavored to lift mankind to a higher plane of thinking and to prove again in the world that it is God "who healeth all thy diseases," and that "the prayer of faith shall save the sick;" for Mr. Wesley was a great believer in healing through prayer, and was often successful; yet failures were dishearteningly frequent, and he wondered why, no doubt blaming himself for lack of spiritual fervor and believing that he was losing his power to plead at the throne of grace.

No one has ever been able to give any good thing to the world so long as he believed it to have come of chance, just to have happened, or to be the result of his own effort; for there is no least thing in all the universe that has not a law underlying it. Certainly healing the sick, this great blessing to mankind, is not left to uncertainty or human beliefs, but is founded upon Principle, Truth, spiritual law. This, the greatest discovery that has ever come to the world, was undreamed of by all who ever went before, and remained to be made by a woman, Mrs. Eddy, through Christian Science.

BIRMINGHAM, ALA. (First Church).—Mrs. Blanche K. Corby, lecturer; introduced by John Sparrow, who said in part:—

The old proverb says, "Home is where the heart is." To the little child, home is where father and mother are, be that in a tent, a cottage, or a palace. Christian Scientists are learning that home is where God is and, as God is everywhere, it is impossible for us to be anywhere but in our Father's house.

RIDGEWOOD, N. J. (First Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. Stella T. Hiler, who said in part:—

Luke tells us that while the shepherds were "keeping watch over their flock by night," the angel of the Lord said unto them, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then Luke says, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

This is the key to the perfect government. That message is still echoing in the consciousness of men and trying to find expression now in better governments. When the people, as individuals, learn self-government, observe the Golden Rule, have that Mind in them which was in Christ Jesus, then will the prophecy of the heavenly host be fulfilled, "on earth peace, good will toward men."

John tells us that this wonderful Prince of Peace whom we call Jesus the Christ, said to his disciples, "I am the way, the truth, and the life." It will be through following in the footsteps and the teachings of this great Way-shower that we shall be able to demonstrate harmony, health, and on earth peace and good will to all men. This is Christian Science.

MIDDLETOWN, OHIO (Society).—John Randall Dunn, lecturer; introduced by William E. McLaughlin, who said in part:—

Christ Jesus, the great Teacher and Way-shower for all mankind, proved his teachings true and practical by his many wonderful works, healing sin and sickness and raising the dead. He overcame all manner of discord. Christian Scientists in so far as they understand and obey his teachings, are able to overcome all discordant conditions.

CHICAGO, ILL. (joint lecture).—Dr. John M. Tutt, lecturer; introduced by George E. Fuller, who said in part:—

The life of Jesus the Christ when viewed in the light of Christian Science, is a deep and practical inspiration for ambitious men and women of to-day. Jesus was of humble origin, a carpenter, but at the age of thirty-three he had become the most successful man of all time. As a physician, he never lost a case; as a preacher, he converted multitudes, and won their love and confidence; his understanding of law was profound—he put to silence the lawyers of his day; he is known as the great Teacher—and his teachings have survived the competition of two thousand years, and are still the beacon light of all Christendom.

Do you know of any other earthly personality who combined such phenomenal success? The inspiration of Jesus' success for you and me is found in the prophetic statement he made regarding his followers: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In all Jesus' works he was about his Father's business, the greatest business in the world, the only business really worth while—according to the teachings of Christian Science, the great business of proving what the understanding of God in its infinite meanings brings to man. Christian Science is again demonstrating the divine Principle upon which Jesus' success was based.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

Lecture tour, beginning June 29, for Alaska, British Columbia, and Yukon Territory. See local papers for additional dates and details:—

ALASKA: Anchorage, Cordova auspices Valdez, Fairbanks, Juneau, Ketchikan auspices Juneau, Nenana auspices Fairbanks, Seward auspices Valdez, Tenana auspices Fairbanks, Skagway, Valdez.

BRITISH COLUMBIA: Prince Rupert, Anyox auspices Prince Rupert.

YUKON TERRITORY: Dawson, White Horse auspices Dawson.

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Testimonies of Healing

I would like to express my gratitude for what Christian Science has done for me. Six years ago Christian Science found me suffering from an illness which had lasted about ten years, during which time I went to many physicians without receiving any encouragement. They finally told my mother that I would live but a short time and that she had better send me to the country. I decided to come to this town. For two or three weeks I did not care whether I lived or not. One day a gentleman came to me and said, "Why don't you try Christian Science?" I replied, "What shall I do?" He lent me a copy of Science and Health and from the hour I began to read it I commenced to improve. The following Wednesday I attended my first Christian Science service, and after coming out I thought I would collapse, but I held on to what I had read and when I arrived home I decided to destroy my medicine, and have not taken any since.

I have since been healed of the tobacco habit, the use of profanity, and my other bad habits, as well as sick beliefs. I am most grateful for two things. One is the removal of ill feeling toward Mrs. Eddy, which I now know was without foundation; the other is for the spiritual uplift that has come to me. I sincerely trust that this testimony will bring a blessing to some one who is struggling under seeming heavy burdens.—J. F. Danker, Buzzards Bay, Mass.

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I wish to testify to the good I have received since coming into Christian Science. I came into Science four years ago through the healing of insanity. The doctors said they could do nothing for me. We had been interested in Science but like lots of others thought it could not help me. When I got to the place where my husband saw there was no help for me through the doctors he again sought Christian Science. My healing was slow but when it did come I surely felt I was healed. My husband then told me that I was healed through Christian Science, and when he brought me the Christian Science textbook and I read it I knew that it was indeed the truth, for which I am more grateful than I can say, and feel as though Christian Science had raised me from the dead. For this healing and the many, many blessings that have come to us during these four years we have been in Science I am more than grateful. I know if we will seek the truth faithfully it will meet our every need.

(Mrs.) Florence Fast, Denver, Colo.

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Six years have passed since my first healing in Christian Science, and out of a grateful heart I give this testimony, hoping it may help some one as I have so often been helped by reading the testimonies in the *Sentinel* and *Journal*. I took up Christian Science for physical help, not knowing it was the religion Jesus taught; in fact, I knew little about it, only that it healed physical discord, without the aid of drugs. I had several healings, simply by reading Science and Health, understanding little of what I read, only that it was beautiful. Headaches and bowel trouble from which I had suffered for years, and which were becoming worse all the time, with only temporary relief from medicine and other treatments, disappeared almost instantly, never to return. But the most beautiful to me is the spiritualization of thought, knowing God as Love, and as ever present, and that He does not afflict His children, but is ever guiding and leading them in the path of righteousness.

Through the study of Christian Science the Bible has become an open book and I enjoy reading it, and in a measure realize the promises therein are for me, and can be demonstrated, and have learned it is God who healeth all our diseases. Last winter I was healed of influenza in a very short time, the practitioner calling but once, then giving absent treatment. I am thankful to the dear friends who have so patiently and lovingly helped me find the way, also for the authorized Christian Science literature. The Lesson-Sermon is food for thought, and I wonder how I lived so long without it. I thank God each day, and the noble woman whom He called to show us the way. This had been my prayer for years, "O God, show me the way," and Christian Science was the answer.

(Mrs.) Emily C. Dale, Lansing, Mich.

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I want to give this testimony in great gratitude to God and to our revered Leader, Mary Baker Eddy, for what the study of Christian Science has given me—a better understanding of the Bible. No one ever needed Christian Science more than I did. It found me with many troubles and difficulties, not knowing which way to turn. From the first reading of Science and Health I felt I had found the truth and was anxious to prove it. I have been healed of the desire for alcohol and of bad attacks of bronchitis followed by a hard cough which lasted for weeks at a time, and the last attack for months. A friend, a member of our church, said to me, Why do you have that cough? God didn't give it to you. I had not seen it in that light before. I had had such beautiful proofs of the power of truth over error that perhaps I had not been grateful enough for them; instead I felt discouraged. Then remembering my many blessings and repeating the third verse of our dear Leader's hymn, "Mother's Evening Prayer," (Poems, p. 4):—

O make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain,

with scalding tears I worked into the morning hours, which brought me joy and peace. So deep was I in the study of God's word that I do not remember when my need was met. We read in Ecclesiastes 3:14, "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." I would like to thank all who contribute to the *Journal*, *Sentinel*, *Quarterly*, and *Monitor*. They have all been of great help to me, and whenever I am in doubt I know I can get my answer from the Bible and Science and Health. I must also thank the loving, patient practitioner who has helped me from time to time. My sincere desire is that I may so understand and reflect God as to be a help to others. —(Mrs.) Clara J. Burnham, Salcombe, South Devon, England.

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After long silence and with a deep sense of gratitude I feel impelled to give testimony of the beautiful blessings I have received through Christian Science. In October, 1917, I became ill with an abdominal trouble and consulted a physician, but became worse from day to day. After five weeks bladder trouble appeared, and I was obliged to lie abed, as I suffered intense pain. Upon persuasion of my wife I turned to a Christian Science practitioner, who lovingly accepted my case, and improvement commenced. Suddenly there was a standstill, and upon recommendation of the practitioner I consulted another one, who immediately accepted me. After long and laborious work the bladder trouble van-

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ished. Another standstill took place, however, and rheumatism and deafness manifested themselves, causing me to become desperate. My practitioner advised me to consult still another practitioner, who kindly accepted me. After long treatment I improved so that I was able to get up. This gentleman then moved, and for this reason I sought a practitioner in *Der Herold*. This practitioner agreed to treat me. With love and reverence I think of the great sacrifice that was made. I improved visibly, the rheumatism and internal pains are gone, and my hearing was again restored.

I was also a heavy drinker; this caused me to be violent and rough to my family and working colleagues frequently. I have now become an entirely different person. Through the illness I lost my position and had no prospects of securing another. Thereupon the practitioner explained that God supplies all His children's needs, and that I should thank our heavenly Father for the blessings received up to this time. After twelve weeks I received a position, and a better one I could not wish for. With an entirely different viewpoint and joy I perform my work. My wife has also been healed of various ills through Christian Science.

We are heartily thankful to God for His loving guidance, and think with love of our revered Leader, Mrs. Eddy, for the heritage left us in Science and Health.—MARTIN HELMANZIK, Berlin-Charlottenburg, Germany.

✧

I did not come into Christian Science for physical healing because I did not believe that was possible, but I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, to be informed on the subject, and soon realized I had found the truth. Life was certainly not worth living before learning of this truth. Discouragement, despondency, and headaches comprised the greater part of my life, and there was little room for happiness. I was seldom free from headaches, although having glasses fitted quite regularly with very little relief, and I was getting into the habit of using headache powders and pills almost continually. I could not think clearly; but I then believed I thought with the gray matter in my head. I have learned in Christian Science that there is one Mind, God, and man is His reflection, and that matter called brain has no more intelligence than matter in any other form. I had given up hope of ever understanding the Bible and came to regard church as a place to go when one felt good; but often I could not go because I was too sick. Now I go when I feel sick, and very often find healing there—always if I am receptive to the healing truth. I seldom feel sick now, however, as Christian Science is a wonderful preventive.

A few weeks after reading Science and Health I was able to take off glasses, which I had worn for almost ten years, and have never had them on since, which has been about six and one-half years. Headaches became less frequent and the craving for strong pills disappeared. These are all cause for gratitude, but are insignificant compared to the changed thought and outlook upon life. Resentment finds no place when one realizes that God's ideas dwell in perfect harmony and cannot give or take offense.

On page 588 of Science and Health Mrs. Eddy gives the following definition of hell: "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie;'" while heaven she defines thus (p. 587): "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." They are not places for future habitation, but present states of consciousness. When I read Mrs. Eddy's explanation of God, and man's relation to God, I was overwhelmed with gratitude for this reasonable, and the only logical, explanation I had ever heard. I am also very grateful for the privilege of class instruction, as it has helped me to realize more clearly the fundamental truths of Christian Science.

(Miss) MABEL BACHNER, Minneapolis, Minn.

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As the year draws to its close I feel that another one cannot commence without an acknowledgment of the great benefits I have received through Christian Science. Eight years ago, we heard of Christian Science through friends, and I attended a service with a sister in a church in London, England. Later I read the literature whenever I had an opportunity, but did not attempt any demonstration. I believed in it, but could not grasp the actual meaning of working it out for one's self.

I never had much faith in medicine, after having been a dispenser of drugs and seeing so many people return again and again and not get any better. Five years ago I was sent home from business, every one saying I looked very ill. For two days I was in bed with a nervous breakdown. I, however, asked a friend to write for absent treatment for me, and the next morning I was healed. Since that I have overcome feverish attacks, which I had from youth whenever I was overtired, and many minor ailments. I am very grateful for the large amount of free literature sent to me, when I seemed to lack the necessary subscription money, also that harmony is beginning to reign in our home. Though only a very young student of this healing truth I realize what an enormous good Mrs. Eddy did for humanity, in making the way clearer to us.

(Mrs.) DULCIE MILLS, Montreal, Canada.

✧

For nine years I have looked to nothing else but Christian Science for help, and it has been such a help to me in all kinds of trouble. I have found a God of love, who will always help us if we will only trust Him. Many a time have I called upon Him and He has answered me. I have never been in bed a day on account of sickness in the nine years. Have had help only twice in this time and the discord was soon overcome both times.

Christian Science has been such a help to me with my little boy eight years old. He has always been a healthy child. Has been sick very few times, and God has not been very far from me in those times, for the child was soon healed in each instance. I am indeed very thankful to God for His help and the many blessings I have received.

(Mrs.) ROSE TONEY, Diboll, Texas.

✧

I have been helped so much by the testimonies published in the *Sentinel* and *Journal* that I wish to express my gratitude through the same channels. I did not take up the study of Christian Science for physical healing, though I have experienced many benefits in that line and have been able to give up glasses after wearing them for ten years. There came a time in my life about four years ago when everything seemed to be going wrong. One morning when I was feeling especially depressed and unhappy, my sister, who was studying Christian Science, asked if I would go to see a practitioner. I was not able to do so until afternoon, so telephoned to the practitioner and she said she would work for me. Shortly afterwards I seemed to forget my trouble and was filled with a beautiful feeling of calm.

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Since then, when there is discord, I have never failed to find harmony when I go to work in the right way and realize that "harmony in man is as real and immortal as in music" (Science and Health, p. 276). We have also had many demonstrations over financial difficulties. I find Christian Science extremely helpful in the care of my two babies and do not know what I would do without it. I am very grateful for these daily blessings and for the knowledge that God is indeed "our refuge and strength, a very present help in trouble."

(Mrs.) Edna D. Hennrikus, Los Angeles, Calif.

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It is with the greatest desire to help some one else, and with thankfulness for the blessing I have received, that I give this testimony of my healing in Christian Science of an abnormal growth of about six years' standing. Many people told me that it was a malignant growth and that I ought to go to a doctor and have something done, but I could not consent to that. After meeting some Christian Scientists and reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I finally had treatment from a practitioner. In two weeks the growth began to disappear, and in less than six months there was not a trace of it. It has gone to its native nothingness.

Words cannot express my thankfulness for the understanding of the Scriptures gained by the reading of Mrs. Eddy's writings. It is so much joy and comfort to know that our spiritual Father is always with us, and that Love will meet all of our needs.

(Mrs.) M. E. Powell, Jonesboro, Ark.

It is with a heart full of gratitude that I vouch for the testimony given by my mother. I also would like to add my testimony. I was healed of stomach trouble, from which I had suffered for some time, just by reading the Christian Science textbook. I had been treated by a doctor and had taken many of the different medicines that are used in cases of that kind, but none of them did any good. For this healing and many other blessings, I owe my heartfelt gratitude to God, divine Love, and to Christian Science.

(Mrs.) M. E. Austin, Birmingham, Ala.

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I am glad to be able to send the following testimony in gratitude for the saving and healing power of Christian Science. In December last, I became very ill with ptomaine poisoning. For some days I endeavored to overcome the illness with what little I knew of Science, but as I did not improve asked help from a practitioner. My people are not Scientists and were very urgent in their desire to call in the doctor. On the sixth day of my illness I had a complete collapse and my husband at once called the doctor. I was ordered to bed and put on a very strict diet of white of egg and unsweetened water arrowroot; even milk was forbidden. The practitioner on hearing that I was being medically attended told me she could not continue the Christian Science treatment as well, and though I had no faith in the doctor's treatment and told my husband it would do me no good,—I felt constrained to obey his wishes. The diet was very nauseating to me in my sick condition and I gradually got weaker until I at last seemed conscious only of pain and exhaustion, and the condition became more alarming. After the Christian Science treatment had been given up I felt "as one having no hope," but "man's extremity is God's opportunity," and He had not deserted me. When apparently sinking, a murmured request for the practitioner to be called was heard by my youngest son who, without consulting any one, at once set off for her home. On hearing that his mother was very ill and wanted her the practitioner was soon at my bedside. I can only liken her visit to a lull in a storm,—the still, small voice of Christian Science was heard above the tumult, and the waves of error were stilled. Fear was cast out; one by one the painful symptoms subsided, and finally disappeared. I was told I might eat anything, and the milk I had been especially forbidden was freely taken. The wonderful part of this healing to me was the way in which every obstacle was surmounted; at one blow my fetters had all been struck off. Far from being annoyed at the practitioner being called, my husband was only too delighted to see me recovered. He and my two sons were very much impressed by the immediate change wrought in me by Christian Science.

I have also had other healings in Christian Science—a violent spasmodic cough was healed during Sunday morning service, also during a succession of heavy thunderstorms I was healed of a lifelong fear of them which had often caused me to become quite prostrate with terror. I am indeed grateful for these healings, and though I have much error to overcome, yet I have never known Christian Science to fail when I turned to God with my whole heart. I am grateful to the practitioners who are so kind and patient and helpful, and to the many friends I have met since first attending the Christian Science services.

(Mrs.) E. Massa, Halifax, England.

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I wish to add my testimony of healing to the many that have been given. Through Christian Science I have been healed of heart and stomach trouble from which I had suffered for fifteen years; also of kidney, back, and lung weakness. I had tried all kinds of doctors, prescribed medicines as well as all kinds of patent medicines, and was growing worse all the time. I had not known what it was to have a natural movement of the bowels for years, and on account of the heart trouble two physicians had forbidden me to play ball or run at all, and I was underweight several pounds. Through reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy I have been healed of all these diseases and am very thankful for it, and use my understanding of Christian Science every day of my life.

I enjoy reading the textbook and also get very much help from the study of the Lesson-Sermons, and am most grateful for the healing truth.—L. D. Welch, Cashion, Okla.

✧

It has been my privilege to witness daily in some degree the destruction of error through a knowledge of Truth. This spring I experienced a great proof of the omnipotence and omnipresence of God. I had just started on my way to work when I suddenly slipped, falling heavily to the ground, and at the same moment became aware of pain in my knee. Immediately I declared that I was God's child and that consequently no evil could happen to me. In the course of the afternoon, however, the condition became worse, but I nevertheless remained calm, experiencing a deep sense of peace. The thought came to me, "Now prove what you have learned of Christian Science." Instead of becoming better the condition became worse, and as I was not very well able to leave my work I bore in mind the thought that Love heals everything. Because error was repeatedly whispering, "You cannot walk," I waited for a street car for some time, but in vain. Then the thought came: "What says you cannot walk? It is only error that speaks so." Then I walked, repeating at the same time a poem

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which I had read in *Der Herold*, and while doing so I was completely healed. The joy which resulted caused me to stand still, and I was only able to say, "Yes, God is omnipresent."

For this proof of the omnipresence of divine Love I am truly grateful, but much more so for spiritual understanding, for only through this have I attained true joy, which is with me in all my ways. Also in business relations I have received great help. It is cause for great happiness to me, as a Christian Scientist, to know that God has given me strength to prove all good. For all these blessings I am thankful to God and to Mary Baker Eddy, the Discoverer and Founder of Christian Science.

(Miss) ELSA BOLLINGER, Zurich, Switzerland.

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Christian Science was brought to my notice in Switzerland at a time when I had been seeking peace and happiness in churches of different creeds and, not finding it, was on the eve of taking up hypnotism. The promises of Christian Science appealed to me; I took up the study and had a healing of eye trouble. I had much discord to meet through criticism, so I came to America hoping to get a better understanding of this blessed truth. Error clung to me and in many a hard struggle I turned temporarily from the truth, but each time through the loving-kindness of some dear friend I would again turn to Truth, and learned at last that God is my Father-Mother.

With the help of a practitioner, I had a most wonderful healing of a serious poisoning of the face and hands, believed to be from the pollen of certain flowers. My face was a mass of festered sores, and my eyes in a badly inflamed condition. The first treatment, which was absent, arrested the belief and I continued to work with the flowers. The condition was overcome in four days. I now know what this verse in the Bible means: "My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

To Mrs. Eddy and all who have helped me to know this wonderful truth I am most grateful.

ALBERT EGGER, LaHabra, Calif.

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It is twelve years since my first healing in Christian Science. The doctors had failed to help me, and I had nearly given up hope, when I was induced by a relative to try Christian Science, and I have every reason to be thankful I did. I was healed of kidney trouble, some displaced organs which the doctor said would not be any better until after an operation,—which I could not consent to. I laid off glasses which I had worn four years. Later I had appendicitis and was entirely healed after there seemed to be no help at all. One night I seemed to be worse; a practitioner was reading to me but I could not hear her, so she took the Christian Science Hymnal and began to sing from page 215; I heard just these words:—

"And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk."

I went to sleep and awoke several hours later entirely free from pain. My little son was healed of measles in one day, and we have had many other beautiful demonstrations in our home. I find it does not matter what the need seems to be, the remedy is always at hand. It is the same truth demonstrated by Jesus and recommended to his followers many years ago, and now in this age restored to mankind by our patient and revered Leader, Mrs. Eddy. Christian Science is our only physician, and I am indeed very grateful for the many blessings we have received. I am grateful to God and to Mrs. Eddy for this truth.

(Mrs.) SYLVIA H. BALL, Flint, Mich.

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As I feel that I owe all that I am, even my earthly existence, to Christian Science, it is with thankfulness to God, profound gratitude to Mrs. Eddy, and with a hope that some one else may be benefited, that I give this testimony to what Christian Science has done for me. In the fall of 1913 I was stricken with apoplexy. The doctor was called and I lay unconscious for several hours. All the assistance possible was rendered, and I finally regained consciousness. In a few days I had partially recovered, and was up and around the house until the following April, when I was stricken again, and rendered helpless. I remained in this condition for some time without any hope of relief, the attending physicians having told my family that my case was hopeless, and it was only a matter of a short time until all would be over. At this point a friend, who had been healed by Christian Science, called to see me and asked us to try Science, and since I was in this hopeless condition the family consented. They asked me if I would consent to Christian Science treatment and I told them I had no faith in it but to do as they liked.

They sent at once for a practitioner, and from the very first treatment I began to improve. In a short time I could sit up and read the Bible and Science and Health and study the Lesson-Sermon, and in a few weeks I was able, with a little assistance, to go to church, and continued to go, and to read and study, and I now know that I am healed of that trouble. I also had chronic bowel trouble, from which I had suffered ever since I came home from the army in 1865, and that has been entirely healed. I was an inveterate user of tobacco for nearly seventy years and have been entirely healed of that habit and many other minor diseases, and from the effects of accidents. I go to the city regularly, look after my business personally, and enjoy good health.

Last, but not least, I want to mention that after my wife, the choice of my youth and my lifelong companion, and I had lived together for fifty-six years she passed on. Her personal presence and association are indeed missed, yet without grief; thus I find that Christian Science is not only a present help in time of sickness and sin but in every discordant condition in which a human being may be placed. After all these wonderful healings we hear the Master saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." No one outside of Christian Science could conceive of any greater works than physical healings such as were wrought by the Master, until we go unto the Father, to the divine Principle of all being, and there receive the spiritual uplifting; then we can realize that the physical healing is only a part of Christian Science. Mrs. Eddy says in Science and Health (p. 150), "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." With the spiritual uplifting, and its illumination, my desire is so to live that I may be of some assistance to others who may be seeking the divine Principle, Love.

PLEASANT W. BALES, Indianapolis, Ind.

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Signs of the Times

[*York* (Neb.) *Republican*]

Many movements which go across the stage of passing events show an increasing spirit of fairness and tolerance toward questions upon which human minds are wont to differ with strong accent. The movement of the Protestant churches of America for a closer unity of aim, for example, is an outstanding and assuring indication that denominationalism, so rife and rampant a half century ago, is falling before the mellowing influence of a higher conception of religion. Christian institutions of this nation have for their foundation and source the teachings of Jesus. He is both the founder of the church and the example for its members. Differing human beliefs about what he taught have made many denominational creeds and organizations. For years the letter was more important to denominational adherents than the spirit, but to-day the spirit is rising in belated ascendancy and sweeping away before it that narrowness and the prejudices which grew out of an attempt to build material structures where the founder of Christianity intended only spiritual ones to be.

The Christian Science movement, to take another illustration, is neither an attempt to found something new nor to substitute the teachings of a woman for the teaching of the great Teacher. What the discoverer of Christian Science thought she had done was to discover the rule and practice of the early Christians, of the Master himself, by means of which they were enabled through divinely bestowed power not only to minister to the spiritual needs of men but to their physical demands also, so that in the application of the principle upon which the life of the great Physician rested, his disciples also do, though in less perfectness, the works he said they should do also.

[Roger W. Babson in *The Living Church*]

If Jesus was poor in worldly goods, it was not because he could not make a business success. Jesus recognized the fact that when one gets enough to eat and wear and a place to live, "things" then lose their value. He realized that the enduring pleasures of life come only from a development of man's spiritual nature! For this reason I am interested in presenting religion as a tangible asset for the man of affairs.

[*Stockton* (Calif.) *Independent*]

Those who have been privileged to look into the mind of a child know how impressionable it is and how long an impression once made will last. To this day we retain a vivid impression of a horrible picture of the slaughter of the innocents which illustrated a child's Bible given to us at a very tender age.

Leave the morbid, sordid things out of the lives of the children just as long as it can be done. Soon enough they will come face to face with the seamy side of life.

[The Rev. R. LL. Langford-James, D. D., in *The Hibbert Journal*]

Peace has been signed at Versailles. Peace at home is not yet, and the lessons of 1815 may suggest that it is not yet to be expected. The crying need is for strong, united forces which can prepare the way powerfully, persuasively, compellingly, for the ultimate peace of the world. And of all the forces that ought to count, the Christian church ought to count for most, the church of the Prince of peace. Yet at this most important and anxious time it looks as though it were just the church which is going to fail us. The state of unrest, disturbance, strife within the church is a disaster of capital magnitude.

Articles and Testimonies

Available articles from Christian Scientists, and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U.S.A.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

PROBABLY the most active and effective leaven reaching mankind today is by way of THE CHRISTIAN SCIENCE MONITOR. Never was the "profane press" held so lightly. Never has editorial opinion counted for less. Never has culture been at so low an ebb. And through the turmoil of the world the MONITOR issues from Boston, daily, with its temperate statement of the world's activities, carrying that abiding conviction that we are moving toward that perfect day of freedom that Truth is bringing to the world. Free from false philosophies, free of the lurid personalities that cry, "Lo here! or lo there!" the MONITOR carries the conviction forward that God is ever present, even in the great upheavals that seem to shake the world to its foundations. Within it is found the righteous thought of those who are advancing right as might, wherever they are—whether in the British Empire or the Latin states of South America, on continents or the islands of the sea—and side by side with the record of this activity are uncovered the evils Christian Scientists are working to destroy. The accuracy of the MONITOR; the satisfaction that comes with news founded on fact; the conviction that it is safe to quote what it publishes; that principle inspires its every act, give such cause for gratitude that the heart warms each day with its coming. Gradually its influence is being felt; its calm, its assurance, is being welcomed, even in the most hectic centers of trade; and in the offices of cosmopolitan dailies it is reaching the very center of the world's turmoil. "First the blade, then the ear, then the full grain in the ear." While the advertising value of the daily press declines, the increasing value of the MONITOR as an advertising medium is being rapidly heralded, and this value can be still more rapidly increased by those of us who understand what the MONITOR is.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1896, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

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Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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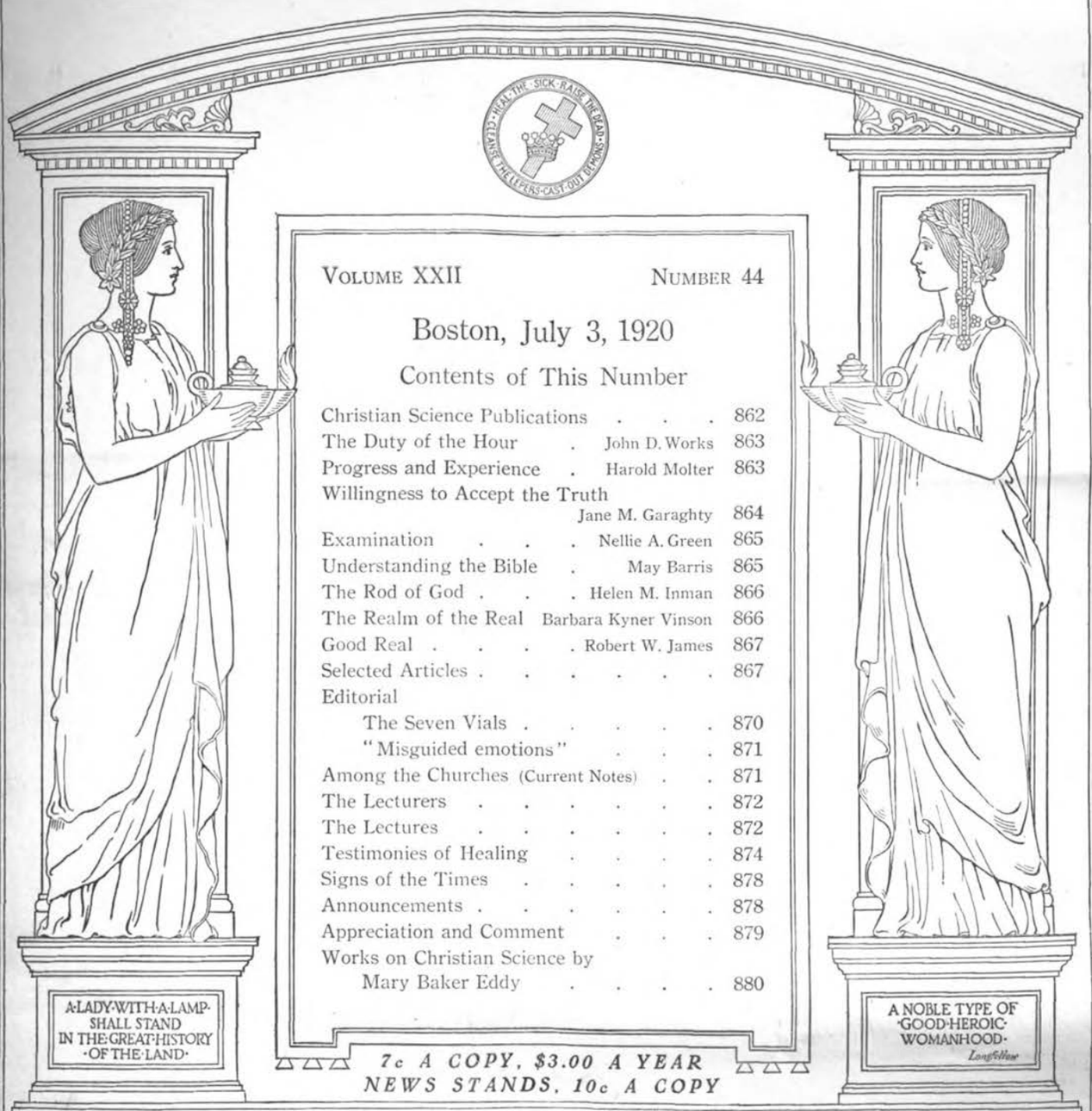
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Boston, July 3, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God Is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

Christian Science: Pure Metaphysics—By Dr. Francis J. Fluno.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

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Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

Christian Science: A Message Which Heals and Saves—By Edward A. Merritt

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With English version opposite each page of translation

Faith and Generosity. Printed in French.

Man's Unity with God. Printed in German.

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The Omnipresent Kingdom. Printed in Italian.

Mary Baker Eddy: Her Purpose and Accomplishment—By Frederick Dixon. Printed in French and German.

Christian Science: A Reasonable and Rational View of All Things—By Dr. Francis J. Fluno. Printed in Dutch.

Christian Science: Its Teachings, Methods, and Works—By Judge Septimus J. Hanna. Printed in Swedish.

Christian Science: Humanity's Helper—By Prof. Hermann S. Hering. Printed in Dutch.

Christian Science: The Comforter of Promise—By Frank H. Leonard. Printed in French.

Christian Science: Demonstrable Religion—By Frank H. Leonard. Printed in Norwegian.

Christian Science; or Deliverance from Evil—By William P. McKenzie. Printed in Dutch and Norwegian.

Christian Science: The Christianity of Jesus—By Mrs. Sue Harper Mims. Printed in Swedish.

Christian Science: Its Results—By William R. Rathvon. Printed in French and German.

Christian Science: The Gospel of the Kingdom—By Judge Clifford P. Smith. Printed in French and German.

Christian Science: A Religion of Love—By Virgil O. Strickler. Printed in French, German, and Norwegian.

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Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents.
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye my Saviour?" (Root), 37 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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The Duty of the Hour

JOHN D. WORKS

THE world has just emerged from the greatest, the most cruel and devastating war of all history. Now the day of reconstruction and rehabilitation has come. It is for us to raise up a new and better world on the ashes of the old. Are we ready and willing to undertake this great task that means so much to the coming generations? The world appears to be full of discord and inharmony, since hate, malice, and revenge abound in the human mind, where love and mercy should be supreme. Avarice, greed, and ambition are still having their way, and to those who are unable to rise above these evils and know the truth about man, the outlook is gloomy enough.

With these mortal mind signs of the times confronting him, one unsupported by a higher sense of things and without confidence in the omnipotence of good, may well say with the poet:—

> Oh, for a lodge in some vast wilderness,
> Some boundless contiguity of shade,
> Where rumour of oppression and deceit,
> Of unsuccessful or successful war,
> Might never reach me more.

But this is not a time for trying to escape responsibility. We cannot flee from it. To mortal sense the world is sick and must be healed, and none are more fit and there should be none more willing than Christian Scientists to minister to its needs and to insure its regeneration. Work is now being done in a material, human way to restore the world to harmony and insure perpetual peace; but Christian Scientists, while sympathizing with these efforts so long as they are sincere and free from evil passions, know that there is a better and a surer way.

Mrs. Eddy says (Miscellany, p. 278), "War is not in the domain of good; war weakens power and must finally fall, pierced by its own sword." Christian Scientists believe this with all their hearts. It is for them to apply to the needs of the time this religion of peace and love, as Mrs. Eddy has reexpounded it. Never in all the history of the world was there greater need than now for active work along right lines by the people who believe implicitly, as Christian Scientists do, in spiritual good, in the omnipotent and overruling power of divine Principle, Love, and who prove their faith in the healing power of Mind.

If there ever was a time when the application of the Principle of Christian Science was needed for the good of all mankind and the peace and harmony of the world, that time is now. We may have differed about the war, or our participation in it, but surely we cannot differ about the duty that devolves upon us now of healing the world of its evil effects and making it certain that no other wars can come upon us. This, as we know, must be done by peaceful means, not by force.

The material methods resorted to for insuring future peace are not to be despised; but to make them effective they must be freed from the very passions that made, and have always made, war between nations possible. So long as these efforts are founded upon hate or greed they must be ineffectual. It is these claims of evil against which Christian Science is making its stand in the interests of humanity. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 65), "The broadcast powers of evil so conspicuous to-day show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era." This struggle would seem to have reached its acme in this dreadful war. We want to know that it is the beginning of the end; that a new era is opening out before us through the renewal of the teachings of Jesus, if only it is realized and the weapons of peace are substituted for those of war.

The time has come for consecrated work for righteousness and peace by Christian Scientists. "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love" (Science and Health, p. 45). These wonderful words of our revered Leader should be an inspiration and an incentive to us all in this time of the world's troubles. The "door of human hope" is open wide. It is for us to make that hope a living reality and to lead the way to perpetual peace and harmony, through the application of the knowledge of divine Principle, Love. To accomplish this great work for humanity should be our constant care and daily work.

Progress and Experience

HAROLD MOLTER

ON page 296 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "Progress is born of experience." Salvation is not a gift which may be had for the asking. It involves one's past as well as the future, and in working out his salvation the pilgrim on earth must profit from his past experience. He must learn to know man as God's own child, and to examine his every act, his every thought, in the light of eternal Truth. To mortal consciousness, steeped in the materialism of its selfish idols, the command, "Thou shalt have no other gods before me [God, good]," comes as a shock, and involves in many an instance pain and discomfort, doubt and despair; but Love tenderly and patiently guides the right desire, and through the valley of humility and self-abnegation the feeble steps are led onward and upward into the height where the morning stars sing together and the omnipotence of our God is manifested in strength, beauty, and holiness.

The chastening of Love calls for the surrender of all material beliefs, and the Christian Scientist, as he proceeds in the study and practice of the Science of being, has much to learn. The poet tells us that heaven cannot be reached at a single bound; here is a thought to be considered. When David slew the Philistine, it was not with the first shot which had ever left his sling. He had served an apprenticeship in the mountain while tending his father's sheep. Can we not see the shepherd boy, gaining confidence as he warded

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off the enemies of the flock, until because of his faith in God he was able with the aid of a small sling to slay the lion and the bear? This was a revelation to the boy dwelling far away from the battles of men. It was a proof to him of God's omnipotence, a demonstration of the power of right over wrong, and a reward for the faithfulness with which David had prepared himself against the evil day. Greater work and larger usefulness lay before him when he was sent down to the army of Israel, which trembled and was sore afraid at the challenge of error in the form of Goliath. Even then the jealousy and contempt of mortal error were made manifest toward David, when he appeared to his brethren. At that moment the wrath of his eldest brother was kindled against this messenger of God; but surmounting all these obstacles David went forth unafraid, knowing that God was with him, and as he said in his own words to Goliath, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts."

May we learn the import of the great lesson contained in this beautiful story. May we be willing to learn in the mountains, while patiently guarding the sheep—the thoughts of love and innocence; may we be fortifying and strengthening ourselves by daily practice of the truth as it is unfolded to us; may we be willing and eager to perfect ourselves with the first revealings of the truth, thus trying patiently to use and make this understanding our own; and may we not be found wanting when we are called to larger usefulness and service on the battle fields of mortal consciousness. One by one we lay the stones of the foundation of the house, and we should be watchful to build with thoughts of good alone. Here again the process is gradual. Our beloved Leader has given us a noble example to follow in her patient, courageous, and triumphant career, in which she demonstrated step by step the truth of her own statement, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life" (Science and Health, p. 97). Jesus the Christ demonstrated, each step of the way from Bethlehem to Calvary, the power of Truth over error and the triumph of Love over hate. He who would be a follower of the Master must follow in his footsteps.

Just as there is no royal road to learning, as there can be no crossing of the bridge until it is reached, so as Mrs. Eddy tells us, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way" (Science and Health, p. 242). We must choose at every step of our career, and woe unto him who tries to cover the ground with longer strides than those he can take. Freedom has never been gained except through effort. Patience can only be attained through obedience to Principle. In our eager desire to demonstrate the truth, there is danger of ascribing to ourselves too much credit for our accomplishments and of becoming too confident of our own ability. Then losing sight of the guiding touch of Truth, we lean upon our own understanding and, before we realize it, find ourselves struggling in the mire of mortal belief; or it may be that fear has crept into our thought, and in contemplation of our own petty, mortal selves and our limited and material conceptions of God, we have lost sight of our privileges and have hesitated to grasp our opportunities. We find ourselves on the highway, overtaken by night and threatened on all sides by robbers and thieves. For these moments of overconfidence in self, or of fearful contemplation of our unworthiness, there is always a remedy, the first step of which is self-examination in the light of Truth. At this point we shall find the Bible and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, our sufficient guides. Here we shall find the solution for every problem and the right directing for our faltering footsteps. Here shall we see our work in its true perspective, and, patiently and meekly yet with courage at heart, sing in true confidence and hope:—

"Keep Thou my feet! I do not ask to see
The distant scene,—one step enough for me."

Then shall the day grow bright, and, catching a glimpse of the holy city, we shall proceed on our way strengthened and fortified in the Master's service. Such is the progress which comes from right use of experience.

"Blessed are the meek: for they shall inherit the earth," said Jesus. Step by step, with true humility, strength, and courage, the Christian Scientist proceeds on his way, demonstrating as he goes the beauty of holiness. In whatever circumstances he finds himself he should be the reflection of good, which heals and blesses even those who curse it. "Give us this day our daily bread," our Master prayed. The Christian Scientist, as he advances into the realm of Spirit, finds added responsibilities and privileges to demonstrate the Mind of Christ. He must be on his guard every moment and ready to answer the call of the needy, the sick, and the sinner. He remembers always the meekness and tender affection of Jesus toward the woman who, breaking in upon the feast, "began to wash his feet with tears, and did wipe them with the hairs of her head." What a lesson to all humanity,—Jesus, filled with the Holy Ghost, pouring forth the riches of his pure affection upon her who was regarded as an outcast! His rebuke to Simon and all who indulge self-righteousness is of solemn import to the Christian of to-day, and his words of love and forgiveness ring down the years, "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

In their journey through this labyrinth of material existence, Christian Scientists are messengers of Love, and wherever their footsteps may lead them they will find work to do. Onward and upward, courageously and meekly, gladly and patiently, they realize that they are not dealing with flesh and blood, but with sacred things unseen to the human eye and unheard by mortal ear. Theirs is a work which is done for eternity; theirs is the privilege of living the truth in the Master's service; and theirs is the joy of hearing, when the last enemy is overcome, the heavenly Father's blessing, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many." This is the culminating experience which results from right progress.

Willingness to Accept the Truth

JANE M. GARAGHTY

CHRISTIAN SCIENCE is doing much to reveal the vital truth to be found in the Scriptures. The writer is especially grateful for the illumination which came in the recent study of the familiar story of Jesus walking on the sea to his disciples. We are told that when the sea rose and a great wind blew about them in their little boat, they were frightened until they beheld the Master walking toward them on the water and admonishing them not to be afraid. "It is I," he said. "Then they willingly received him into the ship: and immediately the ship was at the land whither they went." So it is with us when we seem to be engulfed in a sea of error; when our mortal sense is too frightened to recognize Christ, Truth, walking directly to our ship. Then is when we should stand still and remember that it is

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only when the disciple is willing to receive the truth that the waves and discords of material sense are stilled and the demonstration made.

The healing of any problem is assured when we unreservedly admit the Christ, Truth, and trust the situation to God, good. This truth has been proved in the handling of a Sunday school situation. The error of indifference seemed to be manifested in a class of girls of about ten years of age. In spite of faithful and prayerful work on the part of the teacher the error did not yield but rather grew until the teacher was mesmerized by the condition. All through the weeks she carried the problem about with her until the thought of indifference seemed so real that she became overwhelmed by its apparent growth. One by one the pupils began to be absent, until at last there was only one who came regularly. Then one day she remarked almost in despair to another worker in the Sunday school, "What is the matter with the children in my class?" The answer came: "Nothing is the matter with them. God knows better what to do with them than you, you know." Then the teacher realized clearly where the whole error had been. She plainly saw that in all her work she had been trying to adjust the condition herself. She had been thinking of it as *her* class; *she* was the teacher! So when she willingly admitted Truth into the situation and decided that God was the only teacher, she was then able to eliminate her false sense of personality from the problem. She knew that the storm had ceased and "the ship was at the land whither they went." Now it is a very different concept of class that the grateful teacher meets each Sunday. Needless to say there is rarely an absence from the happy hour in which pupils and teacher are joyously working together to gain a fuller understanding of the truth as revealed in Christian Science.

Examination

NELLIE A. GREEN

TO examine means to test one's knowledge of or qualification in a subject,—to put to the proof. Paul writes, "Examine yourselves, whether ye be in the faith; prove your own selves." The student when examined on any subject is tested by his knowledge of it and put to prove what he knows. It must be what he knows about the subject, for he could not prove a problem in mathematics, for instance, that another had worked out unless he himself understood it. He could not advance to higher studies until the simpler fundamentals were thoroughly mastered.

In the study of Christian Science the student's knowledge is tested by the force of circumstances and his sincerity and honesty are put to proof. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 21): "If the disciple is advancing spiritually, he is striving to enter in. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy." Even in studying so-called material subjects the student finds he must banish all distracting thoughts, and then there is no obstacle to hinder his gaining the required knowledge. One subject may be grasped quickly while another takes much more time and effort, but the knowledge more slowly attained may be just as necessary at examination time as that which came more easily.

The student in Christian Science may be studying daily the Lesson-Sermon and doing such reading as he believes necessary to insure harmonious relations with his fellow man, but he must go higher. He must advance in the study and practice of Truth by test,—examination. The student must reject all that material sense believes about the problem to be solved, and search for the truth, the spiritual sense, or what God knows about it. If he is seeking with his whole heart,—and God requires a whole heart,—the way will be opened through the right unfoldment for the seeker of Truth, making clear the ever present power of God, good, and the relationship of Mind and idea, which is for all to know. He will gain the solution and prove his work by results, realizing the presence of peace, happiness, wholeness, and applying to himself Paul's question, "Who did hinder you that ye should not obey the truth?"

Understanding the Bible

MAY BARRIS

THE Bible, the most beloved of all books, has taken on a new significance in this age—the age of Christian Science. This new and higher meaning has come to us through the devotion and selflessness of Mary Baker Eddy, the Discoverer and Founder of Christian Science. In speaking of the Bible in "Retrospection and Introspection" (p. 25) she says: "The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue." The spiritual meaning of the Scriptures has come to us all in some measure,—in the degree that we are prepared to receive the message. What it is to have the full spiritual understanding of this marvelous Book, only spiritual living in conformity with what we already know, can reveal.

We are seeking the risen Christ as Mary Magdalene and the other Mary sought him. This determination to seek the Christ came to them "as it began to dawn toward the first day of the week." In Genesis we read: "God divided the light from the darkness. . . . And the evening and the morning were the first day." The two Marys, then, came seeking the spiritual idea, the Christ, on "the first day," the day that God divided the light from the darkness, the good from the evil, in the individual consciousness of each. Mental earthquakes may often seem to accompany our efforts to pass from the human sense of love, with its material accompaniments, to the spiritual sense of being, but like the Marys we can still press on, for the divine message or angel points the way, and dominion over the belief of materiality is proved. "The angel of the Lord . . . rolled back the stone from the door, and sat upon it."

In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find the following (p. 410): "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" So, too, Mary Magdalene and the other Mary heard the angel message, "Fear not ye," and listened while the angel told them that life, substance, and intelligence were not in matter,—"Come, see the place where the Lord lay"—the place where human belief alone would like to entomb the divine idea, in matter,—and find that "he is risen." Christian Science, the angel message to this age, shows us that man has never been anything less than the expression of God's being. This wonderful message which comes to each one of us is a sacred trust. We must use it unselfishly in the interest of mankind. With this message comes to us the command to leave all and carry it to others, to those who wait to hear it,—"Go quickly, and tell his disciples." Full and complete directions are given us: "He goeth before you into Galilee." Galilee means a circle, and Mrs. Eddy tells us (Science and Health, p. 282): "The circle represents the infinite without beginning or end; the

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straight line represents the finite, which has both beginning and end. The sphere represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence." He goeth before us, therefore, into infinite good, showing us the way.

So let us take our message gained through unselfed devotion and consecration, and while telling it to others, not alone through words but, more important still, through daily deeds, we shall find the Christ, the spiritual, divine idea. This priceless message shines from the pages of our Bible in the light which Science and Health has given us. To grasp the meaning of this message is heaven, harmony, here and now.

The Rod of God

HELEN M. INMAN

ON page 288 of Miscellany, Mrs. Eddy says: "Love atones for sin through love that destroys sin. His rod is love." In those two sentences, in the briefest way she removes that human concept of love which calls for fair seeming at any price. The consciousness of Love as Principle is that light "which lighteth every man that cometh into the world," that light which, focused into ideas, brings about such clash of forces as the age is able to bear, resulting in the survival of the fittest—the spiritual element in every situation. That which really is, antedates mortality—the material world, sin, sickness, and death. True consciousness is the "I am" in Jesus' statement, "Before Abraham was, I am." It motived the uplifting of the rod of God by Moses on that hill from the summit of which he beheld the battle field of Rephidim. Smith's Bible Dictionary especially draws attention to the fact that it was not, as often stated, in order to enable Moses to hold up his hands in prayer all through the day of battle, that Aaron, Israel's first high priest, and Hur went up the hill in support of Moses, but that the rod of God might continue aloft until material sense had vanished into darkness, nothingness.

The Israelites' battle with Amalek on the plain of Rephidim as recorded in Deuteronomy is prophetic of that warfare between the ever unfolding idea of God and the pretense to consciousness or intelligence which claims an opposite to infinite Mind, the one God. In this warfare which to a rudderless human sense seems only evil continually, the mortal is tempted to make use of human ways and means to redeem a situation, to the extent of its lawlessness, devoid of every element of reality. Possibly no passage in "Science and Health with Key to the Scriptures" is more often quoted than that in the chapter entitled "Science of Being" and in the paragraph which defines the "uses of suffering" (p. 322), in which Mary Baker Eddy carries the student to the contemplation of "a bright outlook" (margin), even to the disappearance of limitation imposed by the human concept. On page 21 of "No and Yes," she writes, "Divine philosophy is demonstrably the true idea of the Christ, wherein Principle heals and saves." Thus it is that having accepted the I or Ego as God, of whom man is the conscious identity, immortality becomes understood as the status of being. The metaphysics of the divine Mind reveals—at the very point of acceptance—the activity of love as the infinite expression of the infinite Mind. Love as idea can only be deduced from that of which it is the expression. Divine Principle being the only cause there is, expression or effect is recognized as infinitely right, infinitely active, infinitely available. This idea appears, to anything claiming existence out of Principle, as the rod of God, the inspiration operating when "Jesus stormed sin in its citadels and kept peace with God" (Miscellaneous Writings, p. 211). It is the healing presence of Truth and Love which supplies that truth which, in its reflection of Principle, clarifies every situation to which it is applied, and that love which, as the expression of Principle, can know nothing unlike itself, the one consciousness, God, good.

The Realm of the Real

BARBARA KYNER VINSON

ALL true and sincere seekers in Christian Science learn through unfoldment what it means to be ushered into the realm of reality. All beliefs due to ignorance of man as made in the image and likeness of God must be completely destroyed through the understanding gained by striving to know the truth, as we are taught in Christian Science. To gain entrance into this realm simply requires on our part an earnest effort to practice with a calm and steadfast assurance and daily gratitude, the truth we have grasped, no matter how small it may seem. We know when we enter, by the beautiful recognition which comes of man as God has made him, spiritual, free, happy, and joyously active, a recognition obtainable here and now. Mrs. Eddy has inspiringly pointed out in "Science and Health with Key to the Scriptures" (p. 298), "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat." What greater goal of endeavor or attainment could we desire than an assured knowledge of man as manifesting freely all the qualities of the one Mind? This heritage is divinely bestowed upon man and is revealed through a careful study of the Scriptures as spiritually interpreted through the writings of Mrs. Eddy.

The sincere desire to obtain a clearer understanding of man as made in God's image and likeness was most beautifully realized by the writer. Not until the mists of all the selfish plans for her own welfare had been laid aside and there was the desire to become more humble in thought, together with unflinching faith and secure confidence that "with God all things are possible," did the gleam of the truth of being dawn upon her thought. The true meaning of prayer became clearer. We read on page 1 of Science and Health, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds," and the sincere desire to gain an understanding of the truth of being was indeed answered. With this answer came the clear discernment that man is dependent upon God alone for all things. She learned that God is man's only employer and only teacher and we should dutifully and obediently strive to lean upon this spiritual fact daily. This comforting knowledge acts as an armor in all lines of endeavor and also as the greatest means for one's advancement, whether in an office, or in any character of activity.

The perfect sense of freedom, never before enjoyed, which came to the writer upon learning somewhat of the operation of God's ceaseless good to His children, can best be likened to the unexpected pleasure which comes to one who discovers that a flower has bloomed in his garden after all hope of its blossoming forth had been given up. What a wealth of gratitude was felt for the demonstrable understanding which is revealed in Christian Science. A greater sense of activity was gained and what before seemed responsibility was seen to be an ever increasing unfoldment of the knowledge of God, good. She learned that she was free to go forward courageously despite all seeming opposition to progress, whether in business or at home; for had she

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not found the one eternal Father, who ever imparts to those who are thirsty for righteousness their needful nourishment? To overcome the idol of self, the false sense of self which mortal beliefs have tried to magnify and which is the barrier to a recognition of the true self, the spiritual man of God's creating, involves a straightforward determination to turn neither to the right nor to the left, until the desire to gain the glorious realization of perfect being is answered by an uplifted and purified sense of God and man. No mortal opinion can interfere with the orderly operation of divine Mind or bar the door of spiritual understanding.

On page 1 of "Miscellaneous Writings," Mrs. Eddy says, "Humility is the stepping-stone to a higher recognition of Deity." The quality of humility is to be desired above all else, for it completely turns a man to God and destroys the craving for false pleasures and the restless sense of indecision. When childlike receptivity is exercised, then will come the spiritual recognition of our relationship with God, of our real and perfect self as the child of God.

Good Real

ROBERT W. JAMES

TO learn that evil is not real but that God is omnipotent and omnipresent rejoices ourselves and our fellow children of Israel. The most important thing to learn about evil is its unreality. God's law does not result in any least disaster—physical, moral, mental—of government, of interpretation, or of association. As Mrs. Eddy writes in Science and Health, "Inasmuch as God is good and the fount of all being, He does not produce moral or physical deformity; therefore such deformity is not real, but is illusion, the mirage of error." It has not really occurred, and nothing of the kind can seem real to the consciousness which knows God to be omnipresent and omnipotent.

In Science the harmony of Truth is manifest as right conditions; the freedom of Soul, in true morality; the goodness of God, in all action; the divine Science of Mind, in all interpretation. Since, as Mrs. Eddy says on page 124 of Science and Health, "adhesion, cohesion, and attraction are properties of Mind," the government of Love is evident in all scientific association with Principle. These qualities or effects of the everlasting God are forever infinite, having no opposites. Thus the condition in which the harmony of Truth is manifest is infinite; the morality of Soul is unbounded; the reflection of God is omnipresent; all right association is eternally intact, because the infinite, divine idea of association is necessarily fulfilled.

Jesus said, "Have faith in God." Our faith in God is indeed the substance of things hoped for; but so-called faith in evil is the substance of things not hoped for—sorrow, sickness, sin. All the spiritual facts, the total of which constitutes true health, are included in man. Health thus constituted is a great reality which must be consciously possessed by every individual man, in order that the Christ shall perfectly redeem him from sickness and sin. Thus it is seen that not belief but conscious demonstration is "the way."

To sing our song, knowing God sets the tune,
And so, untroubled, give as we are given;
To send forth praise, as roses in mid June
Pour forth their perfume by the soft breeze driven;
To love as loved, at one with God, to see
Creation perfect—is humility.

A. JACQUELINE SHAW.

Selected Articles

["The Headwaters of Truth"—*The Christian Science Monitor*, Boston, U. S. A., May 8, 1920]

The only reason for right doing is because it is right. The old familiar proverb, "Honesty is the best policy," is absolutely true, not because it pays best to be honest; a man who is honest for such a reason is fundamentally dishonest, but because honesty is the only policy for the man who understands what Principle means. "Notwithstanding in this rejoice not," Jesus said unto the seventy disciples, when he impressed upon them the power of good over evil, "that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Rejoice, that is to say, not in any human pride of power, but in the sense of power inherent in the fact that, as Mrs. Eddy writes, on page 276 of Science and Health, "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God." The power of the seventy came, in other words, not from any personal authority or human knowledge, but from the authority an understanding of Principle bestows, which understanding rests in the fact that the real man is inseparable from the Mind which created him, and is himself the reflection of the omnipotence, omniscience, and omnipresence of Principle.

Some perception of this supreme fact must have been present to the centurion, when he said to Jesus, "For I also am a man set under authority," so contrasting his human authority over the men under his command, an authority derived from Cæsar, with the divine authority derived by the Galilean carpenter from Principle, and dominant over sin, disease, and death itself. Herein, as a matter of fact, lay the honesty of the centurion, that he was not induced by vanity to attribute the authority of Rome to himself, and so was able to understand the divinity of the power demonstrated by Christ Jesus. A few years later there was to be born, in Spain, a Roman rhetorician who one day was to give to the world the germ of its much misunderstood proverb. *"Dedit hoc providentia hominibus manus, ut honesta majis juvarent,"* wrote this Quintilian, "Providence has made men this gift, that the things which are honest profit them more than those which are not." Thus the Roman centurion realized that the authority of Principle was sufficient to heal his servant without the presence of Jesus, and so Jesus warned the seventy not to take credit for any healing they might be the means of accomplishing, unto themselves, but to rejoice in the understanding that healing was possible because the real man, the image and likeness of Principle, could not be separated from Principle, and so never could be sick.

In the understanding of that simple metaphysical fact lies all true humility. Jesus' demand for the recognition of the Messiah as a man "smitten of God, and afflicted" enraged the Pharisees, who could only see a Job covered with boils in such an ideal, whilst their pride demanded a Joshua or a Gideon. On the other hand, in their dense materiality, they could see nothing but blasphemy in his claim to be a son of God. It is thus always with those who mistake the letter of the law for the spirit; who pay tithe of mint, and anise, and cummin, and forget judgment, mercy, and faith; who strain at gnats and swallow camels. In their hurry to condemn, they forget that the prerequisite of righteous judgment is an already demonstrated ability to heal the sick. That is why the precept of the pulpit has for centuries made so little appeal to Christendom. Christendom was founded by a preaching church certainly, but by a preaching church whose

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sermons were miracles. "When the omnipotence of God is preached and His absoluteness is set forth," Mrs. Eddy says on page 345 of Science and Health, "Christian sermons will heal the sick." The setting forth of His absoluteness is, of course, the demonstration of the omnipotence of good, in the practical overcoming of everything which is not of Principle.

Where, invariably, the human being comes to grief is in making obeisance before matter. It is not sufficient for the metaphysician to insist theoretically upon matter as a phenomenon produced by mind or energy; all metaphysicians from the time of Plato, and before, have done that. For the metaphysics of Athens, Paris, Rotterdam, or London, he must substitute that of Galilee and Jerusalem. He must insist not only on the unreality of matter as a phenomenon, but equally upon the unreality of its noumenon, mind or energy. Nor is this by any means enough. Unless he wishes to follow Plato, Descartes, Spinoza, or Berkeley into the ranks of those whom Huxley has described as the "mired logicians," he must not only accept but prove the unreality of the human mind or of energy, by demonstrating the omnipotence of divine Mind. He must, in short, come back to the metaphysics of Jesus through the teaching of Mrs. Eddy. "Only through radical reliance on Truth," she writes on page 167 of Science and Health, "can scientific healing power be realized." Berkeley turned from mind to tar water. It is just as futile, it is indeed far more so, to turn in the name of divine metaphysics from Principle to matter in any shape. It becomes obvious, then, that the only way in which to accomplish anything in Christian Science is by striving for the Mind that was in Christ Jesus. The genuineness of this effort is the supreme test of a man's honesty, and if he desires to become a Christian Scientist, it is not only the best but the only policy.

In every particular in which the Christian Scientist clings to matter he is unfaithful to his own insistence on the unreality of matter. This, however, does not mean that he is to become an ascetic or an anchorite. The anchorite attempts to avoid the danger of society by eschewing society, and, in doing this, merely displays a fear of society which, as far as he is concerned, endows society with a power for evil as great as that which the ascetic attributes to all matter. Now the only way in which it is possible to demonstrate practically the unreality of matter is the way chosen by Jesus the Christ. It is to be in the world without being of it; to grow to be so truly conscious of the nothingness of matter that the possession of matter means nothing to you. That is a condition precedent to feeding the multitude, just as a realization of the true meaning of birth is an indispensable preliminary to the raising of the dead.

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[A. J. Chapman in *New Orleans* (La.) *States*]

In a recent issue, there appears an account of a lecture delivered by a Jewish rabbi wherein he attacks Christian Science as a faith cure.

Now, if our friend has discovered something better than Christian Science which will heal the ills of the flesh, I am sure that no one will be more pleased than the Christian Scientists themselves. However, it should be said that Christian Science is not a faith cure in the ordinary acceptance of that term. Very few people have faith in Christian Science until they experience its beneficent influence. Thousands have been healed of disease and sin notwithstanding they had no faith in Christian Science whatever as a healing agent, and only appealed to it as a last resort.

Christian Science healing is faith in God, but it must be accompanied by demonstration. Mere faith is simply a belief, and it is much easier to believe than to understand. It is the understanding of God which enables the Christian Scientist to heal the sick. The Bible tells us that "faith without works is dead," and Christian Science is founded solely upon the Bible teachings in the Old and New Testaments.

It is charged that Christian Science denies the existence of matter, pain, and evil, and is therefore incompatible with common sense and living experience. Now, Christian Science admits that to the physical senses, matter, pain, and evil are very real, but it should be remembered that the physical senses testify only to the so-called facts of materiality and not to the facts of Spirit. To the Christian Scientist, the only real is God and His creation; therefore matter, pain, and evil manifest themselves only to human consciousness. The spiritual man created in the image and likeness of God is certainly not cognizant of matter, pain, and evil. Paul says, in his epistle to the Romans, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

There is nothing about the teachings of Christian Science that is "incompatible with common sense and living experience," when one understands them; but they can only be understood by accepting the spiritual, instead of material, interpretation of the Bible teachings.

We are in thorough accord with our critic as to the oneness, omniscience, omnipotence, and perfection of God, and the fact that He created man in His own image and likeness; but Christian Science denies that the image and likeness of God is material or that God needs any human aid in healing the sick. God's creation is like Himself,—wholly spiritual.

Healing by mental suggestion is not the Christian Science method, but is directly contrary to it. Healing, in Christian Science, is a realization of the omnipotence and perfection of God and of man as God's image and likeness, spiritual, immortal, indestructible. It is the method of the master Christian, who said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

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[Harry K. Filler in *News Signal*, Middletown, Ohio]

No critic, of the many who have attempted to do so, has yet succeeded in presenting one valid statement proving that Christian Science is not true and Bible teaching. Our sufficient proof of this fact is that Christian Scientists are performing the wonderful works Christ Jesus promised his followers should be able to perform. Jesus once said, "Ye shall know them by their fruits." Years ago Mrs. Eddy stated in "Science and Health with Key to the Scriptures" on page 149, "To-day there is hardly a city, village, or hamlet, in which are not to be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian system of healing disease."

Christian Science is "growing more and more popular," as our critic says, and this is because it is giving results to the thousands of people who, in ever increasing numbers, are turning to it for help. Christian Science has proved a boon to suffering humanity. The overwhelming evidence of its value is to be found in the fact that it brings health, mental sunshine, and cheer into the lives and experiences of its adherents all over the world. Christian Science is a religion of love and unshrinking trust. Mary Baker Eddy, the Discoverer and Founder of the Christian Science movement,

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is held in reverence and affectionate esteem by the vast army of Christian Scientists, because she has rediscovered and reestablished Christ's saving and healing ministry for this and all future ages. She was able to accomplish the great work she was called to accomplish because of her absolute and entire reliance on God. Her counsel to her followers was, "Follow your Leader only so far as she follows Christ" (Message for 1901, p. 34). She has repeatedly been recognized and acclaimed one of the world's greatest religious leaders.

The Christian Science church was instituted for the sole purpose of commemorating the religion Jesus taught and lived. In the Glossary of Science and Health (p. 583), Mrs. Eddy defines church as being "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error and healing the sick."

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[Stanley M. Sydenham in *Sheffield* (Eng.) *Telegraph*]

Mrs. Eddy, in her book, "Science and Health with Key to the Scriptures," on page 135 defines Christianity thus: "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light."

It is difficult to understand how any one who has studied the Bible can think it is unscriptural to heal the sick by spiritual means only. The gospels teem with instances of healing accomplished both by Jesus and his disciples by these means; and Jesus promised that "these signs shall follow them that believe," and, "He that believeth on me, the works that I do shall he do also."

It is playing fast and loose with the Scriptures to accept that part which commands Christians to preach the gospel as applying to the present day, and to reject that part which commands to heal the sick.

If it was lawful for Jesus and his disciples to heal the sick, it must have been in accordance with laws which are operating at this very moment, and these laws need only to be understood in order that the same results may be obtained. If unlawful, Jesus was working against the will of the Father who sent him, and of whom he said, "Not my will, but thine, be done."

In Christian Science, healing the sick is a sign that the truth is understood; the vital point of its teaching is the revelation of the true nature of God and man.

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[Aaron E. Brandt in *The New Era*, Lancaster, Pa.]

In her study of the Scriptures Mrs. Eddy discovered this all-important fact: namely, that the truth which Christ Jesus taught, a knowledge of which he said would make free, is an exact science and demonstrable in the solution of every human problem. She, therefore, properly called it Christian Science. The Reverend Mr. Sunday cannot apply the term "bunk" to Christian Science, as reported in a recent issue, without including the teachings of Christ Jesus in the same offensive term, for they are one and the same. There is no statement of doctrine to be found in Christian Science which is not logically drawn from Jesus' teachings and practice, and Mrs. Eddy has correctly written in "Science and Health with Key to the Scriptures" on page 342, "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident."

When the opponents of Christian Science desire to criticize Mrs. Eddy or her teachings, they usually find it necessary to conjure up something that has no application. Thus there is no warrant whatsoever for the statement that Mrs. Eddy's bodily return is expected by Christian Scientists. In fact, all Mrs. Eddy's teaching has a contrary trend, as must be apparent to any one who reads her writings understandingly. "In founding a pathological system of Christianity," she writes on page 464 of Science and Health, "the author has labored to expound divine Principle, and not to exalt personality."

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[Louis E. Scholl in *Walla Walla* (Wash.) *Union*]

The author of an article in the *Union* denounces spiritualism, and in his introduction finds occasion to criticize Christian Science also. With the main contention of this article Christian Scientists are agreed, for they fully recognize the falsity of spiritualism and its consequent pitfalls and dangers. In fact, Mrs. Eddy in her book, "Science and Health with Key to the Scriptures," has devoted all of a chapter to the subject, "Christian Science versus Spiritualism."

The subtlety of this article in the *Union*, however, is not in its main argument, nor even in its criticism of religions other than the one to which the author subscribes, but in the fact that it is an attack upon the public school system of the land, for the article begins by saying, "People who have been brought up on provided school education, that is to say, on morality divorced from dogma, have been passing through three successive stages of substitutes for the Christianity of Christ." It does not set well with the average American citizen to read deprecating remarks regarding an institution of his country so cherished as is our public schools, and especially from the pen of one who is understood to be an alien. The purpose of this reply, though, is to call attention in particular to the fact that for a writer who evidently knows nothing of Christian Science and its practical demonstration, to speak of it as "fraudulent foodstuff," and as being one of the "substitutes for the Christianity of Christ," is but to show ignorance either of Christian Science or of what constitutes the Christianity of Christ.

Christianity is both outward and inward conformity to the teachings of Christ Jesus. He made very clear to the twelve apostles whom he sent out what their program should be when he said, "Heal the sick, cleanse the lepers, raise the dead; cast out devils: freely ye have received, freely give." His instructions to the seventy were much the same, and his last words to the eleven, "as they sat at meat," spoken just before his ascension, were but little different. In "Rudimental Divine Science" Mrs. Eddy says (p. 17), "The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of His testimony and the footsteps of His flock." Thus she makes it clear that Jesus' commandments to his immediate followers are his commandments to his followers of to-day.

Mrs. Eddy in her writings has reinstated the Christianity of Christ. Science and Health studied in connection with the Bible makes God real to consciousness and enables the student to master sinful habits, to be healthier, happier, and holier, and to radiate this abundant life to those about him. Christian Science is a religion of love, and this alone makes it the Christianity of Christ, for love is the central theme of his gospel, and in the first epistle of John we read, "He that loveth not knoweth not God; for God is love."

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Frederick Dixon, Acting Editor Gustavus S. Paine, Acting Associate Editor

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Editorial

The Seven Vials

The writer of the Book of Revelation was before all things a metaphysician. That is to say, in every sentence he was responsible for, however material its text may seem, there is a deep spiritual force and meaning. He wrote, being a Jew, after the manner of the Wisdom Books; in other words, he conveyed his intention through a series of images, which were not intended to be taken literally. Thus the opening and the pouring out of the seven vials was intended to convey the chemicalization which takes place when the activity of Truth enrages the carnal mind, and produces a corresponding effort on the part of evil.

On pages 168 and 169 of Science and Health, Mrs. Eddy defines chemicalization as follows: "Here let a word be noticed which will be better understood hereafter,—*chemicalization*. By chemicalization I mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis." From this, it is evident, that the violence of chemicalization must be in accordance with the demonstrated energy of Principle. The more pronounced that energy becomes, the more pronounced must necessarily be the effort of the supposititious opposite; and this supposititious opposite being a concentrated hatred of Truth in the human mind necessarily produces its most violent convulsion when Truth has become sufficiently articulate in human actions to arouse its fears and appeal to its sense of self-protection.

Now the Book of Revelation is not historical in the sense that it relates to a definite period of history, so that Nero or another is the representative of the beast. The Book of Revelation is historical, however, inasmuch as it describes the struggle which is perpetually going on between good and evil in the human consciousness. The beast, the great red dragon, the serpent, all these are evil trying to maintain themselves in the face of invading good; and they manifest their most diabolical tendencies when they represent evil masquerading as good, that is evil within the Church. At whatever period evil within the Church has been challenged to maintain its position, at that moment has the extreme of human wrath been emptied out in the effort to crush the dawning sense of Principle. As a consequence the emptying of the seven vials of Revelation, so far from causing any disturbance to the metaphysician, should fill him with a sense of thankfulness that an understanding of Principle has reached the periodical moment when it is strong enough to challenge evil to a further effort to maintain its ground. "Before error is wholly destroyed," Mrs. Eddy writes, on page 96 of Science and Health, "there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end,—until the final spiritualization of all things. 'The darkest hour precedes the dawn.'"

The human mind, it is quite evident, is not betrayed into activity so long as its creation pursues an uneventful, sensuous, and inactive career. To the human mind in this comatose condition, the most tremendous statements may be made without ruffling the surface of the material tenor of the universe. Never were such statements of truth made as were made by Jesus the Christ, in the first century, in Palestine, and the effects were terrific. But the mental thunderbolts of Christ Jesus were hurled home out of a spiritual catapult of demonstration and understanding, with the result that the human mind, absolutely unable to resist them, could only turn for help to the materialistic vice-regent of Rome, with the hysterical and furious demand for the crucifixion of its tormentor. Before the century was out the great metaphysician, known as the Beloved Disciple, hurled a further series of thunderbolts at sensuality in all its forms. But the demonstration of John was, of course, not equal to that of his Master, and could not have the same results. Results there were, of course, but the disciple himself so shaped his warning as to make it clear to those who read it with understanding, that it was not for an age but for all time, so long as the struggle of the flesh against the Spirit lasted.

The emptying of the seven vials, then, is typical of the arrival of the moment when the understanding of Principle has become sufficiently full to enable the uttering of metaphysical truths which evil realizes will be fatal to it if accepted. These truths may be uttered, however, at other times, without a violent chemicalization. The Romans, for instance, were at first contemptuous of the teachings of Christianity. Only as those teachings began to impress the Roman mind, and so to become dangerous to the stability of Roman ideals, were the emperors roused to pour out the vials of their wrath. And it is significant that the violence of the persecution was rather in the degree of the virtue than the vice of the emperor directing it. The emperor who was indifferent to Roman ideals, was indifferent also to the proselyting power of Christianity. So it has been all through history. The Humanist Popes were by no means the greatest patrons of the Inquisition; the Latitudinarian Bishops were by no means inclined to the violence of their more vigorously sectarian brothers.

All this the apostle on Patmos saw, with the metaphysical perception which enabled him to make of his spiritual vision a microcosm of spiritual progress and of the effort of materialism to oppose and to destroy it. God, Principle, is of too pure eyes to behold iniquity. The wrath of God, consequently, is not the anger of an individual turning upon something obnoxious to him, but is the effect of the adamantine resistance of Principle to the efforts of evil to assert itself as Truth. Principle, as reflected in mathematics, knows nothing of the mistakes of children and men in their struggle to work out the problems which are placed before them. In the same way Truth, being Truth, and being therefore all that exists, is ignorant of a lie. Nevertheless, the pains and penalties with which the liar is invariably pursued, and by which he is equally invariably punished, so long as he clings to his lie, are the wrath of Truth, inasmuch as evil is not opposed to him, but is bent on his encouragement and destruction. The wrath of God, then, is merely the metaphysical way of expressing the punishment which falls on the individual when he attempts the impossible task of proving a lie to be Truth and demonstrating the power of evil against Principle. This struggle becomes violent in proportion as the carnal mind has been destroyed by Truth and so alarmed. The more untouched this carnal mind is by Principle, the more stolid its resistance to Truth is bound to

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be, and the less suffering can, for the moment, accrue to it from the assault of Truth. When, therefore, the vials of wrath appear to be poured out with the greatest manifestation of affliction, the moment has come for the metaphysician to rejoice that the human mind is yielding to Principle, and is fighting affrightedly and maliciously. "The very circumstance," Mrs. Eddy writes, on page 574 of Science and Health, "which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

FREDERICK DIXON.

"Misguided emotions"

THE only right feeling is that which is impelled by the divine Mind and coincides with calm though vital reasoning on the basis of Principle. How is a man to know when he is rightly actuated? The innate consciousness of good, as understood in Christian Science, is unmistakable. In all its manifestations it is constructive, sound, rational, and its whole nature is quietly exhilarating. The buoyancy of real wisdom has at the same time stability and infinite range. To be moved by Principle alone is to be endlessly gratified in the best possible way. True dignity must ever accompany the true ardor of spiritual demonstration. That is why the practice of Christian Science is forever differentiated from any form of human emotionalism.

Human emotion is unreliable simply because, in all its attempted counterfeiting of genuine feeling, it is supposed to be merely a limited subdivision of psychological experience. Now obviously a fragmentary touch of mortal ecstasy is not the downright knowing of illimitable divine Love. Whatever is inordinate wears itself out because it is not based on Principle. From its very nature the mortal is destructible and exhaustible. Actually, then, it never has been anything of which true consciousness could be cognizant. The so-called mortal mind never has had any part in the realm of the real. With all its seeming likes and dislikes, its sensations and its beliefs of every sort, it has always been an imposter, utterly lacking even in power to suppose itself anything. Of what possible use can it be, then, to temporize with emotionalism, when all such belief must fade out before spirituality?

On page 79 of "Retrospection and Introspection" Mrs. Eddy writes, "If beset with misguided emotions, we shall be stranded on the quicksands of worldly commotion, and practically come short of the wisdom requisite for teaching and demonstrating the victory over self and sin." Neither mortal emotion nor mortal commotion exemplifies the guidance of unerring Principle. On any occasion, whether it be what is called a meeting of people or a case of physical disease, emotional disturbance must be resisted by the firmness of intelligence. Right action is swayed by the divine Mind alone, not by suggestion. As the idea of this Mind, the real man can never be misguided in reasoning or feeling. It makes little difference what falsities try to beset one so long as one does not accept them. The immortal idea of living, of course, accepts God as its only cause, and hence as the only influence.

Christian Science includes nothing of excess, nothing of morbid rapture, nothing of physical tension. Its truly exalting influence is perfectly natural and sane because its whole inspiration comes from Principle and not from anything connected with the physical senses. As Mrs. Eddy continues in the passage already quoted: "Be temperate in thought, word, and deed. Meekness and temperance are the jewels of Love, set in wisdom. Restrain untempered zeal. 'Learn to labor and to wait.' Of old the children of Israel were saved by patient waiting." Whatever is humanly intense is necessarily disorderly, and must be replaced by the thorough balance of that divine tension which is simply steadfastness in the truth. Indeed, holding to the truth must be spiritually easy; certainly it is far easier than any attempted holding to error. Excitement, passion, and mortal exultation are all just as unreal as mortal depression, and their only remedy is the actual expression of divine intelligence. Expression of Principle is the one healing force for any belief in repression or suppression as well as for the belief in morbidly compressed activity.

Paul's famous advice, "Rejoice in the Lord alway: and again I say, Rejoice," surely does not recommend a form of emotionalism. It is followed, of course, by the even better known promise, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This passage, however, like many another in the Bible, has all too often been regarded as a guarantee of some supposedly sublimated delight that, in the final analysis, is gross materialism. The true peace can never be ease in matter, but must always be content of Mind, which annihilates the very belief in matter. Any thrill of matter is just a variation of physical sense testimony. So instead of wondering why one has not as yet felt some great and continuous tremor, presumed to be spiritual, one who is sincerely seeking the entirety of Christian Science must simply be glad for conscious living itself, and find in this quiet gladness the fulfillment of Paul's exhortation. As Mrs. Eddy says on page 14 of Science and Health, "To be 'present with the Lord' is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in Christian Science. To be 'with the Lord' is to be in obedience to the law of God, to be absolutely governed by divine Love,—by Spirit, not by matter." This experience, then, is not something mysterious and subtle, full of human emotions, but is the calm understanding of all good in the now. It is right at hand for all who will relinquish their preconceptions for the very real enjoyment of Truth. The student of Christian Science must insist on being impelled and guided aright, by Principle instead of by any mortal sense of things. Thus only can he prove every step of his way forward.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday service (during July and August), 10:45 a.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

SANTA CRUZ, CALIF.—Negotiations are on by First Church of Christ, Scientist, for the purchase of the finely situated lot on Church Street, directly across from the free

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library. It is centrally located, amidst splendid surroundings, and has a frontage of about 70 feet and depth of about 200 feet.

A church building will be erected in due course of time, though not at once. The congregation consider the new location far superior to the present church site near the corner of Ocean Street and Dakota Avenue.

Santa Cruz Sentinel.

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The Lecturers

Appointed for the Year Ending June 30, 1921

Frank Bell, C.S.B., 1023 Widener Building, Philadelphia, Pennsylvania.

In Asia during December, January, February, and March. Address during July, August, and September, Lyme, Connecticut.

John Sidney Braithwaite, M.A., C.S.B., Queen Anne's Mansions, London, S.W. 1, England.

In Australia and New Zealand until October, 1920. Available for lectures in Great Britain and Ireland from November 15 to February 15, 1921. South Africa during March, 1921. Available for lectures in the United States and Canada, May 15 to June 30, 1921. Address for correspondence relating to lectures in the United States and Canada, Room 210, No. 236 Huntington Avenue, Boston 17, Massachusetts.

Clarence W. Chadwick, C.S.B., 124 N. 33d Street, Omaha, Nebraska.

*George Shaw Cook, C.S.B., 1319 East 52d Street, Chicago, Illinois.

Mrs. Blanche K. Corby, C.S.B., 625 Herman W. Hellman Building, Los Angeles, California.

John W. Doorly, C.S.B., 38 Boar Lane, Leeds, England.

Available for lectures in Great Britain and Ireland, July 1 to January 15; United States and Canada, February 1 to June 15. Address for all correspondence relating to lectures in United States and Canada, Box 13, Back Bay P. O., Boston 17, Massachusetts.

Miss Mary G. Ewing, C.S.B., 3743 Ellis Avenue, Chicago, Illinois.

Rev. Andrew J. Graham, C.S.B., 236 Huntington Avenue, Boston 17, Massachusetts.

Available for lectures in the United States and Canada from September 1, 1920, to January 20, 1921, and the month of June. Available for lectures in Great Britain and Ireland from February 1 to June 5, 1921. For such lectures, address 39 Brompton Road, London, S.W. 3, England.

Judge Samuel W. Greene, C.S., 1006 Cherokee Road, Louisville, Kentucky.

Willis F. Gross, C.S.B., 960 Little Building, Boston 11, Massachusetts.

Prof. Hermann S. Hering, C.S.B., P. O. Box 385, Concord, New Hampshire.

Dr. Walton Hubbard, C.S.B., 756 N. Avenue Sixty-six, Los Angeles, California.

William D. Kilpatrick, C.S.B., 27 Woodland Avenue, Detroit, Michigan.

Address letters and telegrams pertaining to lectures to Box 13, Back Bay P. O., Boston 17, Massachusetts.

Bliss Knapp, C.S.B., 7 Chatham Street, Brookline 47, Massachusetts.

John C. Lathrop, C.S.B., 87 Colchester Street, Brookline 47, Massachusetts.

Available for lectures in Great Britain and Ireland from September 20 to December 10, 1920. Address for all correspondence relating to lectures in Great Britain and Ireland, 39 Brompton Road, London, S.W. 3, England. Available for lectures in the United States and Canada from January 15 to June 30, 1921.

Frank H. Leonard, C.S.B., 81 East Madison Street, Chicago, Illinois.

Available for lectures in Continental Europe until the middle of November, 1920, and in the United States and Canada thereafter.

*Charles I. Ohrenstein, C.S.B., 722 Ackerman Avenue, Syracuse, New York.

Ezra W. Palmer, C.S.B., 1515 Adams Street, Denver, Colorado.

William W. Porter, C.S.B., 33 West 42d Street, New York City.

Available for lectures in Alaska and Yukon from July 1 to September 15. Available in the United States and Canada after September 15, 1920.

Paul Stark Seeley, C.S.B., 144 North Nineteenth Street, Portland, Oregon.

During July address mail to Ecola, Oregon; telegrams to Seaside, Oregon.

*Virgil O. Strickler, C.S.B., Hotel Robert Fulton, 228 West Seventy-first Street, New York, N. Y.

Dr. John M. Tutt, C.S.B., Commerce Building, Kansas City, Missouri.

Bicknell Young, C.S.B., Virginia Hotel, Chicago, Illinois. Cable address, "Nelbick."

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.

* Mr. Cook, Mr. Ohrenstein, and Mr. Strickler will take the coming year as a sabbatical year, for practice and study, and, therefore, will not be available for lecture engagements until after July 1, 1921.

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The Lectures

Chicago, Ill. (Eleventh Church).—Mrs. Blanche K. Corby, lecturer; introduced by Mrs. Emma E. Brauer, who said in part:—

In her Message for 1902, Mrs. Eddy writes: "If a postal service, a steam engine, a submarine cable, a wireless telegraph, each in turn has helped mankind, how much more is accomplished when the race is helped onward by a new-old message from God, even the knowledge of salvation from sin, disease, and death."

Christian Science is this message, a gift from God to man. Its Discoverer and Founder, Mary Baker Eddy, inspired by divine Love, brought this truth to hungry and storm tossed humanity, to those searching for more light. Christian Science not only heals sin, disease, and the fear of death but is a constant help in our daily living, and is teaching man how to pray with results. Those who are honest and sincere in the study and application of this Science, are seeing a great light, a light that destroys all sense of darkness, and leads into everlasting joy.

Riverside, Calif. (First Church).—Frank H. Leonard, lecturer; introduced by Frederick Reed, who said in part:—

The world is hungering and thirsting after—it scarcely knows what, yet, in truth, the world is hungering and thirsting after righteousness, that righteousness which many have already found in Christian Science, and are beginning to realize the promised blessing, "For they shall be filled."

London, England (Second and Seventh Churches).—Frank Bell, lecturer; introduced by A. Hervey Bathurst, who said in part:—

In this age when everything, including religion, is judged according to its practical value, it should be noted that Christian Science has more than stood the test, as is evidenced by the multitudes who to-day owe their health, their happiness, yes, their very existence, to this preeminently practical religion. There is no problem, whether social, political, economic, national, or international, for which Christian Science does not provide the solution by revealing the true nature of

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God and His law and government. Christian Science is the rediscovery or reiteration of the teaching of the Master, the practical nature of which is again being demonstrated in our midst with "signs following."

HUGO, OKLA. (Society).—Dr. John M. Tutt, lecturer; introduced by Mrs. Cora McDonald, who said in part:—

Jesus said, to those that believe on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." In "Science and Health with Key to the Scriptures" by Mary Baker Eddy, on page 390, we read, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." Christian Science is to-day spreading the truth broadcast over all the earth,—the truth that Principle exists as omnipotent, omnipresent Mind, and that a knowledge of Principle means a proportionate destruction of the erroneous belief in the reality of sin, sickness, disease, and evil, and enhances man's confidence in God, and increases his trust in God's impartiality, justice, and power.

WICHITA, KAN. (First Church).—William D. Kilpatrick, lecturer; introduced by Mrs. Lucy Latham Givens, who said in part:—

It is because mankind is beginning to awaken to its true inheritance as a child of God, that it is seeking to throw off the shackles that have so long held it in bondage to anxiety, worry, fear, sin, sickness, and death. There seems to be a universal cry for peace and freedom not only among and within the nations but also in the heart of the individual. There are many surmises as to how this peace and freedom can be obtained; but all of them sooner or later are doomed to disappointment and failure, since there is but one right way, the way which was taught and demonstrated by Jesus of Nazareth as the knowledge of God. That Christian Science shows the teachings of the Master are true and available, its adherents are proving daily.

WALLA WALLA, WASH. (at State Penitentiary).—Charles I. Ohrenstein, lecturer; introduced by Dr. R. W. Cram, who said in part:—

Every student of history will admit that no man who has ever lived has left such a profound and lasting impression upon the human race as Jesus of Nazareth. His teachings, so simple and direct that even a child might understand them, have been the cause through misunderstanding of more widely divergent opinion and disagreement than all other causes combined; yet the very foundations of our civilization, our government, our social relations, and our faith in God rest solidly upon those very same teachings. He did not ask the world to accept his words without some tangible proof of their efficacy, but proceeded to demonstrate their truth by his works, assuring mankind that those who believed on him should do the works he did. Christian Science comes to this age and generation with the light of Truth to make clear the teachings of the Master.

KANSAS CITY, MO. (Third Church).—Paul Stark Seeley, lecturer; introduced by Oscar Graham Peeke, who said in part:—

What is it that Christian Science offers to mankind? Not ease in matter, for the very foundation on which this religion is built, is the demonstrable fact of the allness of Spirit, God, and the consequent nothingness of matter; but it does offer surcease from all the so-called ills of matter. In the words of the Master it says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and in the same way that he was able to show by healing the sick, the sinning, and the sorrowing that his were no empty, idle words, so Christian Scientists, in obedience to his direct injunction to all who would be his followers, are striving to emulate him, to perform the same mighty works that he performed, and with ever increasing success.

MILWAUKEE, WIS. (Fourth Church).—Rev. Andrew J. Graham, lecturer; introduced by Edward W. Fels, who said in part:—

Throughout all ages mankind has endeavored to throw off the chains of bondage; and while it has succeeded in a degree along political lines, it cannot be said that it has accomplished much to the end of being free from the bondage of fear, sin, sickness, and death. Anything and everything along material lines, which promised to bring deliverance from the ills of the flesh, has been tried, only sooner or later to be put aside because it was tested and found wanting.

In times past healing was accomplished through the prayer of the righteous; that is, by those who had a correct understanding of God. These healings were called miracles. Through the teachings of Christian Science, as given to us by Mary Baker Eddy, we learn that these healings were not supernatural, but divinely natural and in accordance with God's law, and that this law is as operative to-day as it was when Jesus preached the gospel and healed the sick and sinning along the Galilean shores.

LA GRANGE, ILL. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Lester H. Walters, who said in part:—

One of the greatest blessings Christian Science bestows is a definite, practical, workable knowledge of the "law of the Spirit of life" which indeed makes free from "the law of sin and death." As we progress in our knowledge of Christian Science, we understand, in ever increasing measure, that the universe including man is governed wholly and completely by the law of God, good; and that the discordant, erroneous, so-called laws of matter are not laws at all, but are false claims without power or authority. As we gain a demonstrable knowledge of this fact, our lives become more happy, harmonious, and useful, and our bodies more normal and healthy.

OAKLAND, CALIF. (First Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. Sue S. Wilsey, who said in part:—

Nineteen centuries ago Jesus said to those who were willing to listen to him, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," and he went about healing the people of their mental, moral, and physical diseases, thus proving his words by his deeds. Christian Science reveals to us this truth about God, man, and the universe, and this truth, when understood and correctly applied, frees mankind to-day as readily and as surely as it did nineteen centuries ago.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

BRITISH COLUMBIA—Prince Rupert and Anyox: Lectures canceled.

MASSACHUSETTS—Provincetown: Town Hall, 3 p.m., July 12.

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Testimonies of Healing

I am very grateful for all that Christian Science has done for me. I had been delicate all my life, and was supposed to have inherited many ills, the worst of which was rheumatism. Once when I was suffering from a severe attack my sister persuaded me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read without much interest until I reached the chapter, "Footsteps of Truth" where I read, "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God" (Science and Health, p. 228). I stopped reading and asked myself what power held me in bed; if God had all power then there was no room for a power called sickness. This truth was so clear to me that I was instantly healed and have been free for fifteen years.

In the years since that first healing I have many times had the joy of proving that seeming trials are only fresh opportunities for proving God's allness. This testimony would not be complete without expressing my sincere appreciation of the Christian Science periodicals, none of which I could afford to be without.

(Miss) Jean L. Horne, Morgantown, W. Va.

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I wish to express my gratitude for the many blessings received through Christian Science. I suffered from bronchial asthma from childhood. After being treated by several doctors, I was given up as incurable. Later I heard of Christian Science and applied for treatment, and have been completely healed.

I am indeed grateful for this healing. The freedom from fear is much to be thankful for. The first visit to the practitioner healed me of the asthma and I was able to lie down to sleep, a thing I had not done for many months, for I had to be supported by pillows in a sitting position on account of my breathing.

Christian Science has given me a true understanding of God and made the Bible clear to me. It is a joy to work for God, to know that we are not helpless sufferers but useful channels. I am grateful to God and to our Leader, Mary Baker Eddy, for what she has done for mankind.

(Mrs.) Ruth M. Linney, Manchester, England.

I wish to state that the above testimony is true. My wife was always ailing, and the attacks of bronchial asthma recurred several times a year, prostrating her for three or four weeks at a time. Her healing was due entirely to Christian Science treatment, and ever since she has been a well woman and able to do her daily work. Harold Linney.

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My sincere gratitude for the many healings received through Christian Science impels me to write this testimony. Four years ago I was an infidel. I had been one since a young girl, and my boast was, "You've got to show me if there is a God." In God's own time He did reveal Himself to me. When all material things failed and I, through no fault of my own, was separated from my children, I felt my cup was full and running over and I made up my mind if things did not change soon I would end my life. I was in the valley indeed and the future seemed dark. Then an acquaintance asked me to go to a testimony meeting. I did so, and left scoffing at the testimonies I had heard; but one thing impressed me—that which I could see—and that was the look of love and peace on the faces of some who gave testimonies. I did not understand but I felt they had something I did not have. Shortly afterwards I met an old friend whom I had not seen for years and she had been healed in Science after the doctors had given her up as hopeless; here again was the same expression of love, and it had been attained through the study of Christian Science. What appealed to me, with my doubting thought, was the fact that this religion was one for everyday practice and not reserved for Sunday, as I had been accustomed to observe.

I later on asked my friend for some literature, which was gladly given. I read a few days and was encouraged by my friends, but not urged. I saw so many references to Science and Health in what I read that I went to my friend and asked her to lend me the book. She looked at her book and then at her daughter and then at me with an undecided expression. I little knew how precious a thing I was asking for. Finally she said, "You may take mine for a few days only." In five days I had one of my own and my first Bible. I soon threw away a box of medicine, some of which I had been accustomed to take nearly every night, and decided to trust to God for the future. I began to use all the understanding I gained and had instantaneous healings of cuts, burns, colds, and in two months I laid aside glasses which I had worn for sixteen years, having had to use two pairs. I was healed of the desire to read novels, and read Science and Health and other Science literature from four to six hours a day and never seemed to get enough. I seemed to walk on air, I was so happy to find a God at hand and not afar off. I had always hated so many people, and believed I had enemies but now I was beginning to learn to love, and as my sense of love for others grew I received more myself, for I was complying with God's law so beautifully expressed in our Hymnal on page 89. I was healed of corns and bunions which had bothered me for over twenty years and because of which I had walked in torture for years; I was also healed of constipation and of a diseased lung. A severe case of ptomaine poisoning was overcome in two hours, and through my own understanding of the truth I have been healed of blood poisoning twice and have been able to help others, often instantaneously.

I must express my gratitude for membership in the church which I left scoffing at the time of my first attendance. My heart is full of gratitude to God and to Mrs. Eddy, our dear Leader, and for the many contributions to our periodicals, which have helped me so often. Every time I have a problem to meet there seems to be an article written especially for me and it cheers one to know that others have met and overcome the same difficulties.

(Mrs.) H. Scott, Seattle, Wash.

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"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." "And ye shall seek me, and find me, when ye shall search for me with all your heart." I have been privileged to experience both these promises, and for this reason wish at last to give my testimony, to glorify God and to bless those whose eyes, like my own, have been looking toward Christian Science for deliverance, but who, notwithstanding this fact, do not yet see the bright light.

After studying Christian Science for nearly two years I became very ill, and, my condition seeming to be serious, requested help. I, too, worked diligently, and the textbook was my constant companion during the ensuing month, but in spite of this my condition became worse. After consulting a practitioner on the subject, I requested a physician to tell me the name of the sickness. Had I not done this, how much fear and suffering I would have been spared! At that

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time I believed that my healing would be hastened through knowing the name of the error. The knowledge of it became a source of fear and anxiety to me. I was afflicted with diabetes, and as my condition was considered incurable my fear and suffering became boundless in consequence. The condition became more aggravated, and for several months I was bedridden. During this time I changed practitioners several times, but finally, through the sacrificing, unselfed work of a Christian Scientist was so far restored that I was able to leave my bed and again resume my home and professional duties.

Now came "seven lean years," which were so very important for my spiritual growth, and therefore every experience is dear and valuable to me. During these seven years I suffered greatly physically, and scarcely an organ in my body functioned properly; but despite great pain, weakness, and heartache, I did not miss an hour from my profession. To be sure I was often obliged to ask for help by telephone, for it often seemed as if the physical senses would be victor and again condemn me to idleness, but ever present Love helped every time. The continual thoughts of fear were my greatest tormentors, increasing and aggravating the symptoms, and I resorted to help from various practitioners during these seven years. A deep sense of despondency claimed me at times, and the tempter often whispered, "Your affliction is incurable in Christian Science." Mrs. Eddy teaches that Love heals. I therefore endeavored to express more of divine Love daily, and I can readily say that to give love and to help others was my protection in the darkest hours, and always gave me new courage. Through Christian Science I was freed during these years of suffering from many faults of character. Self-condemnation, pride, jealousy, malice, hatred, and irritability gradually gave way to Truth and Love, but my physical condition became constantly worse. In our textbook, however, Mrs. Eddy quotes, "The darkest hour precedes the dawn" (Science and Health, p. 96), and so it was in my case. When the material senses tried to tell me, "Your hours here are numbered," deliverance was already at hand.

I again read *Der Herold* for April, 1916, and my eyes seemed attracted to the article, "Practitioner and Patient," and I read and reread the following passage: "The patient should be confident that there is a practitioner available who can meet his need. Indeed there is no case which cannot be met by some practitioner, and it is always possible to find that one." These words were as balm to my tired, discouraged sense, and I was filled with new hope. The thought that the Father of Christ Jesus is my Father also scarcely ever left me. About six weeks later I was directed to a practitioner with whom I was unacquainted, and after the first treatment I was freed from the terrible fear. It left me so suddenly that at first I expected its reappearance, but, thanks be to God, the former conditions did not return. The truth of the following words was proved: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine" (Science and Health, p. 365). I realized that God is my Life, and that Life, God, is not dependent on functions or organs. From this hour on I made progress, although I did not then venture to eat everything. I discussed this with the practitioner four weeks later, and was freed from this belief also in a single treatment. It was revealed to me that food cannot influence or overthrow Life, God. From that hour on I have eaten everything, and in spite of the very scant war rations, have gained considerably in weight.

Six weeks after my wonderful healing I suffered a severe relapse; all the symptoms reappeared suddenly with doubled power. I was free from fear, however, so this temptation had no power. In three days I was completely restored through the faithful, loving help which I immediately requested, and since that time I have been completely free. Almost three years have elapsed since I was healed. Wandering in the dark valley was very difficult and laborious to material sense, but divine Life and Love illumined the darkness and permitted me to find an ascent, and none more glorious could be pictured. It led me to the divine heights, to the heights where greater peace awaits the children of God, where "old things are passed away; behold, all things are become new."—(Mrs.) MARGARETE DIERCKSEN, Berlin, Friedenau, Germany.

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About nine years ago one of my classmates at college called Christian Science to my attention. Up to that time I had been a chronic sufferer from nasal and throat catarrh, bowel trouble, and granulated eyelids, the catarrh being of fifteen years' standing and supposedly inherited. I took medicine continually. My healing was slow but complete. For over eight years my health has been splendid and no medicine or other material remedies have been used.

For the past seven months I have been flying almost every day, and I am very grateful for the divine protection which we learn, through the study of Christian Science, is ever present. On one occasion a new student crashed into my ship, completely wrecking it and breaking the fuselage (body) in two, just a few inches back of where I was sitting. My escape was considered miraculous by several who saw it. In less than ten minutes I was able to proceed with the morning's work, in another ship, the only evidence of the experience being a small tear in my flying coat.

ALLEN T. ARCHER, Los Angeles, Calif.

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Over ten years ago I began the study of Christian Science, and I feel I can no longer withhold my letter of appreciation of what it has done for me. I have been healed of pneumonia and other diseases the flesh is heir to. The blessings that have come to me since I first commenced studying Mrs. Eddy's works and the Bible more closely, are more than can be enumerated, for I now feel that God is an ever present help.

(Mrs.) LULA R. SLAUGHTER, Monroeville, Ala.

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I did not turn to Christian Science in the first instance for physical healing, but in the hope that I might find help from it at a time of great trouble and perplexity, when everything seemed to have failed me. I knew practically nothing of its teachings, but I had just met some Christian Scientists for the first time, and, hearing that a lecture on Christian Science was to be given in a neighboring town, I made up my mind to go to it. I had had no definite religious belief for a very long time, as I had lost faith in the teachings of the church in which I was brought up, and I could find no system or teaching which appealed to me, upon investigation, as being logical and convincing. As I listened to the lecture on Christian Science, it seemed to me, to my great joy and also rather to my surprise, that possibly here I had found the religion I had almost given up the hope of finding, and with it something that would help me in my troubles. On the following day I went to a Christian Science service and borrowed the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I read it half that night

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and during every spare minute in the days that followed, and I knew, as I read, that I had found the religion I had been seeking, which would bring to me an understanding of God.

When I began to read it I was suffering from severe insomnia and other distressing symptoms of incipient nervous breakdown, the result of long continued unhappiness and anxiety, and I was completely healed of these within the first few days of my reading. An internal difficulty from which I had suffered all my life and for which I had tried many remedies, disappeared at the same time. I was also instantaneously healed of a habit of cigarette smoking of about fifteen years' standing, which I had often vainly tried to break by will power. I had since childhood been a great sufferer from neuralgia; for weeks at a time I was never out of pain, which at times became overwhelming, and for which no material remedies had ever afforded me more than very temporary relief. This completely disappeared after I had been reading the textbook for between two and three weeks, while about the same time I was freed from the tendency to catch heavy colds followed by weeks of bronchial trouble and cough, and also from indigestion and liver trouble. In fact my whole physical condition changed, and I found myself able without difficulty to do at least three times as much as I had formerly been capable of. I had no help from a practitioner, the healing being the result of reading the Christian Science textbook. A relative who had been staying with me just before I began the study of Christian Science, and who had been much distressed at my condition, was so struck, on her return a few months later, by the change which had taken place in me that she began to read the textbook herself.

Although my gratitude for the health and strength which Christian Science has brought is very great, I have even more cause for thankfulness in the complete healing of deep sorrow, for guidance through many difficulties, and for the happiness which has come to me. It is now nine years since I began the study, and during that time I have led a very busy, active life, part of the time being spent in the country where my work took me out at all hours and in all weathers, often for considerable distances on foot, and I have never had to miss an engagement from sickness or physical disability. It is quite impossible to give any idea in words of what I owe to Christian Science or of my thankfulness for it.—(Mrs.) Evelyn M. E. Gwynne Evans, London, England.

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With a deep sense of gratitude for Christian Science I write to testify that through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been healed physically and mentally. Sleeplessness and nervousness have been overcome; also have laid away my glasses. I am indeed grateful for the spiritual uplift experienced, and can find no words adequate to express my gratitude to God and to Mrs. Eddy for the church services, and all the Christian Science literature.

(Mrs.) Elizabeth Ketterlinus, Cincinnati, Ohio.

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I came to Christian Science for help at a time when all material remedies had been tried, and had failed to relieve me, and there found such benefits both mental and physical that it is my desire to give my testimony to the world.

Before coming into Christian Science I was greatly depressed, had lost interest in everything, was afraid to go on living, and yet was afraid to die. At this point Christian Science was called to my attention and upon visiting a practitioner I asked her if she could heal me. She said that God did the healing and there was no reason why I should not be healed. I attended the Wednesday evening testimony meetings and there received great encouragement. The textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy was purchased and study of it was begun. I also had treatments and was healed of a nervous breakdown, the fear of becoming insane, insomnia in its worst form, indigestion, constipation of many years' standing, and a great many minor ills. There are more which are slower to yield but I know that when I get a better understanding of God and man's relation to Him they will also be overcome.

I am thankful for the peace of mind which has come to me through the study of Christian Science, thankful to God and grateful to Mrs. Eddy for giving to the world again this truth which the Master and Way-shower said would make us free.—(Mrs.) Lena Eagle, Chicago, Ill.

I wish to verify my mother's testimony, and to add that through my slight understanding of Christian Science and sometimes with the help of a practitioner I have been healed many times. Colds have been quickly overcome; chronic sore throat which had troubled me every spring has been eliminated since taking up Science; a severe sore eye was healed in two treatments. Through realizing the truth that there is nothing lost in divine Mind a purse containing all the money I had with me while visiting a strange city was recovered. For the many blessings we have received I am sincerely grateful. I hope to be able to let my life show my gratitude, and that I may gain a better understanding daily.

(Miss) Lorena Eagle.

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I am deeply grateful to God for the unfoldment of Truth which has come to me continuously since my study of Christian Science began about ten years ago. I did not take up Christian Science for healing, but I was searching for the truth and the first Lesson-Sermon I studied so illumined my thought that I knew I had at last found it. During the past ten years I have had many physical healings, of such discordant conditions as ptomaine poisoning, throat trouble, which I was supposed to have inherited, sciatica, rheumatism, and others, all of which I am grateful for, but the spiritual uplift in my daily thinking is the cause of my deepest gratitude.

The literature is a constant source of help to me and I am sincerely grateful to those loving workers who give us of the fruits of their experience. This testimony is given with the desire to encourage others who may be seeking for the all-satisfying truth.

(Miss) Laura B. Zeller, Cristobal, Canal Zone.

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I have found that "man's extremity is God's opportunity," and I am glad to tell others how, through Christian Science, I was raised from a bed of misery. About five years ago, through a friend I was led to read and study "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the healing of nervousness and other troubles akin to it. I did not seem to benefit from this study, however, and later turned to materia medica in the form of drugs, later to osteopathy, and finally went to a near-by town for medical aid. It was there through the still, small voice of Truth that I was led to a Christian Science practitioner, and from that moment my healing began through the help given. In two weeks I was at home and beginning my household duties. While to mortal sense my healing has been slow, I am glad; for with it I have received so bountifully of the

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spiritual uplift, which means so much. The Bible is a new book to me. I can recall the time when I did not appreciate the Revelation of John, but now through the help of Science and Health I find it is one of the beautiful parts of the Bible. At times error would discourage every effort to understand the truth, but I am learning daily through our Christian Science Lesson-Sermons to put error where it belongs.

I can never be grateful enough for the wonderful love and self-immolation of Mrs. Eddy in giving the truth to the world, and for our periodicals, which come in time for every need. Many times when error seemed aggressive, I have found a release from some sense of distress in the articles of some one of our periodicals. While I have not the opportunity of attending services or lectures as many have, for I live too far away, I am so glad that I can read and study the truth every day. I am grateful to my Father-Mother God for His love so freely exemplified in Christ Jesus, and later in Mrs. Eddy's life and works. I am endeavoring to grow more into the grace of God and into perfect understanding.—(Mrs.) MAYBETH R. FEAREY, Elberta, Utah.

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On page 454 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read these words: "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work.'" The realization of this grand truth dawned on my consciousness during one of the readings of our lesson on "Love," and it resulted in my healing. This was not my first healing, however; about a month previous to that time I was apparently very ill, with frequent paroxysms of untold pain accompanied by nausea, a condition in which I had been for several days, after a two weeks' siege in a hospital, followed by the care of a trained nurse for a week. When I realized I could struggle no longer alone, I sent for a cousin, not having the slightest knowledge that she was a Christian Scientist, however, but nevertheless having a great deal of confidence in her. She came to me, and after a great deal of hesitancy, I finally, though very reluctantly, consented to have her work for me. It was then ten o'clock at night; at twelve o'clock she came into my room and found me sleeping peacefully, the first time in a month. In the morning when I awoke I said to her, "I am all well," and I ate a hearty breakfast, the first meal I had had in a month. I realized immediately that I had been healed through Christian Science, with no convalescing stage through which to struggle.

I am deeply grateful for the guiding Principle which Christian Science teaches, for the correct understanding of God and His creation, for the knowledge of divine Love's protection and power, as demonstrated by our Leader, Mrs. Eddy; and for the daily understanding that if I know the truth, the truth will make me free; also for the opportunity of bringing to others, through Christian Science, the same truth which I have found.

(Miss) BARBARA C. BINGHAM, Brookline, Mass.

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Having received so many blessings I feel I have much to praise God for. My first healing was headache of sixteen years' standing; the healing took place in one treatment. The next was sciatica; I had crawled on my hands and knees for one year. The next healing was of a dislocated hip. The doctors said I would have to have a weight on my foot for two weeks to hold the limb out until the inflammation of the joint was overcome. My suffering was unendurable, and I felt I could not live two days with the treatment. A note asking for help was sent to a practitioner at one o'clock; all at once, in a little more than an hour, a wave came over me and wiped away every pain. I felt everything was beautiful, and sat for about fifteen minutes enjoying the sweet peace, and all at once said I felt that I could take my foot out of the chair which was supporting it, and I did, and putting it back again said, "I feel I can walk." I stood on my feet and walked four times across the room and afterwards I dressed and got supper for the children. I got up the next morning and attended to my duties, and in the afternoon went to call on the practitioner and told her what a wonderful healing I had had. This has brought such a spiritual uplift to me that words cannot express my gratitude for the unselfish labor of our dear Leader, Mary Baker Eddy.

(Mrs.) EVALYN CARTER, Sunrise, Wyo.

✧

I have had so much help from Christian Science that I want to express a little of the gratitude I feel. My first healing was in being able to lay aside glasses, after wearing them for over five years and being told by a specialist that my eyes were in very bad condition and that I would have to wear glasses all my life. Later I was healed in a very short time of a severe nail wound in my foot. About five and a half years ago I had Christian Science treatment for about a month previous to the birth of our little son and experienced very little suffering when he was born, being delivered in fifteen minutes. This was a very wonderful demonstration to us as I had suffered greatly at the birth of our little daughter now nine years old. Both children have had many beautiful proofs of God's loving and protecting care.

My husband and I are both grateful for membership in The Mother Church and also a branch church. Living on a farm sixteen miles from the nearest Christian Science church we do not have the opportunity of attending church and Sunday school regularly, but we are thankful we can partake of the beautiful Lesson-Sermons right in our home. We are grateful for the literature and also to all those who have so lovingly helped us in gaining more correct views of God and man.—(Mrs.) ELIZABETH ERICKSON, Volga, S. Dak.

✧

I am very glad to be able to testify to the healing power of Christian Science. Through the study of the Christian Science textbook by Mary Baker Eddy I have gained a better understanding of God and the Bible; and I have been able many times to demonstrate the protective power of God's promises to us in the ninety-first psalm. I was always considered a delicate child, but as my understanding grows I am gradually, slowly but surely, coming into my birthright of health and happiness, and for this I am deeply grateful.

In the summer of 1918, whilst on a holiday in Wales, I slipped and fell heavily on my left wrist. To sense testimony the wrist was very severely sprained; I found out afterwards by aid of the X rays that the bone had been cracked as well. Fortunately, a friend who is a practitioner was present when the accident happened, and very lovingly gave me a treatment immediately. After a few minutes' rest all sense of fatigue, worry, and shock left me, and we were able to go back to the station, about three miles away, quite happily. There was only a slight swelling on the wrist; the fingers remained normal, and in less than three weeks I was using my hand again.

For all that Christian Science means to me I am very grateful.

(Miss) MARY LUCAS SEFTON, Whitefield, England.

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Signs of the Times

[*Ventura* (Calif.) *Free Press*]

Undoubtedly the most important action in religious circles in this country and in the world was that of some two hundred Protestant clergymen and laymen in Los Angeles who went on record as being in favor of healing by faith and prayer. While there are some who will declare this action is a triumph for Mary Baker Eddy, Founder of Christian Science, the real triumph is for the people of God.

The *Free Press* is not sufficiently conversant with Christian Science to speak with any degree of intelligence as to its doctrine or teachings, but it is mindful of the great good that has been done to mankind through Christian Science. Some of the most learned people in the world to-day hold steadfastly to Christian Science, and probably every reader of the *Free Press* is aware of some one who has been healed through Christian Science. Some people scoff at the idea of healing by faith and prayer, adding that the person cured "imagined" he or she was sick. Nevertheless, millions of people who have spent much time and money in a vain hunt for physical relief, have finally resorted to Christian Science and have found what they were looking for.

Prayer is the main route to the throne of God. People kneel reverently and make their humble petitions to God, asking forgiveness of sins and for strength to guide them to right living. Their prayers are answered because they back up their prayers with honest efforts to live right and think right. It seems reasonable to believe that the same God of love who forgives sins will extend the power of healing to those who by faith and sincere prayer seek to be healed. There is nothing in the Bible to indicate that the love of God extended only to forgiving sins. The Bible is full of references to healing the sick by faith and prayer, and the same unseen power that forgave the wicked, healed the sick.

[T. B. Kilpatrick, D. D., in *The Constructive Quarterly*]

The evils of division are beyond all question. They constitute a standing challenge to the church's faith and loyalty. If the church cannot meet the challenge, its efficiency in this century will suffer irreparable loss.

It is a sure token of the indwelling of God's spirit in the church that there is so widespread a sense of urgency in this matter, and so many movements, arising in so many portions of the church, toward the consummation of the end so devoutly desired.

[Whitaker Paper Co. in *Paragrafs*, Cincinnati, Ohio]

The same God who laid upon the children of Israel the injunction to observe the sanctity of the Sabbath, proclaimed also the holiness of toil, and declared that labor is the law of salvation. In this crucial period of human history it behooves us all to give heed, not to one-seventh of this commandment only, but to the six-sevenths with which the Almighty glorified toil and translated work into a form of worship.

There is nothing in this commandment that we of the present day are warranted in interpreting as divine sanction for shorter hours or artificial restriction of production. "Six days shalt thou labour"—not six hours a day, not even eight hours a day, but so many hours as may be required to do all thy work. So long as production lags behind the needs of a hungry world, all our work is not done, and every hour wrested from the working schedule of the week is an hour of violence to humanity and of blasphemy to God.

If the executives, the sales managers, the bookkeepers, the stenographers and the clerks, the advertising men and those of the sales force do not work with a keener sense of the obligations that rest upon them—if those in the high places do not make their brains more productive, small license shall they have for casting the stone of opprobrium at the ignorant, the brutal, and the reactionary in the ranks of organized or unorganized physical labor.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Appreciation and Comment

That THE CHRISTIAN SCIENCE MONITOR is favorably received by publishers of other periodicals is shown by the editorials concerning the MONITOR which appear in their columns. One such editorial taken from among many is reproduced below:

ONE of the most astounding successes of modern journalism, truly marvelous in its achievements, epochal in the rapidity with which it took a leading place in the journalistic world, was founded on principles as far from the "yellow" method as the east is from the west. In many ways THE CHRISTIAN SCIENCE MONITOR of Boston is the ideal metropolitan journal of the world. Thousands who are weary of sensation, scandal, froth, welcome its advent. Hundreds of experienced newspaper men doubted its success. They thought it would obtain the support of its particular religious cult, but they doubted if a paper which rigidly excluded from its columns all mention of death, disaster, scandal, crime, or human frailty would meet with the approval of the general public. Yet no other newspaper that was ever established made such progress. In a year it was an international newspaper, reaching every corner of the earth. It no doubt has a wider range of circulation than any other newspaper published. Schools use its articles for instruction, it goes into thousands and thousands of homes that demand clean reading. Tradesmen of London, Edinburgh, Sidney, and Paris bring their announcements to its columns to place alongside of those from San Francisco and Denver. Public questions are discussed ably, fairly, and accurately, from every corner of the world; special correspondents send articles of interest, development, progress,—the meritorious things, the good things, these are given prominence. The editorial page is a model of fairness and powerful in its vision. In its departments, its arrangement, its policy of accuracy and fairness, as well as typographically, it would be difficult to suggest improvement.
—*Editorial from the Inter-Mountain Press and Printer.*

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1890, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy $1.25; six or more, $1.10; blue leather, gray edges, single copy $2.00; six or more, $1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

Christian Science *versus* Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

Poems. This volume of 79 pages includes all of Mrs. Eddy's hymns, also her earlier poems which appeared in various publications from forty to sixty years ago. Specially bound. Single copy $1.50; six or more, each $1.25. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

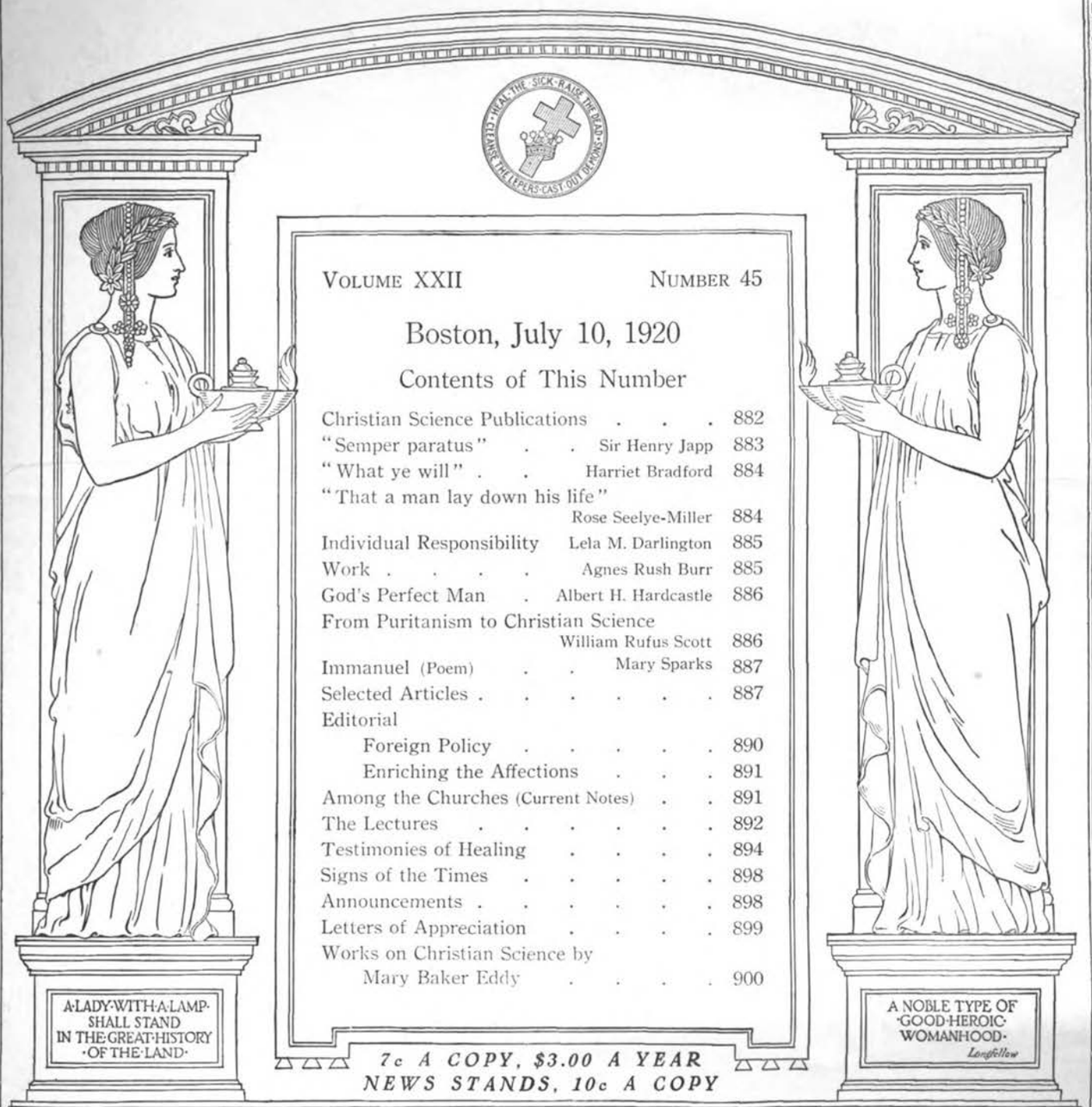
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all—WATCH." Jesus



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Boston, July 10, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God Is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science Healing vs. Mental Suggestion —By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

Christian Science: Pure Metaphysics—By Dr. Francis J. Fiumo.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority—By Bliss Knapp.

Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

Christian Science: A Message Which Heals and Saves—By Edward A. Merritt

Christian Science Healing Not Medical Practice —By Judge Clifford P. Smith.

Christian Science: A Religion that Heals through Spiritual Law—By Virgil O. Strickler.

Christian Science: The New Birth—By Bicknell Young. Also printed in Dutch, German, and Norwegian.

Christian Science: Its Principle and Rule in Business. Noonday lecture delivered by Bicknell Young.

"Awake Thou That Sleepest." Printed in English only.

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The Providence of Good. Also printed in French, Spanish, and Swedish.

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"What went ye out for to see?" Also printed in French.

OTHER TRANSLATED PAMPHLETS

With English version opposite each page of translation

Faith and Generosity. Printed in French.

Man's Unity with God. Printed in German.

Prayer and Confidence. Printed in Dutch, German, and Swedish.

The Omnipresent Kingdom. Printed in Italian.

Mary Baker Eddy: Her Purpose and Accomplishment—By Frederick Dixon. Printed in French and German.

Christian Science: A Reasonable and Rational View of All Things—By Dr. Francis J. Fiumo. Printed in Dutch.

Christian Science: Its Teachings, Methods, and Works—By Judge Septimus J. Hanna. Printed in Swedish.

Christian Science: Humanity's Helper—By Prof. Hermann S. Hering. Printed in Dutch.

Christian Science: The Comforter of Promise—By Frank H. Leonard. Printed in French.

Christian Science: Demonstrable Religion—By Frank H. Leonard. Printed in Norwegian.

Christian Science: or Deliverance from Evil—By William P. McKenzie. Printed in Dutch and Norwegian.

Christian Science: The Christianity of Jesus—By Mrs. Sue Harper Mims. Printed in Swedish

Christian Science: Its Results—By William R. Rathvon. Printed in French and German.

Christian Science: The Gospel of the Kingdom—By Judge Clifford P. Smith. Printed in French and German.

Christian Science: A Religion of Love—By Virgil O. Strickler. Printed in French, German, and Norwegian.

Christian Science: Its Principle and Method—By Bicknell Young. Printed in French and Swedish.

VEST POCKET PAMPHLETS

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Courage—Printed in English only.
Possession—Printed in English only.
Protection—Printed in English only.
Purification—Printed in English only.
Security—Printed in English only.
Our Refuge—Printed in English-German.

Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also **What Our Leader Says** —By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.
"Christ, My Refuge," 75 cents.
"Love," 50 cents.
Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.
"Blest Christmas Morn," 37 cents
"O'er Waiting Harpstrings of the Mind," 37 cents.
"Shepherd, Show Me How to Go," 37 cents.
"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $1.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $2.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House. Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

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"Semper paratus"

SIR HENRY JAPP

TO be prepared for every emergency is the ideal position for men and nations, and in the endeavor to attain this ideal nations have built up great armaments and men have carried about with them innumerable impedimenta and paraphernalia of all descriptions, only to find when the emergency is reached that something needful is missing. This failure is ever the result of trusting to matter as a savior, for, in the last analysis, matter has no intelligence and therefore cannot save mankind from the results of its faith in matter or nonintelligence.

It is only as one ceases to trust in matter and begins to rely on Spirit, God, that true preparedness is possible. What a blessing an ever present, unfailing remedy would be to earth's weary ones who, after applying every material remedy, are yet burdened with their unsolved problems. But such a remedy has always been at hand, for in Jeremiah we read, "Am I a God at hand, saith the Lord, and not a God afar off?" and in the New Testament, "The kingdom of God is at hand." This is the same Lord that says in Exodus, "I am the Lord that healeth thee."

The world has not, however, fully turned to spiritual healing. Since the coming of Christian Science as taught by Mary Baker Eddy in her book "Science and Health with Key to the Scriptures," countless thousands have been healed through the application of her teachings. These use no other means of healing, finding Christian Science an ever present remedy. Just as the multiplication table, when properly applied, is available in every situation to solve every problem, so Christian Science, by proving that God is the only power, shows that good is omnipotent and that its opposite, evil, in any form has no power or reality. The knowledge of this is the first step in learning how to heal the sick by spiritual means. Once having grasped this truth, one is ready to realize that all that is unlike God must be unreal. Or, as Mrs. Eddy puts it on page 353 of Science and Health, "When we learn that error is not real, we shall be ready for progress, 'forgetting those things which are behind.'"

It is hardly possible to express in words the joyous release the student of Christian Science feels when, possibly after years of anxiety and fear that some day evil in one of its myriad forms would inevitably be experienced, he realizes that the glad tidings of Christian Science are true, that God and His idea is all there is, that all evil is unreal, and that one need never experience the effects of so-called material laws except in so far as one believes in them in preference to accepting the law of Spirit, which is always good. Then it is that there comes the realization that man is not material but that he is perfect and spiritual as his Father in heaven, and the weary one hears that new-old message, "Thou art my Son; this day have I begotten thee," and again, "Son, thou art ever with me, and all that I have is thine."

This is the spiritual truth that comes to every one who hears with an understanding heart the message of Christian Science, and from then on one's whole desire is to make progress in the journey from material belief to spiritual understanding, and to pass on the glad tidings to others who are still anxious and fearful because they do not know God as an ever present help. The student, however, soon finds that many of his friends and relatives are not ready for the message, but the first feeling of disappointment is soon overcome when he finds that Mrs. Eddy, the Leader of the Christian Science movement, has made ample provision for conveying the glad tidings to the world. In the Church Manual she writes (Art. VIII, Sect. 15), "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members."

One of these "wide channels" is the distribution of the Christian Science literature, and the student joyfully avails himself of this activity, working along with the distribution committee of his branch church, and also as an individual distributor amongst his acquaintances. In this loving work he soon learns that the perfunctory mailing of the literature accomplishes little, that without intelligence and love attending the work he will reap sparingly for himself or for those to whom he sends it. The periodicals must first be loved and studied by the student before he can expect those to whom he sends them to be appreciative. In this way he gains a true appreciation of what Mrs. Eddy intended her periodicals to stand for and to accomplish. He sees that it is the healing message contained in them that spreads the gospel, that this message is the Christ for the healing of the world. In this way she has given to every Christian Scientist ample opportunity to fulfill her instruction as given in Science and Health (p. 570): "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

In this way every student of Christian Science can be ever ready with a cup of cold water for the needy ones, and can thus express his gratitude for the benefits he has already received, and open fresh channels for the coming of a fuller understanding of the truth which heals and saves; for only by giving can one be in the position of receiving, or as one of the hymns in the Christian Science Hymnal puts it:—

> For we must share, if we would keep
> That blessing from above:
> Ceasing to give, we cease to have,
> Such is the law of love.

By thus proving the activity of divine Principle, in his relations with his fellow man, the student is enabled to make progress in the application of Christian Science to his own problems, and he learns that in order to do this he must be ever ready, ever on guard to cast out every thought that is unlike good, and as he does so he will prove Mrs. Eddy's words in Science and Health (p. 458): "Divinity is always ready. *Semper paratus* is Truth's motto."

The world has not yet heard one tenth part of the good accomplished amongst the soldiers in France by the distribution of the Christian Science literature, and it is hardly aware

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of the great work that this literature is accomplishing throughout the world at the present time. But as it turns more and more from matter to Spirit as a remedy for all its ills, it will learn what Jesus meant when he said, "The spirit truly is ready, but the flesh is weak," and as it grasps the real import of his teachings, it will find that, as Mrs. Eddy says (Science and Health, p. 264): "Spirit and its formations are the only realities of being. Matter disappears under the microscope of Spirit."

"What ye will"

HARRIET BRADFORD

IN the seventh verse of the fifteenth chapter of John's gospel, Christ Jesus promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In both the Greek and the English version the asking is made as much a part of the apodosis of the condition as is the receiving. In other words, to him who abides in Christ or Truth, not only is it promised that he shall receive; it is also commanded that he shall ask. When, after the metaphysical exposition of Elihu, Job yields up his sense of self-justification and humbles himself before God, he expresses this imperative nature of man's relation to divine Principle, as follows: "Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me." In "Science and Health with Key to the Scriptures" Mrs. Eddy takes the same positive stand, and on page 227 she says: "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right." It is, then, the "divine right" of the Christian Scientist who enlists to follow and abide in the Christ, Truth, to ask, accept, and therefore to make manifest that which he forever has—the consciousness of God's ever presence; and in so doing he does God's will, since the ever active Mind is forever expressed.

Understanding the inevitable goodness of God's will, Jesus was able to say in the very shadow of the cross,—the epitome of animal determination to annihilate the spiritual idea,—"Not my will, but thine, be done." Had he admitted that God's will could hold an element of evil, or that there could be two wills, human and divine, he would have been admitting two powers, which if equal would nullify each other, and if unequal, and if human will, so called, could ever be the stronger, would completely collapse the Scriptural structure built on God as I AM,—all-powerful and ever present Being. But reasoning rightly, from cause to effect, Christ Jesus knew God's will always to be eternally right, forever good not evil; else he would have made God responsible for the crucifixion; in which case there could have been no resurrection, no ascension, no life in Christianity to-day.

It is this understanding, demonstrated by Jesus, of the absolute goodness of God's will, that is unfolding to the metaphysician. He learns that will is one expression of the infinite manifestation of the one divine Mind, and that what is called will power, human will, or self-will, is simply the specific opposite expression in the one mortal mind, animal not spiritual, and therefore powerless. "Self-love," Mrs. Eddy writes on page 242 of Science and Health, "is more opaque than a solid body." It is not a transparency for the light of Truth but from this light pretends to take substance, form, and color to itself; that is, it would always argue for its own righteousness. Following will, so called, from its source in animality to its evident conclusion in nothingness, it becomes obvious that such is not what is meant in the command, "Ask what ye will," for the condition there is, "if ye abide in me."

The Christian Scientist needs to be alert to see where he is abiding. Is his every thought consciously divine reflection, or is he giving reality to the supposititious human mind, even so far as to be astonished at its vagaries? Is he expecting human or divine approval? Is he trying to be at peace and harmony with anything but Principle? If so, then he is dwelling "in the tents of wickedness" and may take the consequences, for it is a mental somnambulism that keeps the peace with human will and then in turn fears its violent aspects. Only by continual alertness to the wholly supposititious nature of mortal mind can the Christian Scientist be a law unto himself, as Mrs. Eddy admonishes on page 442 of Science and Health, where she says, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake." Then he will recognize as nothingness whatever seems to be power apart from God, and will refuse to acknowledge any influence except that of the one divine Mind. And then, grim though the sense evidence may be, he knows that in divine Principle is the only safe abiding place. To admit any other place is to admit nowhere as a locality and himself in it,—a supposed condition so humiliating to self-will as to turn the laugh upon it to destroy it. Having done which, he abides again consciously there where man has always been, "under the shadow of the Almighty," and is ready to fulfill the command, "Ask what ye will," well knowing that the prayer, "Thy will be done," is the only will power of the Christ-man.

"That a man lay down his life"

ROSE SEELYE-MILLER

CHRIST JESUS said, "Greater love hath no man than this, that a man lay down his life for his friends." Paul said, "I die daily." A new insight into these sayings came recently. Jesus was not afraid to lay down his life, for "perfect love casteth out fear: because fear hath torment." When "perfect love," divine Principle, casts out of mortal consciousness the thought of mortality, then fear is shorn of itself, for where there is no mortality there can be no fear. To lay down our sense of mortal life opens to us the gates of immortality, and the immortal can have no sense of fear of losing life, because the immortal can no more lose life than God Himself can be shorn of existence. We may lay down our life for our friends; but not until we are sure of that perfect love which casts out fear. We lay down our life for our true Friend—for Truth, Life, Love, all good—when we become conscious of possessing this "friend."

To "die daily" does not mean that our mortal frame is slowly passing into dissolution; it means merely that daily we are losing our sense of mortal life, that a supposed mortal consciousness of life is being supplanted by that fuller, freer life of the divine, immortal, ever present, all-loving, all-supplying good. As Mrs. Eddy says in "Miscellaneous Writings" (p. 179), "We must lay aside material consciousness, and then we can perceive Truth, and say with Mary, 'Rabboni!'—Master!" Who is there amongst us who would not joyfully lay down his mortal consciousness in exchange for the immortal? Who would not lay down his mortal life,—the fear, disease, all evil accruing to, or by, or with this mortal life, for the "friend"—perfect Love—that casts out all evil belief? To be every whit whole does not mean to be partly so,—it means what it says. No healing is complete

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so long as a vestige of evil is left. The Perfect is perfect, and we are enjoined to be perfect even as our Father in heaven is perfect. We could not be perfect any other way. "He that loseth his life for my sake shall find it." May we all lay down our lives for Truth's sake—the only "Friend" who can give to us the realization of "the depth of the riches both of the wisdom and knowledge of God [good]."

Individual Responsibility

LELA M. DARLINGTON

THE realization of his individual responsibility to Principle is vital to the personal progress of every Christian Scientist and will very largely determine the value of his service to humanity. Because this is true, it is profitable to examine the human mind to find what it is that would hinder a man from facing his responsibility, testing his relationship to Truth at every step of the way, and working out his own salvation.

Mental laziness is perhaps the most common of these hindrances. It usually comes disguised as lack of time, for it prefers the comparatively easy tasks imposed by the beliefs of the flesh to the mental discipline of seeking and finding the will of God. It very easily persuades the human being to leave serious study and close reasoning either for some future time or to some other person or group of persons. This inactive condition is more or less prevalent in the thought of every mortal, and he seldom makes any decided effort to correct it until forced to do so by some phase of human suffering. In "Science and Health with Key to the Scriptures" (p. 240) Mrs. Eddy says: "If at present content with idleness, we must become dissatisfied with it. Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome."

A false sense of humility is a favorite device of the human mind for preventing the student of Christian Science from putting his faith to the test. In every crisis, small or great, this false belief sends its victim to a practitioner or his teacher, when he has done little if any work for himself for the reason, he will say, that the practitioner has so much more understanding or has been in Science so much longer. If this student will turn to the Bible, however, he will find that the same apostle who declared his willingness to prove his faith by his works, gave this counsel to all Christians, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The parable of the laborers in the vineyard teaches plainly that time does not of itself help a man to understand God. Even the human mind admits that it knows what it learned yesterday just as surely as though it had been learned a hundred years ago.

A careful search of Mrs. Eddy's writings reveals many warnings against the giving of mere personal advice. The experienced worker is ever mindful of this, and the young student would do well to ponder it. On page 138 of "Miscellaneous Writings," she says, "Each student should seek alone the guidance of our common Father—even the divine Principle which he claims to demonstrate,—and especially should he prove his faith by works, ethically, physically, and spiritually." Blind acceptance of another's conclusions will never make a Christian Scientist. The "still small voice" of Truth will become more distinct as man learns to listen for it. Who has not had the experience of awakening to the realization that the voice of Truth has long been speaking to him, all unheeded?

A most explicit instruction from Mrs. Eddy concerning individual responsibility is contained in Section 6 of Article XXVI of the Manual of The Mother Church. Under the subtitle, "Associations," she says, "The pupils shall be guided by the BIBLE, and SCIENCE AND HEALTH, not by their teachers' personal views." Wonderful is the guidance and protection provided for our cause, and therefore for humanity, in the Manual of The Mother Church and Mrs. Eddy's other writings, the wisdom, unity, and harmony of which are forever unfolding.

In these stirring times when every day brings its opportunity to prove individual responsibility to Principle, we hear much about the wisdom and expediency of the deeds of men and nations. The human mind tells the man who is occupying an important position that it would not be wise for him to take a radical stand for Principle, for by doing so he would certainly lose his opportunity for usefulness, and if he does not know enough of Truth to know that he has full protection in Truth, something of the kind is very likely to happen to him. The Christian Scientist knows, however, that his usefulness depends not on place or circumstances but on his vision of the Christ. This is true wisdom and will enable him to take the right step at the right time.

Above all, the man who would meet his responsibility to Principle must scientifically understand that he can receive nothing from the world or from any person in the world, but Mind alone giveth him "richly all things to enjoy." Only through the sincere effort of the human being to meet his responsibility to Principle, will he ever demonstrate that responsiveness alone to Truth which is the true relationship of the divine idea to its parent Mind and which Jesus describes when he says, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Work

AGNES RUSH BURR

IN a discussion on the subject of labor, a student of Christian Science remarked to another: "To go back to the work one did ten years ago seems retrogression. One should progress." Quickly came the kind and helpful reply: "Perhaps your idea of labor and your idea of progress need correcting. Ten years ago you may not have had the right idea of work. You may have to go back, as you call it, until you get the correct view. In getting this right view, you come to know what true work is, and thus you do progress." Not only was the reply illuminating, but the more it was pondered the clearer became the understanding of true labor. Looking back to the thought that had been held ten years before of this special work, it was seen that it had then been considered only as a means of earning a living, getting one's bread in the sweat of one's brow, as the Adam-man had been condemned to do because of his belief in materiality. In the light of the kindly, guiding counsel of the friend, it was seen as service, as brotherly helpfulness; and whereas in the past it had been drudgery, now it was joy.

"We need to correct our ideas in regard to many forms of work," continued this friend in the same interview, "and thus we bring healing to the business world; and healing is needed in the business world quite as much as in the physical realm. Business must be seen truly." This thought also came illuminatingly when later a friend was somewhat shamefacedly apologizing for certain work she had taken up. She felt it beneath her, but there seemed nothing else to

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do and so she had very pluckily, as she considered, accepted it. Such work entered into with the right motive would be a healing in this line of labor. It would bring to the world's view of it the thought that no labor is menial if it is worthily performed and is of service. And the world to-day needs this healing. No task was too lowly for Jesus to perform if thereby he healed an incorrect view of it. In "Miscellaneous Writings" (p. 340) Mrs. Eddy says, "There is no excellence without labor; and the time to work, is *now*."

Work, or labor, is simply service, the expression of love, helpfulness, usefulness. It may be called various names by the world, but in essence it is a contribution to the general good. In order to heal in our own thought an incorrect view of some special kind of work, we may have to go back, seemingly, to tasks we may think we have outgrown; but this is not retrogression; it is progression. It may be a healing necessary to the perfection required of us, or our opportunity by engaging with the right motive in some task the world is not appraising correctly, to bring healing to a wider need. Having done our work in either of these ways, we do not stop. We go on to fuller expression, to what from the world's point of view is considered larger work. We cannot, however, go on to larger activities from which there will be no turning back, until each step thereto has been taken correctly. To express it differently, we must lay each stone truly and perfectly in the foundation upon which the superstructure rests. We must be "faithful over a few things" before we can be, or in order to be, made "ruler over many things." As Paul says, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." The real work is simply serving Principle by intelligent activity.

God's Perfect Man

ALBERT H. HARDCASTLE

EVER since accepting as true the allegorical account of the creation of Adam and Eve, mankind have labored under the delusion that mortals are the fallen children of God and must wait until the second coming of a personal Savior, or until after the change called death, in order to be redeemed from this condition. The fact is, mankind never has been and never can be the child of God, for God's child is a spiritual idea, and has forever remained unfallen and perfect.

In the first chapter of Genesis we read, "So God created man in his own image, in the image of God created he him;" and in the thirty-first verse of the same chapter, "God saw every thing that he had made, and, behold, it was very good." This is the record of creation which Christian Science declares to be true, and in speaking of this God-created man, Mrs. Eddy, the Discoverer and Founder of Christian Science, says on page 470 of Science and Health, "God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect." And lower on the same page and on page 471 she says, "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history."

When the fog obscures the sun, it does not in any manner touch or injure the sun, which goes on shining just the same, though invisible to the physical senses; and the sun's rays alone eventually dispel the fog, revealing the sun in all its beauty and splendor. Just so is it with mankind and God's perfect, spiritual man. Men have accepted as true all of the material beliefs under which they are laboring and by which their lives are apparently governed; as a consequence, they are ignorant of true spiritual identity. But these material beliefs do not in any manner touch or injure God's spiritual truth, which has forever remained perfect and in active operation, and which is the only possible thing that will destroy material beliefs.

Each time a ray of truth is perceived, it displaces some material belief previously entertained. As this revelation of the truth is pondered, it leads into the perception of the infinity of Truth, which being subjected to reason and application is found to be demonstrable. As this process is continued, consciousness is found to be filled only with pure, spiritual truth, and necessarily apart from material beliefs, and man stands revealed as the true image and likeness of God.

Thus knowing only pure, spiritual truth, and manifesting it in daily living we must bless all with whom we come in contact, for we see all in the true relationship to God. On page 502 of Science and Health Mrs. Eddy has written: "The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God."

From Puritanism to Christian Science

WILLIAM RUFUS SCOTT

PERHAPS no other spiritual impulse of the Puritan has been so misunderstood and misrepresented as his attitude toward so-called pleasure. The campaign of false theology to picture the Puritan as unduly solemn has been so active, and mortal mind is so ready to accept such a picture of any one who rebukes or restrains its indulgences, that the proper noun is exchanged for an adjective, and to speak of any one as puritanic is to associate that person in popular thought with an overscrupulous and affected regard for the letter of religious law.

Macaulay, usually a sympathetic and penetrating critic of Puritanism, was entirely incorrect when he said, "The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators." This picturesquely turned sentence is widely quoted derogatorily of the Puritan, and yet the specific objection of the Puritan to bear baiting, as well as his general attitude toward the human belief of pleasure, was largely Christian and spiritually scientific, as can be substantiated by reference to the writings of Mrs. Eddy with respect to the beliefs of pleasure and pain. The inference that the Puritan should have been more solicitous about the pain of the bear than about the pleasure of the spectator, or that he was opposed to the sport solely because he believed joy to be a vice, was wrong. The Puritan saw dimly what Mrs. Eddy has made perfectly clear; namely, that man is the highest idea of God. Hence, the Puritan was correct in focusing attention upon the spectator and his concept of pleasure, for it was because of the spectator's concept of pleasure in witnessing a fight that pain was caused to the bear. By restraining the spectator from gratifying his false concept of pleasure, the Puritan saved the bear from pain; but mere restraint simply leaves the human mind with a sense of vacuity, like that produced in a child deprived of a dangerous plaything and given no hint of a better outlet for his activity.

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Christian Science has a more excellent way of accomplishing the purpose of the Puritan. While Mrs. Eddy repeatedly emphasizes the falsity of a human belief of pleasure, as for instance on page 209 of "Miscellaneous Writings," where we read, "False pleasure will be, is, chastened; it has no right to be at peace," she never dealt exclusively with negatives. If she took away it was to replace. Thus where the Puritan used forcible restraint, she substitutes healing, and having destroyed the false concept she lifts thought to David's vision: "At thy right hand there are pleasures for evermore." Further support of the Puritan, even more incomprehensible to the human mind, is found in Mrs. Eddy's teaching that a belief of pain is not so harmful as a belief of pleasure, particularly if pain tends to drive us to examine the spiritual reality of existence. Thus the Puritan was intuitively right in opposing the counterfeit pleasure, although he could not articulate scientifically his inspiration, nor did he develop the joyousness that rightfully should characterize the Christian.

In view of the fact that every reference to the Puritans in the writings of Mrs. Eddy is commendatory, Christian Scientists question the integrity of adverse criticism of them or their religious influence. The observance this year of the three hundredth anniversary of the landing of the Pilgrim-Puritans at Plymouth Rock makes it timely to study the Puritan movement. As a leaven in the political affairs of the people of England, the Puritans purged their government of much injustice and, transplanted to the western hemisphere, their activity became the vital, sustaining element in that righteous form of government peculiar then to the American colonies. Its spiritual animus has been succeeded by Christian Science. "From Puritan parents," Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 359), "the discoverer of Christian Science early received her religious education." Again, on page 46 of "No and Yes" she writes, "As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did, that we are *free born*. Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and sin-enslaved. For the unfolding of this upward tendency to health, greatness, and goodness, I shall continue to labor and wait." These and other comments will make all loyal students of Christian Science alert to think and speak justly of the Puritans, and to defend them from the aggressive efforts discernible on all sides to discredit their world-wide, beneficent influence.

[Written for the *Sentinel*]

Immanuel

MARY SPARKS

I WAS blind, but now I see
God is with us every hour;
Now His mighty love makes free,
And there is no other power.

I was blind, but now I see,
See the way through time's dark maze,
See the Sun of Righteousness
Rise with healing in His rays.

I was blind, but now I see,
See there is no pain, no death;
Life unbroken e'er must be,
For the Spirit gives us breath.

I was blind, but now I see,
All earth's sin and sorrow fall;
Heaven comes, the discords flee,
Joy is ours, for good is all.

Selected Articles

["The Sword of Truth"—*The Christian Science Monitor*, Boston, U. S. A., April 14, 1920]

It was at the time when Jesus sent out his twelve disciples with "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease," that he gave them words of comfort which have come down through the centuries as a priceless heritage to humanity. The tenth chapter of Matthew, in which they may be found, is brimful of hope and admonition. There the Master at one point warns them against evil, as when he tells them to "beware of men," and to "fear not them which kill the body, but are not able to kill the soul." Thereafter he goes on to state that his message, which they were to deliver, would have the effect of stirring up the human mind, sometimes to an extraordinary degree. "Think not," he said, "that I am come to send peace on earth: I came not to send peace, but a sword." And the words were spoken by him who, as it is recorded in the very next chapter, also said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

If the passages quoted be read superficially and without some understanding of the Principle which Jesus taught and practiced, they are bound to appear contradictory. But if they be interpreted through an understanding of divine Principle, they become perfectly plain. The whole endeavor of Christ Jesus was to reveal God, divine Principle, to mankind. He found the world grossly material, living in the belief that matter is real, and, in consequence, indulging itself in all forms of sensuousness. It was to a great extent away from the knowledge of the living and true God. The mission of Christ Jesus was the endeavor to counteract this materialism through spiritual understanding, through the absolute knowledge which he possessed of Principle or Truth. He knew that only in this way could the world possibly be healed of sickness, sin, and death. When, then, he gave forth out of the plenitude of his knowledge the truth about God, and when this truth reached the ears of those sunk deep in materialism, what was bound to follow? Resentment, hatred, opposition to Truth, and the endeavor to do injury to the one who proclaimed the Messianic message. As Mrs. Eddy has said in "Science and Health with Key to the Scriptures" (p. 19), "The Master forbore not to speak the whole truth, declaring precisely what would destroy sickness, sin, and death, although his teaching set households at variance, and brought to material beliefs not peace, but a sword."

What happened in Jesus' time happens frequently to-day. Christian Science is the truth about Principle. It is absolute in its statements. It compromises not at all with the false material beliefs of the human mind. The result is that its teachings sometimes meet with opposition, the opposition of the carnal mind, which would fain rend those who are endeavoring to be faithful to Principle by applying what they understand of the truth to problems of human existence. Indeed, there are few who are not somewhat antagonistic to truth when first it is brought before them. But in many cases the opposition is short-lived, for the logic of Christian Science appeals irresistibly to the sincere and earnest inquirer. It is well to remember this, and to recollect also that the truth which Christian Science reveals, because it is absolute, must ultimately be universally accepted.

Sometimes the suggestion comes to one that since spiritual Truth is like a sword to error, giving rise to resentment, anger, and such like passions, it were wiser to withhold it.

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Here is where wisdom is necessary, wisdom to discern the right time to declare it. There is little use telling the truth to those unprepared to receive it. They would only turn round and deny that which would bless them. If one be endeavoring to live in accordance with Principle, however, reflecting in his life in some measure the qualities of perfect Mind, showing forth loving-kindness, striving to think and act from the basis of good, he cannot fail in discernment. And when the truth is uttered to those who are reaching out for it, the effect will be one of healing and peace. It is always a question of where individuals stand in their desire for Truth. If they be sincerely desirous of the knowledge of Principle they welcome its message joyfully, and it brings rest unto their souls; but if the god of this world, matter, is what they worship without having the desire to part with it, then Truth will be to them as a two-edged sword.

So long as material belief seems to persist, there will continue the conflict between Truth and error. Until the truth about man, as the perfect, spiritual idea of God, has been universally known and demonstrated, the warfare will go on. The understanding of Principle must be continuously assailing the false beliefs of the human mind which are synonymous with sin, disease, and death. How, then, has spiritual understanding to be used? Fearlessly! At the same time—and this is where protection to the individual comes in—all error when it has been exposed must be recognized as having no reality. "Expose and denounce the claims of evil and disease in all their forms, but realize no reality in them" (Science and Health, p. 447). That is the secret of protection in handling the false claims of error. If error be attacked as if it were real, it is not being scientifically met, and the attacker is bound to suffer. He may be quite well-meaning, but his method is metaphysically unsound. Let a man clear his consciousness of the belief that evil is real by gaining an understanding of the allness of divine Principle, the allness of the Principle of good; he will then be in a position to "expose and denounce the claims of evil and disease in all their forms," without suffering for his courageous endeavor.

In the tenth chapter of Matthew, already alluded to, the great Teacher says that "he that findeth his life shall lose it: and he that loseth his life for my sake shall find it." The words are in perfect keeping with the rest of his teaching. As Truth reveals the allness of Spirit, a man begins to realize that man, Spirit's creation, is spiritual; and as he does so he lays down or loses his false material sense of life. "Truth is a two-edged sword, guarding and guiding," Mrs. Eddy has written on page 538 of Science and Health. And on the same page there follow the words, "Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and the real."

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[James M. Stevens in *Lake County Chronicle*, Two Harbors, Minn.]

Christian Science apparently is causing considerable perturbation to the local ministers, if one is to judge by the church notices appearing in a recent issue of the *Chronicle*. But why, one asks, should these good men become so exercised over the teachings of Christian Science? Have they forgotten Gamaliel's advice to the council: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God," and placed themselves in the position of the priests and elders who demanded the extinction of Paul because he was a "pestilent fellow"?

In Jesus' time many of the priests and elders, schooled in material wisdom and bound by their materialistic beliefs, were unable to understand his teachings and his explanation of God, and because they could not understand him they demanded his crucifixion. Their ignorance and bigotry, however, did not change the truth of Jesus' teachings, nor can all the ridicule and venom which is heaped upon Christian Science alter in the least the truth of its teachings.

Christian Science is primarily, fundamentally, and entirely Christian. It is the same religion which Jesus taught and practiced, and for the teaching and practice of which he was crucified by those who could not understand him. Christian Scientists accept the undivided garment of the Christ. They do not accept part of Jesus' commands and ignore part of them, but endeavor in all their words and acts to emulate the great Exemplar. The Christian Science teaching concerning God is exactly the same as that which Jesus taught. Christian Science does not make a single assertion concerning God for which it has not absolute Scriptural authority. It teaches that God is the one, self-existent and eternal Supreme Being, Spirit, Life, Truth, Love, the infinite intelligence or Mind; the only power and presence; the only cause or creator; the perfect and infinite All-in-all. If our critic, who claims to have set forth the "manifest absurdity of the Christian Science doctrine of God," has explained God in this way, he has "set forth" no absurdity; if he has not explained God in this way, he has not been accurate in his statements.

Mrs. Eddy was a pure, noble, refined, loving, and lovable woman. She was a sincere, honest, and consecrated student of the Bible. It is difficult to understand why a minister of the gospel, just because he does not happen to comprehend or accept her viewpoint, should refer to her teachings in the slurring term "Eddy-ism." Her teachings are Christian, pure, simple, direct, healing, and regenerating. Every word contained in "Science and Health with Key to the Scriptures" and her other writings, is true. The only way they can be made to appear otherwise is to separate phrases and sentences from their immediate context and make them appear to mean something other than their real meaning.

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[Charles W. J. Tennant in *The Kentish Observer*, Canterbury, England]

In a recent issue there appears a paragraph in which a correspondent takes upon himself to describe what he believes Christian Science to be. Not knowing anything whatever about it, he naturally fails to convey a correct impression of its teaching and practice.

He says, for instance, "There is nothing about it that warrants the name of science; it is simply a matter of faith and will power, with an admixture of deep religious fervor." Christian Science has every reason for its name. Our critic is perhaps not unaware that science means knowledge systematically arranged, and is derived from the Latin word "scire," to know. Christian Science is Christian knowledge.

Human will power does not enter into the practice of Christian Science; on the contrary, it is through the silencing of the human will and the listening for the "still small voice" of Truth, whereby the divine Mind of Christ takes the place of the human, that the healing and regenerating work is accomplished. Having faith in the omnipotence, omniscience, and omnipresence of God, is essential. The religious fervor or zeal of a Christian Scientist grows in proportion to his ability to demonstrate scientifically the healing power of Truth and Love.

Christian Science is healing sin and disease to-day as no

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other system in the world is doing. When one considers that the majority of cases undertaken and healed by Christian Science practitioners, have tried nearly every other method first, without receiving any lasting benefit, its therapeutic art will be fully realized. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" on page 369: "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood." Christian Science heals morally, physically, and spiritually. It is the method of Christ Jesus, and is therefore the best and only way of removing the sins of the world.

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[W. Truman Green in *Tampa* (Fla.) *Tribune*]

A critic asserts that Christian Science teaches that God is good. We gladly acknowledge that Christian Science does so teach and prove. Not only does Christian Science teach this, but it further teaches that God's creation is like Himself, good, as stated in the record of creation where the Bible says, "God saw every thing that he had made, and, behold, it was very good." It is patent to any one that sin, sickness, and disease are not the creation of God. They are the opposite of Life, Truth, and Love. It was the mission of our Master, Christ Jesus, to do the will of God, to bear witness to the truth. He said concerning his work, "I seek not mine own will, but the will of the Father which hath sent me." His life work was largely devoted to the destruction of sin, sickness, and death, showing conclusively that these were not the creation of God, but that they had their origin in the human mind, which Paul said was "enmity against God."

The evangelist makes an old threadbare assertion "that Christian Science is neither science nor Christian." The Christian Science movement with its churches in all parts of the civilized world, established through its uplifting, healing ministry, is the proof of its Christianity, and the demonstration of its Science.

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[C. W. Hale in *Pharos-Reporter*, Logansport, Ind.]

The sermon reported in a recent issue misrepresents and misinterprets the teachings of Christian Science, and reveals again the fact that a material interpretation of the Bible brings to the reader uncertainty, confusion, and contradiction. Spiritually interpreted, the Bible proves to be wholly consistent, and enables the student to apply its teachings and prove the law of God given therein in the way Christ Jesus did and commanded his followers to do.

In the effort made to explain the difference between "mental healing" and Christian Science this critic seems to admit vast powers to the human mind, while his statements pertaining to spiritual processes are vague and complicated, and in no way does he show how he heals by spiritual process. This would indicate a lack of understanding of what spiritual healing is, and an extreme ignorance of Christian Science practice.

Let it be understood definitely and positively that the power of human will does not enter into the practice or teaching of Christian Science. Suggestion, hypnotism, mesmerism, and all other occult processes of the human mind are dangerous and undesirable. Their influence is wholly bad, and places unsuspecting people at the mercy of selfish and evil manipulations and influences. This is confirmed by the statement of Mrs. Eddy, the Discoverer and Founder of Christian Science, on page 144 of "Science and Health with Key to the Scriptures" where we read: "Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still.'"

Spiritual healing is accomplished through the power of God, infinite, divine Mind. It teaches and proves man's relation to God, and that God, the one eternal power, governs, guides, and controls man, giving to him peace, harmony, and health. So in Christian Science it is positively demonstrated that sin and sickness were not created by God, but are the manifestations of a supposititious consciousness apart from God, and that the regenerating influence of a pure, clear realization of God's love and ever presence and of man's coexistence with God brings as its inevitable consequence deliverance from all evil, sin, disease, and death.

Christian Science accepts unreservedly the teachings of the Bible, and does not deny the atonement of Christ Jesus. It gives to mankind the highest and holiest sense of what the atonement is, and proves its teaching by practical demonstration in the healing of sickness and the overcoming of sin. Christian Science teaches that the mission of Christ Jesus was to reveal and prove the love of God to man, and to demonstrate the way out of sinful beliefs into man's rightful heritage as "heirs of God, and joint-heirs with Christ." Christ Jesus showed to mankind the real relationship of God to man, and demonstrated the atonement, man's at-one-ment or unity with God, and consequently his dominion over all phases of false beliefs and everything that would claim to separate him from God.

The teachings of Christian Science are accurate and scientific, and cannot be fully comprehended by a superficial perusal of a portion of Mrs. Eddy's writings. Not in one instance does it take anything from the teachings of the Bible, but by its spiritual interpretation of the Scriptures brings to man the fullness of joy, the blessedness of purity and peace, and as a natural and unfailing consequence the overcoming of sin and the healing of sickness.

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[Harry K. Filler in *The Monroe County Republican*, Woodsfield, Ohio]

Under the caption, "Self-Hypnosis not Uncommon," a critic in the *Republican* quite plainly displays his ignorance of Christian Science and of the Christian Science method of healing when he states, "His patients believe in him (the Christian Scientist) and that they are going to be cured, and they are." Christian Scientists heal by the same method Jesus employed. He said, "The Father that dwelleth in me, he doeth the works." The Christian Scientist must know of the omnipotence and omnipresence of God; God must be All-in-all to him, and the producer only of that which is good; then he may be sure that whatever comes to disturb or annoy is not of God, and has no real power, for God is All, and He is the only power. God is the Physician in Christian Science. The psalmist sang, "Bless the Lord, O my soul . . . who healeth all thy diseases." It is because Christian Scientists are taught to understand the Bible better than they understood it before that they are able to heal by the power it reveals.

In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, on page 110, we read, "In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated."

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Editorial

Foreign Policy

NINETEEN centuries of Christianity have left Christendom broken into numerous separate nations, some one of which has, during all those centuries, been more or less constantly at war with another. As a result of this failure to demonstrate the very essence of Christianity, every one of these nations has gradually developed a policy toward its neighbors which is known as its foreign policy. Such a condition of things is sufficiently curious in itself, and argues one of two things: either the failure of Christianity, or the failure of the nations to comprehend Christianity. Now no Christian nation would admit that Christianity was a failure. Yet every one of the Christian nations of the world would be compelled to admit that it had failed to demonstrate the teachings of Christianity in its public policy. But Christianity is a Science, because it is the religion of Truth; therefore it is perfectly clear that there must be something wrong with the world's understanding of Christianity when its attempted practice for nineteen centuries has left it as discordant as it was in the days of Cæsar Augustus.

In attempting some solution of the dilemma thus presented, it is necessary to inquire what is a religion, what is Science, and what is Truth. This can, of course, only be done in the briefest possible manner, but it must be done before any conclusion can be driven home. Every one knows, then, that the word religion is derived from the Latin *religio*, and means living under a rule. It came into use through the habit of the religious houses of instituting a series of rules under which the inmates undertook to live; indeed, it was used originally, fairly indifferently, of the member of the order, the rule, or of the order itself. Thus religion came to signify the accepted moral philosophy of some great teacher. The Hebrews, consequently, as the first monotheistic people, lived according to the rule of the law and the prophets, the law being the Pentateuch, as received according to tradition from Moses, and the prophets being all the other books of the Old Testament, whether historic, prophetic, or of wisdom. When the great teacher of Nazareth came preaching his gospel in Palestine, he based it, naturally enough, on the teaching of the Scriptures of his own people. Thus out of the wisdom of the great Hebrew seers he developed the Science of Christianity; out of the mouths of the Hebrew prophets he furnished the prophecy of Christianity; just as in the idea of the Hebrew Messiah he found the idea of the Christ of Christianity. In the difference between the Messiah of the Old Testament and the Christ of the New there lies the difference between the law of Moses and the law of Christ; in the difference between the wisdom of Solomon and the wisdom of the Sermon on the Mount there is to be found the gulf which separates philosophy from Science; and in the difference between the prophecy of Isaiah and the prophecy of Galilee there gapes the chasm which separates spiritual intuition from the knowledge of the absolute. This is why the New Testament writers speak so repeatedly of the exact or scientific knowledge of God, of Principle; of an exact knowledge of the Son of God or the divine man; and of a scientific knowledge of love and of the will or the law of Principle.

The outcome of all this is, in the absolute necessity of things, a scientific knowledge of Truth, since it is perfectly positive that God could not be Principle if He were not Truth. Truth, then, is Principle; and it is only through a scientific knowledge of Truth that Truth can be demonstrated, and so proved to be true. This, surely, was why Jesus demanded that his followers, in all ages, should preach the gospel and heal the sick. The preaching of the gospel was the deliverance of the scientific statement of Truth, precisely what the New Testament calls the scientific knowledge of God, Truth. But this statement of Truth must remain as much a theory as any other so-called statement of Truth, such as that to which Christ Jesus was himself brought face to face in the mythology and religions of Greece or Rome, unless its truth were demonstrated. Consequently, since "Jesus of Nazareth was the most scientific man that ever trod the globe," as Mrs. Eddy has said, on page 313 of Science and Health, he was not satisfied with a mere statement of Truth, but demanded that that statement should be scientifically demonstrated in healing the sick, and in repeating those other mighty works, by means of which he had awakened Judaism and paganism into some perception of spiritual reality. Thus he proved, in the crossing of the lake, the nothingness of time; thus he showed, by walking upon the waters, the unreality of matter; thus, by the feeding of the multitudes he made it clear that substance was spiritual and mental; and, in this way, by the bedside of the daughter of Jairus, at the open mouth of the tomb of Lazarus, and finally on the cross on Calvary, he destroyed the belief in death as a reality.

Had the world really accepted the teaching of Jesus, it would have come to understand, as the New Testament demands, love scientifically, and the spectacle of Christendom broken into scores of contending nations would have become an impossibility. When, however, Christendom failed to grasp the scientific aspect of Christianity, it fell back on its emotions, and merely developed its passions. Out of these passions it produced not the love of mankind but the antagonisms of nations; and so, naturally, as the world narrowed, and civilization became more organized, it set up the war office in the place of the temple of Mars, and the foreign office in the place of the temple of Mercury, just as it took yuletide and renamed it Christmas, and converted the feast day of the dawn goddess into the Christian Easter.

Since, owing to this, the foreign nation and the foreign office exist all over the world, Christendom is still faced with the problem of demonstrating the reality of Christianity. This, it is manifest, can only be achieved in the ratio in which the Christian nations recognize that Christianity is not an emotion but a Science, and begin to recognize also the distinction drawn in the gospel of John and dwelt upon by some of the greatest critical scholars, between human love as expressed in the passions, and spiritual love in its spiritual and ethical significance. It was Sir Henry Wotton who, three centuries ago, described an ambassador as an honest man sent abroad to lie for the commonwealth. It would be difficult to conceive of a more caustic criticism of Christian diplomacy, even admitting Sir Henry's definition to be, what it is, an exaggeration of the fact. Nevertheless the maxim of the state before all else has, again and again, reduced diplomacy to a byword, because it has, all unconsciously, made a travesty of the atonement.

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The conclusion of the whole matter is an exceedingly simple one. It is that nations should come to recognize that Christianity is a Science, and that it is impossible to reach a scientific conclusion until a recognition of this is made. Then when one government is face to face with another government, and an accommodation seems to be an impossibility, recourse will have to be had to the fact that there is no question which cannot be settled through an adherence to divine Science. And, in this Science the state is Principle, and men become citizens of the state in the exact degree in which they come into an at-one-ment with Principle. "Science," Mrs. Eddy writes, on page 466 of Science and Health, "will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually."

FREDERICK DIXON.

Enriching the Affections

SINCE God is already infinitely rich, real man in His image, reflecting His every quality, must manifest true wealth. The richness of the one true God, divine Principle, is necessarily like its source in every respect. Thus it is wholly the intelligent activity of Principle, ordered in perfect, inexhaustible harmony. The more of Principle one uses, the more one is proving that it is infinite. The eternal unfoldment of right doing demonstrates the boundless richness of spiritual living. In true living, the only actuality is simply the emanation from the one complete cause, which is ever producing the entirety of effect. The knowing of this is thoroughly practical and efficient, because it is in itself the manifestation of divine intelligence. What a wealth there is, indeed, to the very knowing that God is good, that the divine Mind is always producing divinely right doing, with all that it involves and requires.

Genuine affection must, of course, be affection for God, for Principle, and not for materiality. Turning wholly to Mind for satisfaction, one finds the whole sufficiency of spiritual wisdom. This is all one could ever really need or want. Even though one should believe himself desirous of something else, there is, in the last analysis, nothing else to desire. The divine Mind carrying on its activity in joyous order is all there is, has been, or will be. So there positively must be every satisfying quality and manifestation of this Mind, altogether apart from any sense of mortality. What is known as affection is a disposition in a certain direction, a tendency, or attachment. The true tendency, disposition, or attachment, finds its fulfillment as divine Mind manifest, never as anything material. Affection for Principle, activity in accord with Principle, this alone is rich with freedom from all limitation and freedom to do good.

When Mrs. Eddy wrote the "Daily Prayer" in Article VIII, Section 4, of the Manual, stating: "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" she pointed out clearly what enrichment is. The belief in merely mortal affections is replaced with the enduring affection for Principle in proportion as each one is determined for himself to rely wholly on God. Any human sense of things, being but counterfeit of the reality, is at the best but a poor makeshift. The melting of its worst features into their native nothingness, however, improves it, just as a dark day is improved through the dissolving of some of its obscurity when gleams of light are shot through the clouds. The true light is never any part of the dark day. In fact the dark day is improved only in proportion as it ceases to be a dark day. Likewise, poor human experience is bettered exactly in proportion as it ceases to exist and is replaced by the divinely rich.

Any affection for what may seem humanly the easiest way, any tendency to diminish effort in the presence of seeming difficulties, any reliance upon supposed material stimulus, or even any narrow attachment to mortal routine, in short, any indifference whatever to the rousing demands of Principle must give way before the infinity of what God knows and does. Such merely mortal affections can be enriched only as they are completely transmuted by the wealth of that spiritual activity which is the expression, or Word, of God. Only when one turns entirely away from any suppositional source of material gratification to divine intelligence infinitely manifest, is one really satisfied. True and lasting success is sure for the one who with consecration reasons wholly on the basis of Principle and finds this reasoning in itself the joy of living. Such reasoning and living are not limited to any finite concept but are free, with all the varied play and interplay of perfect harmony. The one absolutely free movement is the perpetual motion of the divine Mind.

After all, one could never want to do more or less than express and enjoy the divine consciousness. All mankind must eventually admit that the giving expression to genuine Spirit is the only prosperity. As Mrs. Eddy says on page 203 of "The First Church of Christ, Scientist, and Miscellany": "Goodness and philanthropy begin with work and never stop working. All that is worth reckoning is what we do, and the best of everything is not too good, but is economy and riches." Later, on the same page, she continues, "A deep sincerity is sure of success, for God takes care of it." By knowing this truth and practicing it day by day, one necessarily proves that his affections are being enriched, through the disappearance of just so much materiality. All materiality is superfluous and has to be superseded by that serving of Principle which is ever rich with opportunity. By expressing intelligence, one is serving intelligence, and this very activity is the service which is valuable to all mankind as well as to God. The divine Mind, expressed by the only real man there is, works ceaselessly and effectually. Thus we see clearly that to accept the completely rich divine consciousness of right activity as the only reality is the only way unerringly to reject the superfluous and metaphysically to be, as Paul puts it, "enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

MOUNTAIN LAKES, N. J.—The Christian Science Society of Mountain Lakes has incorporated as First Church of Christ, Scientist.

The society was formed May 2, 1915. Services were held at a private residence up to November, 1915, when the privilege of holding the services in the Mountain Lakes schoolhouse was granted by the Board of Education. In January, 1919, having secured a plot of property with building, the same was remodeled and furnished as a church, at a cost of $6600. The first service was held on Sunday, March 16, 1919. The church is located at the corner of the Boulevard and Briarclyffe Road, and has a frontage on the

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Boulevard of one hundred and twenty-five feet, with a depth of one hundred and ninety-eight feet on Briarclyffe Road. The site is considered one of the best in Mountain Lakes. The church has a seating capacity of one hundred and twenty-five persons.—*Mountain Lakes News.*

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The Lectures

AKRON, OHIO (First Church).—Rev. Andrew J. Graham, lecturer; introduced by Alfred Herberich, who said in part:—

Christian Science does not really purport to be anything new; it only purports to be a rediscovery or rebirth of the teachings of our great Master, Jesus the Christ, in their entirety. Christian Science is not destructive, but constructive and positive. Therefore it does not desire to take away from humanity anything of comfort or good. It has no quarrels with the Christian religions or the Christian church or any of its denominations. It is Christianity. Rather, in the spirit expressed in some of the words of our Leader, Mrs. Eddy, on page 99 of "Science and Health with Key to the Scriptures," Christian Scientists follow her when she says, "I love mankind, and shall continue to labor and to endure."

WACO, TEXAS (First Church).—Dr. John M. Tutt, lecturer; introduced by Joseph P. MacDonald, who said in part:—

The keynote of Christian Science is love, love to God and man. It recognizes God as the one and only power, and the Christ as the only healer of sin and disease. Christ Jesus is the source, the inspiration, and the motive power of this great movement. He proved that truth, when applied as he taught, would free mankind from sin, sickness, and death. This healing power was early lost sight of and obscured. It has remained for Christian Science to bring to this age a realization of the healing consciousness which was expressed in the highest degree by Jesus of Nazareth. Christian Science is the torch of hope which for over half a century has been lighting up barren human lives with spiritual understanding. It has healed millions of cases of sickness. It is proving the purpose of divine Love to bring health, peace, prosperity, equity, and good will to humanity, and to maintain these harmonious conditions for all. It is not a religion of mere profession but one of demonstration.

EDINBURGH, SCOTLAND (First Church).—Frank Bell, lecturer; introduced by Mrs. Alice L. Hamilton, who said in part:—

Christian Science came to me sixteen years ago and brought me a wonderful recognition of God as Love, and of man as the child of this Love. This recognition healed me instantaneously of heart trouble from which I had suffered for many years, thus proving that this Love can be appreciated and demonstrated by human beings here and now and that it is a Love human beings want, not the kind of Love that we were told sent us afflictions for our good.

KINGSTON, N. Y. (First Church).—Ezra W. Palmer, lecturer; introduced by Morris Darius Givens, who said in part:—

That Christian Science heals both sin and sickness, there can be no question. Thousands testify to this the world over. In the beginning of the first century, Christ Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." This way of Life and Truth which leads to the Father, the everlasting and infinite God, has always existed, before as well as after the advent of Jesus the Christ, who revealed the truth concerning God and His creation to the age in which he lived. And in like manner its full statement was rediscovered to this age, after centuries of obscurity, by Mary Baker Eddy. Jesus commanded his followers to live the life he lived, to tread the pathway he trod, and to do the works he did. This also is made emphatic by Christian Science. In the midst of sickness, contagion, and other so-called perils and uncertainties of human existence, Christian Science stands as a rock. It is exact in statement, accurate in application, and it heals when all other methods fail.

FARGO, N. DAK. (First Church).—Miss Mary G. Ewing, lecturer; introduced by Mrs. Nelle Barnes, who said in part:—

Christian Science is the revelation of Truth to this age, proving to us that the words and works of Jesus of Nazareth were not intended for a particular period, but are demonstrably true to-day and in all ages. To the weary, Christian Science brings rest; to the sorrowing, comfort; to the sick, health and peace.

In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, on page 390 are these words: "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." Through the understanding of God as taught in Christian Science, thousands have been healed and regenerated and can joyfully say with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."

BISHOP, CALIF. (Society).—Dr. Walton Hubbard, lecturer; introduced by T. G. Watterson, who said in part:—

The demonstrable good that has obtained in our lives through the overcoming of sin, sickness, and selfishness, has given us a peace that the world could not give, and the world cannot take away, and we would joyfully share it with you. When there is peace in the individual consciousness, there is peace in the home, peace in social relations, peace in business, peace in national and international affairs, and this is what the whole world is sadly in need of at the present time.

Ever since the initial mileposts of Christian history, the answer to the human longing for peace has been at hand, and what is known as Christian Science is the practical import of the teaching of the Master made plain and unmistakable to-day and now.

MINNEAPOLIS, MINN. (Fifth Church).—Judge Samuel W. Greene, lecturer; introduced by Eugene Perrin, who said in part:—

This age demands proof of the practical availability of every product of human effort. Human achievements are interesting and necessary waymarks in the progress of civilization. Greater efficiency in the performance of the affairs of daily life is attained by their use, but no one will contend that sin, sickness, accident, or death have been made less prevalent because of them. Health, joy, and peace are not the products of human ingenuity and invention. That it may be uplifted, the world needs the knowledge of that Science which Jesus demonstrated when he cleansed the lepers, healed the sick, raised the dead. He gave his promise that those who seek and find the Father whom he reveals to human understanding, shall do the works which he did, and even greater works.

The human race to-day, as in the ages that have gone,

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needs to be delivered. It is keenly aware at times of its afflictions, and the desire to save humanity from these sufferings is what has induced the most heroic efforts of men and women. At all stages in the world's history there have sprung from the people individuals with a vision of the ideal beyond the range of that of their fellows; and these seers have tried to communicate to all who would listen to them their idealism for the amelioration of the world's woes.

To me it is very significant that as the followers of our revered Leader, Mary Baker Eddy, the Discoverer of Christian Science, are steadily increasing in number, there is another large number of Christian people throughout the world, who are looking more expectantly than ever before for the fulfillment of the promised second coming of Christ, and are experiencing the fulfillment of that long looked for event by turning from matter to Spirit, from human agencies to God, for the solution of all their problems.

FORT LAUDERDALE, FLA. (Society).—John W. Doorly, lecturer; introduced by C. P. Weidling, who said in part:—

At this time the whole world seems to be in turmoil, and we are all endeavoring to meet the conditions harmoniously. In order to solve any problem we must first understand the principle underlying it. If we wish to solve the problems of our everyday life, we must first learn to know what Life really is. To those who seek this knowledge, Christian Science has a message.

LONDON, ENGLAND (First Church).—Frank Bell, lecturer; introduced by R. B. Scholfield, who said in part:—

Christian Science brings to us all a message of hope, strength, joy, and peace. There is one condition, however, which it is wise to observe, if we would seek its teachings. This is that we consider it in the spirit and not merely in the letter. If you devote yourselves solely to the consideration of the letter, you will in all probability quarrel with it, as I did when first I attempted to read about Christian Science.

In the centuries that have intervened since our great Master, Jesus of Nazareth, was proving to mankind the purpose of his mission, nothing is more obvious than that the seamless robe of preaching the gospel and healing the sick has been divided and torn apart. Most of you here to-night probably remember that during our early education we were told to go to one school of thought or teaching for physical healing, and to a totally different one for mental, moral, or spiritual healing. Christian Science has come to join together once more these great sacred offices of healing the sick and preaching the gospel. Jesus, Paul, Peter, John, Elijah, and Elisha, and many other great characters proved in their lives the unity of these two great offices, and they did more than this, because they showed that they were combined in that kingdom of heaven, or reign of harmony, which Jesus said "is within you"—within the reach of all of us.

GRAND RAPIDS, MICH. (First Church).—Rev. Andrew J. Graham, lecturer; introduced by Mrs. Bertha B. Bliss, who said in part:—

In Isaiah we read, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." In our day is this prophecy fulfilled; for there never was a time when human thought was so receptive of divine truth, and never a time when truth was so clearly presented. To-day mankind is discerning the unerring science of the truth which Christ Jesus gave to the world when he pointed out the path and taught a "new and living way" to the kingdom of our God. Christian Science is founded upon the teachings of Christ Jesus, and in obedience to his commands is, by spiritual means alone, healing the sick, reforming the sinner, lifting the burden from the weary and heavy laden.

WATTS, CALIF. (Society).—Dr. John M. Tutt, lecturer; introduced by Mrs. Charlotte Fugate, who said in part:—

It has been frequently asserted that students of Christian Science are noticeable for an appearance of happiness and contentment. Granting this to be true, it may be assumed that you have come here to-night with a desire to seek a reason for this apparent condition and a working rule for guidance in this quest. This may be presented to you in quotations from a book you have always been taught to love and reverence, the Book of books, the Holy Bible.

The words of Job, "Acquaint now thyself with him [God], and be at peace," were followed centuries later by these words from the lips of the greatest of all teachers, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" and, "The kingdom of God is within you." This, then, defines Christian Science as a process of getting acquainted with, or knowing God, and to the extent that this present day reappearing of demonstrable truth is accepted and practiced, the door of the kingdom swings open, and our daily life becomes an expression of that eternal life of harmony and peace which is heaven.—*The Suburban Home.*

CHICAGO, ILL. (Sixteenth Church).—Judge Samuel W. Greene, lecturer; introduced by George T. Palmer, who said in part:—

The ministry of Jesus was twofold. He not only taught the truth as set forth in the parables, the Sermon on the Mount, and the Lord's Prayer, but he demonstrated that truth in the destruction of sin, in the healing of the sick, and in the raising of the dead. Seldom did he make a declaration of truth that he did not bring to human consciousness its proof in the destruction of the counterfeit false belief.

Nineteen centuries later when Mrs. Eddy discovered this Christ, Truth, or Christian Science, she, like the Master, proved it by demonstration. After thoroughly testing and proving her discovery of this healing and saving truth, she gave it to the world in that divinely inspired book, "Science and Health with Key to the Scriptures."

DULUTH, MINN. (First Church).—Ezra W. Palmer, lecturer; introduced by Edward C. Kennedy, who said in part:—

The problems confronting the world in this present period of unrest and confusion are engaging the attention of thinking men and women to a greater extent than has ever before been known; material methods of solution and material means of adjustment are proving inadequate; time-honored religious doctrines, age worn creeds, and ancient rituals though amended, remodeled, and rewritten, do not satisfy.

Millions are looking for the advent of the Comforter, "even the Spirit of truth," which was promised by our Savior, and are anxiously inquiring, When? Millions more, however, who have found surcease of sorrow and suffering, relief from sin and sickness, and are experiencing in daily life the fruits of right thinking, right living,—peace, joy, happiness, and health, through the study and practice of Christian Science, are ready to answer, The Comforter is come; I have found the truth, the truth has made me free.

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Testimonies of Healing

The proofs that Principle, Love, is the only power—is God, have been coming into my daily experience for thirty years. I first learned this truth through the treatment given me for what I believed to be valvular heart trouble, never having had proper heart action from birth. Doctors had stated that I had seven chronic diseases, each one "incurable." Thoroughly discouraged, believing my family would be freed of a burden if I were not with them, I longed to die, thinking that would end it all, or hoping so. I had no definite idea about the future and knew very little of the teaching of the Bible on the subject; I did not understand it and did not believe any one else knew anything of the future life, if there was such an experience. Within three weeks I was completely healed of all, and Science and Health and the Bible were becoming open books to me. So filled with wonder and grandeur and so convincing in every statement were they that my life rapidly grew into one of happiness, health, and success. The physical healing was completely overshadowed by the spiritual awakening, and only those who have known like experiences can appreciate what it means to be lifted out of such darkness.

It must necessarily follow that my gratitude is unlimited to Mrs. Eddy, the one who made this possible by herself following in the footsteps of the great Teacher, Christ Jesus, following so closely that by her example mankind is enabled to prove that to him that overcometh, will the kingdom of heaven be revealed.

(Mrs.) T. R. W. Sharman, Seattle, Wash.

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Since I am so far from a Christian Science church and unable to give my testimony at the Wednesday evening meeting, I should like to give it through the *Sentinel*. For years I was afflicted with chronic hives and suffered the greatest agony, and could not get any relief. I tried all the different schools of medicine in both cities where I had lived, but was not healed until I found Christian Science. Then in less than two weeks I was completely healed, also of other chronic troubles. I thank God, and our dear Leader, Mary Baker Eddy, for the great blessing she brought to a sick and suffering people.

(Mrs.) Ella M. Dailey, Falls Village, Conn.

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Mrs. Eddy established many channels for blessings and indicated many means of growth for us, among them the giving of testimony at the Wednesday evening meetings and in our periodicals. I have found it to be true that blessings follow any effort I put forth to obey our Leader's commands and precepts. To enumerate all the blessings would be impossible, for the best of them are the gradual elimination of undesirable traits of character and a generally improved mental attitude toward one's fellow men. But there are many benefits that can be gratefully acknowledged in definite terms and I gladly tell a few in the hope that some one may be helped by the telling.

My husband and I had known of Christian Science for some years before we were willing even to try to accept its teachings. A series of financial reverses, together with the evidence of healing of other members of the family, brought us to the point where we decided to take up the study. My husband was a druggist at that time and we had on hand a bottle of five hundred tablets for stomach and bowel trouble. We both partook of these tablets regularly. Their use was discontinued at once and we have enjoyed normal functioning of the organs supposedly affected. Sluggish liver and sore throat were other false beliefs of which we were healed. After a few months the way was opened for my husband to leave the drug business. At the same time I was enabled to return to my former profession of teaching, after having been away from it for ten years. Our financial affairs have improved and we are learning to demonstrate supply, not through human will and planning, but by looking to God as the source and substance of all good. The most marked physical healing I have experienced was from the results of a tooth extraction. It was an impacted wisdom tooth, the roots having grown at right angles to the crown, and the tooth itself being imbedded in the jawbone. I was under gas for twenty minutes, while two dentists drilled the tooth from the jawbone. When I revived the dentist said that my face would turn black, the jaw would be sore for weeks, pieces of bone would keep coming up, and that there might be infection. A practitioner's help was obtained at once and, except for a few days' soreness of the jaw, all the predicted evils were averted. Not an hour was lost from my work and much gratitude was experienced for the protecting care of divine Love. This demonstration was more greatly appreciated because I witnessed the distress and suffering of two friends who had similar experiences with their teeth but without the knowledge and help of Christian Science. By such comparison we learn how much we escape through knowing the truth.

The demonstration for which we are most grateful was the healing of my husband during the epidemic of influenza. He was stricken at work and came home very ill. Through help from a practitioner, he obtained immediate relief and went back to work. At the factory all the mortal mind laws were brought to bear upon the case, with the result that a vicious second attack was undergone. This was much more severe than the first. At times he was so weak that he felt he was passing on, but by turning to God as the source of life and strength, he was restored. In ten days' time he was enabled to return to work, and what surprised his fellow workmen most was that he experienced none of the after effects so generally associated with the belief of influenza. In Science and Health (p. 6) Mrs. Eddy says: "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go." In such comprehensive statements as this we find the Principle of Christian Science by which we are able to demonstrate over every human difficulty. Gratitude, desire, willingness, and obedience, all so essential to our progress in spiritual understanding, are best expressed in deeds. Yet it is also fitting that we put our gratitude into words, so with the psalmist we sing, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

(Mrs.) Katherine Rutter, Cleveland, Ohio.

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I have received so much help and encouragement from the testimonies in the Christian Science periodicals that I feel I should like to give mine in the hope that it will also help some one. I heard of Christian Science about eight years ago, when I was in great need, and it has helped me ever since, in every problem that has presented itself. The first healing I received was the overcoming of a very decided claim of hate, caused through jealousy. It has been a complete and permanent healing. Then one of my sons developed bronchial pneumonia, as materia medica called it, and I became dreadfully afraid of what the consequences might

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be, and thought since the doctors did not seem to be doing the child any good (though I know they were giving him every attention they could at the time) I had better ask a practitioner to take up the case. Her understanding of the truth just lifted the whole thing off and the child was quite well after about three treatments. I then asked her to help me with the belief of hernia which this same child seemed to manifest. I had been told by the doctors that only an operation would do the child any good, because of the complications that accompanied it. I worked earnestly to understand better the unreality of imperfection, and in one week's time the healing was evident. This was eight years ago and he has never had a return of the claim. God's healing is permanent. I have overcome to a very great extent a hasty temper and am more reasonable, just, and loving. I have also been healed of the fear of lack. This was a very deep-rooted claim and I had help from many practitioners for it but it did not seem to yield entirely until I went to a good many lectures given in London, when the speaker illustrated, by the sunshine, the abundant way in which divine Love gives. He said that we could all take as much of the sunshine as we needed and yet not deprive others of all they required, and that this is how God gives. I have been able to see the truth in this statement so clearly that the fear of lack has been utterly destroyed.

We were wonderfully protected during the air raids. On one occasion two bombs were dropped, one in front and one at the back of our house, within fifty yards or so. Much damage was done but no one was even scratched by the falling glass nor hit by the shrapnel that penetrated the building in different parts. I try always to be conscious of divine Love as being the only power and presence, at all times, and that we actually dwell "in the secret place of the most High" and consequently "there shall no evil befall thee," as the psalmist has said. I am grateful for the privilege of class instruction, and my gratitude to Mrs. Eddy for her gift to humanity is beyond words to express.

(Mrs.) JUANITA C. B. MCGLASHAN, London, England.

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For many years I suffered from stomach trouble and indigestion. In January 1918 my condition was such that we consulted a physician. He declared, after several visits, that the nerves were completely debilitated and prescribed rest and nutrition. After some weeks I felt somewhat better, but was still so weak that I was unable to attend to my household duties. I had avoided all hearty food for years, and now was able to eat scarcely anything. Even the lightest foods caused me trouble. Then I learned of Christian Science, asked for some copies of *Der Herold*, and requested a practitioner's help, which was lovingly given. After ten days I was much better, could digest all food, and was able to work again. I was then given absent treatment for two months, and to-day feel refreshed and healthy.

I am heartily grateful and happy that I have found Christian Science, and strive to learn more of the truth daily. I also lovingly thank all who have helped me to gain an understanding of Christian Science.

(Mrs.) LUISE DENKER, Lübeck, Germany.

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It is with a deep sense of gratitude that I give my testimony to the many blessings that have come into my life since I took up the study of Christian Science. I did not come to it for physical healing, but for relief from mental depression, as I had suffered for years from morbidness, until life seemed to hold little light or joy for me. I had from childhood attended church and read and studied the Bible faithfully, but until I learned in Christian Science how to apply the truth found in the Bible, I found no help for the solution of my daily problems. I had, through an accident, lost the use of one of my legs, and for several years my health had been failing. I was told by many physicians that I was twenty per cent below par in every way and would never be able to walk without my crutches.

A friend told me of Christian Science and I went to a practitioner although I had no money to pay for the treatments nor to buy the Christian Science textbook, but the practitioner told me that when I was able to work I could pay for both. Through the help of this practitioner and my earnest reading of Science and Health and the Bible I began at once to improve. In a short time I was able to eat anything and all that I wanted. My circulation became normal, the morbidness was replaced by a sense of joy and happiness, and in a short time I was able to discard my crutches and walk as freely as any one, although my leg had been perfectly stiff. I became entirely normal in every faculty and function and was soon able to begin to earn my living, and have since earned enough to pay all my bills and live comfortably.

Words cannot express the gratitude that I feel for Christian Science nor for the debt we owe to Mrs. Eddy for showing us how to use this truth.

J. W. DOOLEY, Santa Anita, Calif.

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It is now some two and a half years since Christian Science was first brought to my notice. My mother was said to be suffering from an incurable disease, and on hearing of this doctrine which I was told healed the sick, I immediately sought to know more about it. I was directed to the nearest reading room, and on borrowing a copy of the textbook, "Science and Health with Key to the Scriptures," I quickly became interested in the subject and from that day to this I have regularly attended the services and studied the Lesson-Sermon daily, and have been able on many occasions to apply the truth to some of my daily problems, with marked and beneficial results. I am extremely grateful to all those who have helped me to a better understanding of this beautiful religion, and I am grateful for improved general health, the healing of sprained ankles and one or two minor physical troubles of a more or less lifelong character. As for my dear mother, I have been enabled to place her with loving friends who are daily helping her to reflect more and more of divine Love, and a marked improvement in her general condition and character has already taken place. Certain physical inconveniences and discomforts, said to be incidental to her condition, have been overcome on the two occasions when these claims manifested themselves, and for these healings on her account I am deeply grateful.

I would like to relate an experience concerning a claim of possible unemployment. Last autumn, while in a situation that I had occupied for over three years, I was offered an administrative and progressive post in another firm. The new work seemed full of promise and, after a good deal of quiet mental work about it, in which I received the loving help of a friend, I accepted the offer and resigned the position I then held. Within one month of my commencing with the new firm, however, I was told that their plans for growth and expansion had fallen through and they asked me to make my own arrangements as they now had no vacancy for me. At first, I confess I felt a bit upset and disappointed, but in a short time ceased to feel any further fear or anxiety

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for the future, knowing that as "day by day the manna fell," so, as my needs arose, they would be met by divine Love. There had been a mutual probationary period of three months agreed to between us before entering upon the new work, so that I found my immediate needs were already met. Nevertheless, in accordance with the desire of my employers (who were not Scientists) I placed my name upon several employment agencies' lists and inserted an advertisement in our daily newspaper, *The Christian Science Monitor*. Though I had many interviews with prospective employers, nothing came of them, until the very last week of my "three months," when an opportunity presented itself of rendering temporary secretarial assistance for a week or ten days to a Christian Scientist; so that before I had actually left one post there was another ready for me. I entered upon my new duties the very next morning with joy and gratitude, and at the end of the time specified I was asked to continue for a further period, and so the time went on until nearly ten weeks had elapsed, when I was given a week's notice, as the work I was engaged upon had come to an end. During that week the way again opened for fresh work, and I entered upon this immediately. It has been a wonderful experience and I am more thankful than I can say for the valuable lessons it has taught me. I am also grateful that I have been permitted to pass on this wonderful truth to others and have had the pleasure of seeing them benefited in various ways. Truly, "God is good;" and "his mercy endureth for ever."—(Miss) BLANCHE W. EVANS, London, England.

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I wish to express my gratitude for the healing I received through Christian Science. I had gone through two operations for tubercular peritonitis, and the doctors said I could not live over three weeks. I was so weak I could hardly walk, but after taking up Christian Science, in three weeks I was able to do my housework. I am now a well woman, and have gained twenty-two pounds in two months. I am grateful to all those who have helped me in this wonderful teaching of Mrs. Eddy's.

(Mrs.) JOE T. ANDERSON, Stalwart, Sask., Canada.

✧

Christian Science first attracted me as a means of physical healing. After submitting to two surgical operations for a misplaced organ and finding only temporary relief, my attention was called to Christian Science by a friend who had been healed in Science. She stated that I could be healed, and as I was suffering excruciating pain, for which hypodermics of morphine had to be administered in increasing doses, I gladly sought the aid of a practitioner. My healing was not instantaneous. I had much to overcome. I had been a trained nurse and my father a physician and surgeon, so my thought was filled with materia medica ideas; but through the loving help of the practitioner these thoughts were put out and in their place the thought of the perfect man of God's creating was installed.

Words are inadequate to express my gratitude to God for this healing and many others that I have had since taking up the study of Christian Science. All that I am, or have, I owe to Science, as the doctor stated I could not survive many more of the attacks I was subject to. I am proving daily that no matter what erroneous condition may arise, if we turn to God understandingly for His help, He never fails. The spiritual uplift I have received is even greater cause for gratitude than my physical healing, for the Bible was a closed book to me, until "Science and Health with Key to the Scriptures" by Mary Baker Eddy unlocked its spiritual meaning. I am truly grateful to God, to our dear Leader, Mrs. Eddy, and to all who have been the means through which good has come to me.

(Mrs.) HELEN HELLHAKE, Quincy, Ill.

✧

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," we read in Matthew's gospel. I feel that one way in which I can obey this command is to send in my written testimony, knowing that it will help to light the way for others to glorify Truth by demonstration. As our Leader says on page 490 of Science and Health, "The scientifically Christian explanations of the nature and origin of man destroy all material sense with immortal testimony." Jesus made a perfect demonstration over error when in the wilderness, and on several other occasions when he was alone with God, and since I have been living for the past two years where there are no other Scientists near and no services to attend, being alone with God I have had occasion many times to demonstrate, as I could not call a practitioner when there seemed to be a need.

When our second son came, an almost painless birth took place and I was up the next day and within a very short time was doing all of my own work. A sense of pain and fever was manifested when our oldest little boy was cutting his teeth but it was met inside of fifteen minutes. At one time when a sense of sickness continued to manifest itself in our little son it seemed as if I would have to telegraph a practitioner for help, but I listened for the still, small voice of Truth, and the words of this hymn came to me (Hymnal, p. 180):—

What is thy birthright, man,
Child of the perfect One!

and immediately all doubt and fear were banished from thought, and shortly the demonstration was made. When the baby was but three weeks old there was a manifestation of bowel trouble, which continued for several days. One night the suggestion was made that material means ought to be used, as the other members of our family are not Scientists. I knew that Mind governs all action and governs it harmoniously, and the trouble was met the next morning before a material remedy could be obtained. Many other erroneous suggestions have been met and overcome for myself and the little ones, and for this understanding of the protective power of the truth as taught by Christ Jesus and given to the world by our beloved Leader, Mrs. Eddy, I am indeed grateful and wish to express my gratitude by deeds rather than mere words.

(Mrs.) MURIEL H. VAN FLEET, Benzonia, Mich.

✧

Several years ago, while working for a large piano firm in the capacity of outside solicitor, I came into the store from a morning's work of making calls and remarked to the manager that I had walked so fast when I realized that I was late in keeping my appointment with him that I had a pain in my side. He earnestly replied, "There is no pain in your side; it is only a belief." Not understanding what he meant nor knowing what I was saying, I replied that I believed I would turn Christian Scientist and say, "I have no pain," and have none. He assented that that would be right. I instantly realized that I had no further sense of pain, and I wondered at the incident. At that time I had never read a word of Christian Science literature and knew nothing of its teaching, other than the ordinary careless,

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critical remarks thoughtlessly made in ridicule by uninterested people.

The seed of Truth had fallen on fertile soil, however, and the one who had voiced the truth that had healed, watered the sprouting thought by presenting me a few days later with a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, requesting me to read it. It was with a mingled thought of interest, partly because of my confidence in the honor and honesty of the giver and partly through curiosity, that I started to read. At first it seemed a jumbled mass of words. I remember the first clear thought that I discerned was, "Evil has no power, no intelligence, for God is good, and therefore good is infinite, is All" (Science and Health, p. 398). The latter statement puzzled me much, but the statement, "God is good," seemed so simple and plain and explained a question which had bothered me greatly, for since a child I had been held in terror by the belief that God punishes His children, and this statement comforted me.

Gradually I learned that when seemingly difficult problems presented themselves, solace was gained by reading this little book, and interest grew until I found myself occasionally attending the Christian Science services. Then one day when a friend taunted me about wearing glasses after becoming a Scientist,—which name I humbly told her I knew I was not then worthy to be called, but hoped some day to be,—I awoke to the opportunity of reliance on the infinitude of good for healing, and it was then that I read with a new interest and purpose. I laid off the glasses and clung to the scientific statement of being, found on page 468 of the textbook, and as I read could demonstrate sight—at first seemingly painfully and slowly, but within three weeks perfectly and with ease. This was seven years ago, and I have never had glasses on since nor needed to have them on, although an eye specialist had told me years before that I would always have to wear them. I am most grateful for this proof of infinite good.

(Miss) Nettie E. Carter, San Jose, Calif.

✧

I should like to express my gratitude for Christian Science through the *Sentinel*, since it is one of the avenues given us by our Leader, for sharing with others the good that has come into our own experience. Christian Science has been our only physician now for several years, and we have had many proofs of its healing power. Not long ago my little daughter was taken ill with influenza, accompanied by high fever, croupy cough, and complete loss of voice. I was far from home at the time, and among relatives who are greatly opposed to Christian Science, so I telephoned a practitioner for help, as my own fears seemed very great. All of the conditions yielded quickly and readily to treatment, with the exception of the cough and loss of voice.

Finally I wrote a practitioner in a distant city asking for further help. This was joyfully given, and I was directed to the definition of children, as given to us by Mrs. Eddy on page 582 of Science and Health: "The spiritual thoughts and representatives of Life, Truth, and Love." An understanding of the fact that "representatives of Life, Truth, and Love" can only reflect qualities of Life, Truth, and Love, and that cough and loss of voice are not such qualities, completely healed her of every discordant condition.

I am so grateful to Mrs. Eddy for showing us through her writings, that the teachings of the Bible are practical and usable now, and need only be understood to be demonstrated. I am very grateful, too, to the practitioners who have helped me to a better understanding of this truth. I am grateful for class instruction, for our literature, and for every avenue that our Leader has given us for our advancement.

(Mrs.) M. Edith Morehouse, Darien, Conn.

✧

I am grateful to God for leading me to study the book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I did not read it with any thought that it would benefit me physically, as I knew nothing whatever about Christian Science, and the Bible was a closed book to me. My joy was great when I found myself healed of constant headaches, depression, and a fear of death. I look forward eagerly for the *Sentinel* and *Journal*, and the Lesson-Sermons are a daily help. Truly I have been born again; old thoughts are passing away, and new and better ones are taking their place, bringing me health and happiness. Fatigue is an old enemy that study of the truth has destroyed. I have proved that "they that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." The miracles of Christ Jesus I now understand were the result of his perfect understanding of divine law. I know that as I progress in the study of the Bible and Christian Science every discordant condition will disappear, for they who truly seek shall surely find the "pearl of great price," which is spiritual understanding. I hope this testimony will benefit some weary searcher for truth.

Mrs. J. S. Sykes, Fixby, Huddersfield, England.

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I am very grateful to Christian Science, for it has been such a help to me. Through it I have learned to love instead of hate my neighbor, and by getting hate, resentment, and fear out of my consciousness I have found health. I was suffering from several different claims, one of them being nervous indigestion. I had doctored for years with the best physicians, trying to get relief but was getting worse, for I could not eat anything without pain. After going to a practitioner, however, I was healed very quickly and could eat anything I wished without any suffering. Numerous other complaints left, with the exception of an organic trouble which seemed very severe, and at times I got very discouraged, but know that if I had been healed quickly of all claims I would not have studied so hard. I tried to do my own mental work and although I was better, at times I could hardly stand the pain. In the summer of 1919 I again asked help from a practitioner. The healing came and has been permanent. I find that I cannot be grateful enough to God for this proof of His ever present love and willingness to help His children in all times of trouble and distress.

Mrs. W. E. Pike, Webster Grove, Mo.

✧

I gladly take this opportunity to express my gratitude for what Christian Science has done for me. In the summer of 1918 I was suffering so much from rheumatism that it was difficult for me to walk. Besides this, I had a feeling of weariness and discouragement. Relatives believed I had kidney trouble, and taking everything together I was in a very bad condition mentally and physically when I turned to Christian Science. With the help of a practitioner all these ailments have been overcome, and to-day I am a well man.—P. A. Young, Minneapolis, Minn.

With a deep feeling of gratitude I confirm my husband's testimony.—Mrs. P. A. Young.

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Signs of the Times

[L. C. Little in *Chicago* (Ill.) *News*]

John Jordan is quite right in saying that the way to Americanize America is to send children to the public schools. He omits a rather important detail, though. The public schools must themselves be Americanized first. They must be restored to their old ideal function. They must be institutions of learning, places where children gather to be taught, educated, developed; not places where they are herded to be handled, examined, vaccinated, turned into clinical material.

Public schools have ceased to be public the last few years; they have come to be owned by a school of medicine; they open on its signal; they close at its command. Every child in them is under absolute control of medical officials who probably have no title to be officials, in the first place, if the laws were searched and correctly construed. In the second place, these officials do not belong to the teaching force, and if they have duties anywhere, they are not in the schoolroom.

De-Germanizing is what the public schools now sadly need. The American who is brought up with no sense of the sacredness of the person of a freeman ceases to be a freeman; he is on the way to serfdom and to submission, after a few generations, to the knout of his master.

[*San Jose* (Calif.) *Mercury Herald*]

In the great spiritual universe God works in silence. And the words "spiritual universe" are here not meant to designate the life in the next world or in some other state of existence, but are intended to refer to the spiritual life as distinguished from the material—the mere physical existence—here or elsewhere in creation. God's real messages come to the spirit of man noiselessly, not by spoken word or even the printed page, but directly to the individual heart and conscience. The message that will call men away from evil and elevate and purify their hearts, that can heal them body and soul, and can transform their lives from the inharmonious, aimless, sinful, almost useless things which they are, into beauty, harmony, purposeful strength, happiness, and heaven, will come in no Sinaian thunders. Such messages come silently to the soul straight from the infinite, spiritual, sentient life of the creator.

[Rabbi Lee J. Levinger in *The Biblical World*]

To those of us who have had the privilege of serving with the United States Army abroad, religious unity, cooperation between denominations, is more than a far-off ideal. We know under what circumstances and to what extent it is feasible, and just how it deepens and broadens the religious spirit in both chaplain and soldier. We have passed beyond the mutual tolerance of the older liberalism to the mutual helpfulness of the newer devoutness. Our common ground is no longer the irreducible minimum of doctrine which we share; it is the practical maximum of service which we can render together.

[*Waterloo* (Iowa) *Courier*]

At the Monday night meeting this question was asked: "What would happen to business if men ran their business as they do their religion?" That's a fair question; it ought to be answered. If there is any virtue or substantial basis for the Christian religion then it is worth being used rather than made merely an incidental convenience. If there is nothing in it, why spend money on it? Either the Christian religion is the biggest thing in the world or it is a fake; there can be no argument on that proposition. If it is a fake, then why spend hundreds of millions of dollars yearly in keeping alive and functioning a fallacy? If it is something real, vital, potential, helpful, in the name of all that is logical and rational, why not give it a chance to produce results and dividends? The church is in the last ditch. It's got to shake itself, get into the game and produce, or else get out of the way and give something else a chance.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I HAVE been a reader of THE CHRISTIAN SCIENCE MONITOR for a number of years and I am free to say that no publication comes to my home bringing with it such moral and intellectual satisfaction as does the MONITOR. The beginning of its publication marks an epoch in the spiritual development of America, and Mrs. Eddy is entitled to the appreciation and gratitude of every American citizen who earnestly desires the improvement of our people, because in her foresight she provided for this great national and international publication.

WOULD like to express my grateful thanks for such a newspaper as THE CHRISTIAN SCIENCE MONITOR. It has been my privilege to have it since the first issue. I would not be without it. It is a daily feast of good things—good, truthful, reliable news, and an education in itself along all lines of thought. How could it be otherwise when our dear Leader has said in "The First Church of Christ, Scientist, and Miscellany" (p. 353), "The object of the *Monitor* is to injure no man, but to bless all mankind." And so the MONITOR gives out its message of blessing to all the world.

IT is superfluous for me to say that you edit one of the great papers of the world. You have discovered news values in the report of the events of the day and your interpretations remind me of the values of publicists and statesmen, who stand above factions and conflicting material interests. You are familiar with the old saying, "Every question has its right side and its wrong side and its inside." It seems to me you have a scent for the inside of the public questions of the day.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, each $5.50; six or more, each $5.25. Orders for the German translation in lots of six or more may include both bindings.

Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1890, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

Christ and Christmas. An illustrated poem. Cloth, single copy $3.00; six or more, each $2.50. Published also in morocco, limp, round corners, gilt edges, uniform in style with the pocket edition of Science and Health. Single copy $3.00; six or more, each $2.75.

Unity of Good and Other Writings. One volume, containing Unity of Good, Rudimental Divine Science, No and Yes, Retrospection and Introspection; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Christian Healing and Other Writings. One volume, containing Christian Healing, The People's Idea of God, Pulpit and Press, Christian Science *versus* Pantheism, Messages of 1900, 1901, 1902; uniform in style with the pocket edition of Science and Health. Morocco, limp, round corners, gilt edges, heavy Oxford India Bible paper, single copy $3.50; six or more, each $3.25.

Church Manual. Containing the By-laws of The Mother Church. Cloth, single copy $1.00; six or more, each 75 cents. Pocket edition, morocco, limp, round corners, gilt edges, Oxford India Bible paper, single copy $2.00; six or more, each $1.75.

GERMAN TRANSLATION. Alternate pages of English and German. Cloth, single copy $1.00; six or more, each 75 cents.

Retrospection and Introspection. A biographical sketch of the author; the way she was led to the discovery of Christian Science; its fundamental idea and growth. Library edition, cloth, 95 pages, single copy $1.00; six or more, each 75 cents.

Unity of Good. This book lays the ax at the root of error, elucidating and enforcing practical Christian Science, thus affording invaluable directions for all true Scientists. Library edition, cloth, marbled edges, 64 pages, single copy 60 cents; six or more, each 45 cents. Pocket edition, leather covers, single copy $1.00; six or more, each 75 cents.

Pulpit and Press. A unique work, of importance in the history and to the readers of Christian Science; containing the message or sermon written for the dedicatory service of The Mother Church, January 6, 1895, and scintillations from the press of that occasion. Library edition, cloth, 90 pages, single copy $1.00; six or more, each 75 cents.

Rudimental Divine Science. A brief and concise statement of Divine Science, *alias* Christian Science, in the form of questions and answers. Pebbled cloth covers, gilt top, 17 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 50 cents; six or more, each 35 cents.

PRINTED in the New York point, American Braille, and English Braille systems of type for the use of the blind, single copy 50 cents; six or more, each 40 cents.

No and Yes. A brief statement of very important points in Christian Science. Pebbled cloth covers, 46 pages, single copy 32 cents; six or more, each 25 cents. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Rudimental Divine Science and No and Yes. In one volume, French translation, with alternate pages of English, vest pocket size. Blue cloth, gray edges, single copy $1.25; six or more, $1.10; blue leather, gray edges, single copy $2.00; six or more, $1.75 each.

Messages to The Mother Church. Including in one volume, 94 pages, Christian Science *versus* Pantheism, and the Messages of 1900, 1901, and 1902. Library edition, cloth, marbled edges, single copy $1.50; six or more, each $1.15.

Christian Science *versus* Pantheism. The Pastor Emeritus' Message delivered at the Communion Season in The Mother Church in Boston, June, 1898. A clear and strong refutation of the charge that Christian Scientists are pantheists. Pebbled cloth covers, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1900. Paper covers, deckled edges, 15 pages, single copy 25 cents; six or more, each 20 cents.

Message to The Mother Church, June, 1901. Paper covers, deckled edges, 35 pages, single copy 50 cents; six or more, each 38 cents.

Message to The Mother Church, June, 1902. Paper covers, deckled edges, 20 pages, single copy 50 cents; six or more, each 38 cents.

Christian Healing, and The People's Idea of God. Two sermons in one volume, 36 pages. Library edition, cloth, marbled edges, single copy 55 cents; six or more, each 45 cents.

Christian Healing. A sermon delivered in Boston. Paper covers, 20 pages, single copy 20 cents; six or more, each 17 cents.

The People's Idea of God. A sermon delivered in Boston. Paper covers, 14 pages, single copy 20 cents; six or more, each 17 cents.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

The foregoing prices cover all charges for express or postage on shipments either domestic or foreign. Address orders and make checks payable to

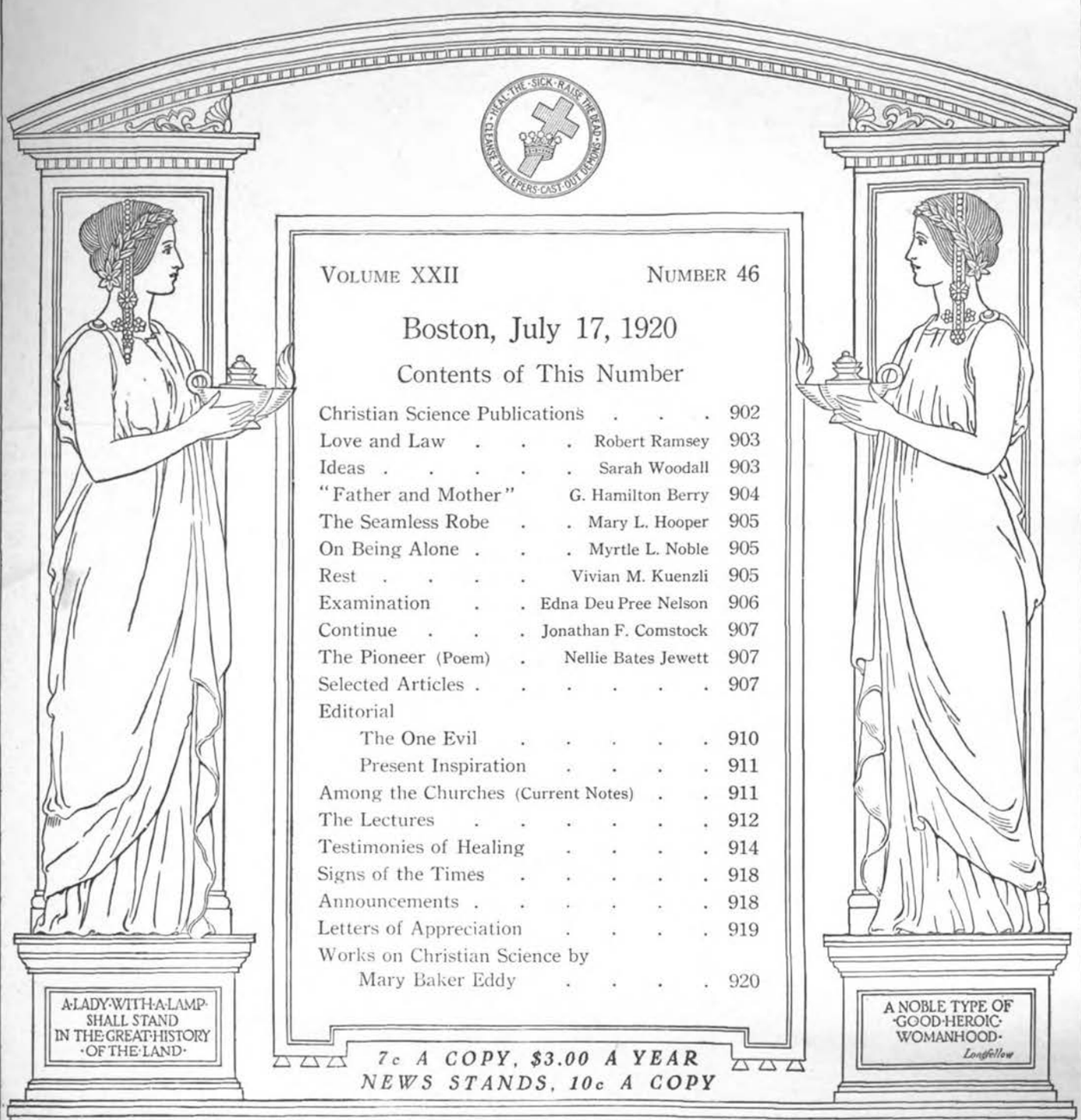
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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Boston, July 17, 1920

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1900, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

Subscriptions will begin with the next issue after the receipt of the order.
Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Pamphlets

Price, Postpaid: Single copy, 5 cents

Christian Science: Applied Righteousness — By Frank Bell.

Christian Science: Its Religious Philosophy—By Hon. Clarence A. Buskirk.

Christian Science: "The Resurrection, and the Life"—By Clarence W. Chadwick. Also printed in Dutch.

God is Good—By George Shaw Cook.

Causation: Viewed in the Light of Christian Science—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

Christian Science: The Reply to Mrs. Eddy's Critics—By Frederick Dixon. Reprinted from the "Weekly Budget," London, England. Also printed in Norwegian and French.

Christian Science: The Revelation of Christ—By John W. Doorly.

Christian Science: The True Christianity—By Clarence C. Eaton.

Christian Science: Pure Metaphysics—By Dr. Francis J. Fluno.

Christian Science: The Gospel of Freedom—By Willis F. Gross.

Answers to Questions Concerning Christian Science—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

Christian Science: Its Advantage to Mankind—By Edward A. Kimball. A London lecture. Also printed in French.

Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

Christian Science: Its Divine Authority—By Bliss Knapp.

Christian Science: God's Loving-kindness Proved to Men—By William P. McKenzie. Also printed in German.

Christian Science: A Message Which Heals and Saves—By Edward A. Merritt.

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Mary Baker Eddy: Her Purpose and Accomplishment—By Frederick Dixon. Printed in French and German.

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Christian Science: Its Teachings, Methods, and Works—By Judge Septimus J. Hanna. Printed in Swedish.

Christian Science: Humanity's Helper—By Prof. Hermann S. Hering. Printed in Dutch.

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Christian Science: Demonstrable Religion—By Frank H. Leonard. Printed in Norwegian.

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Christian Science: The Christianity of Jesus—By Mrs. Sue Harper Mims. Printed in Swedish.

Christian Science: Its Results—By William R. Rathvon. Printed in French and German.

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Miscellaneous

The Life of Mary Baker Eddy—By Sibyl Wilbur. Cloth, $2.50; edition de luxe, $5.00.

Editorial Comments on the Life and Work of Mary Baker Eddy. Paper, 15 cents; cloth, $1.00.

Personal Contagion, also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

What Our Leader Says—By Mary Baker Eddy. Vest pocket folder, 5 cents.

Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

Christian Science: Its Legal Status—By Judge Clifford P. Smith. Paper, 15 cents.

Law and Work for the blind. Printed in New York point, American Braille or English Braille, $1.00.

Sheet Music. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:

"The Mother's Evening Prayer," 75 cents.

"Christ, My Refuge," 75 cents.

"Love," 50 cents.

Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.

"Blest Christmas Morn," 37 cents.

"O'er Waiting Harpstrings of the Mind," 37 cents.

"Shepherd, Show Me How to Go," 37 cents.

"Saw Ye my Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

The Christian Science Hymnal. Cloth, $1.15; half morocco, $1.40; full morocco, $4.50; levant, $5.50; pocket edition, size 4⅝x6⅝, $3.50.

Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House, Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

Bibles. 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $7.50.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, $7.25.

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Price List of Bible Concordances and Dictionaries of the English Language supplied on request.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JULY 17, 1920 NUMBER 46

Love and Law

ROBERT RAMSEY

PAUL in his epistle to the Romans defines Christianity by writing, "Love is the fulfilling of the law." If Paul meant the material law, then the love which fulfills it must also be material or personal. This sense of so-called love is illustrated in the bravery of an animal defending its young, and, when analyzed, is found to be grounded on the fear of death. In I John we read, "Perfect love casteth out fear;" therefore personal love based on fear is the counterfeit or exact opposite of divine Love. In the same way material law can be proved to be merely the counterfeit of spiritual law. It is therefore clear that Paul did not refer to personal love and material law. In fact, since Spirit is infinite, these have only a supposititious existence in belief. To replace the belief in personal love by the idea of divine Love is to rise from the material to the spiritual and so fulfill the law of Spirit.

Paul's statement can be inverted to read, "The fulfilling of the law is love." On page 17 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy we read, "Love is reflected in love." A dictionary defines law as, "Principle in action." A comparison of these three quotations shows how closely love is related to law. Law is one necessary evidence of the dawn of understanding. In Science and Health (p. 505) we read, "Understanding is the line of demarcation between the real and unreal." The law, therefore, based on the Ten Commandments of Moses, should indicate the line of demarcation between spiritual law and the so-called material law. In its inception law is always an attempt to express divine Love; for, when men gathered together, human laws were made to govern, protect, and insure justice amongst themselves. Government, protection, and justice are the expression of Principle; therefore if human law fails to express divine Love it is simply because of the insinuation of material belief. Whenever law has departed from the spirit of Love and has degenerated to the letter of materialism, it has departed from expressing Principle.

Christ Jesus in the Sermon on the Mount clearly drew the line between the law of love and the "ye have heard that it hath been said" formula of material sense. The healing work of Jesus was the essential expression of divine Love. Only through the healing of sickness and sin can divine Love be known in human experience. It was because of this that Jesus referred John the Baptist to his works rather than his words in proof of his Christhood. The demonstration of healing illustrates spiritual law, love, on the human plane by proving, in a degree, that perfect man is the result of perfect Principle. To the multitude the result of the works done by Jesus was conclusive, for almost invariably we read that "they glorified the God of Israel." It is a proof of the divinity of love when it leads thought up to God, divine Love.

Jesus stated another quality of divine Love when he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Divine Love is therefore universal, it leaves no one out. Since God is the universal Father, the child of God must reflect Love, and this is the law of being. Only the one who reflects this universal love, who sees the "fulfilling of the law" as the actuality of the manifestation of being, has the protection of the Father's love. Conversely, only the hater can suffer from the hate of others. Mortals simply suffer in belief from the so-called material law of general belief, because they lack the understanding of the universal nature of Love. When they gain this understanding they do not take it down to the mortal level and use it as a human weapon of defense, but the true concept of Love lifts one above the mists of general belief. In the proportion that this is accomplished, mortality vanishes in the presence of immortality.

Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." When the concept of divine Love is proved and man is seen scientifically as the child of God, of Love, the so-called law of general belief is proved powerless. On page 567 of Science and Health we read: "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit."

Ideas

SARAH WOODALL

ON page 88 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal." The student of Christian Science does not always find it easy to separate from himself or others the "offshoots of mortal mind" in the shape of discordant, sick, or sinful beliefs, but one student has found it easier to do this when comparing the real or spiritual man with the correct working out of a problem in mathematics. It is self-evident that there is only one correct answer to any problem. It may be that the correct answer can be achieved by working out the problem in different ways, but the working out of the problem must in each case be carried out in accordance with the rule or law of mathematics that forms the basis of the solution. This problem may be worked out by a number of students, but only those who are employing the rule or law will gain the correct answer.

Some students may, perhaps, either through ignorance or erroneous concepts of this Principle, have come to a wrong conclusion. What difference does that make to the correct answer? It does not affect it in the least. If a hundred pupils in a class after much labor and study had failed to grasp the truth underlying that particular problem in mathematics, and no one had arrived at the correct answer, the truth about it would remain perfect, demonstrable, and unaffected in any way by ignorance or misapplication, and the teacher would

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know this and be undisturbed by the failures of the pupils to give the correct answer.

In the same way God's idea remains spiritual, harmonious, and eternal in spite of the mortal material beliefs that arise through ignorance of the Principle of all true being. It does not matter how many people believe that a man is blind or deaf or lame,—it does not make the slightest difference to the real man, who is now and always has been the image and likeness of God. The forever fact remains true and nothing can change or alter it in any way. "Now are we the sons of God" is the absolute truth, no matter how many mortal material beliefs try to reverse the fact. It should also be remembered that as God expresses Himself through His idea, this idea is necessarily perfect and expresses the nature of God, for man apart from God would be nothing. But the man of God's creating is the only man there is, and that man has never been able to express anything but God.

There may be a variety of reasons for a failure to work out the correct answer, but it will be safe to say that in most cases it is due to the student's becoming separated in belief from the particular rule that governs the problem. In some cases it may be but a slight deviation from this rule, but even that is sufficient to prevent the correct conclusion being reached. In the same way, any seeming failure to overcome some particular discord is often due to the belief that man can be separated from God, a belief which is an "offshoot of mortal mind," for in reality Principle is one with its idea and can never be separated.

To refer once again to the simile of the teacher and his class, does the teacher for one moment feel anxious for the safety of the rule which his pupils have failed to demonstrate correctly? No. The wise teacher knows there is only one remedy for error of this nature, and that is a closer study and more faithful application of the rule. So the student of Christian Science need not feel disturbed at his own or others' apparent failure quickly to demonstrate harmony. In Science and Health (p. 454) Mrs. Eddy reminds us that "patience must 'have her perfect work.'" The rule must be understood in order to be demonstrated. In proportion to our faithfulness in thoroughly rejecting all offshoots of mortal mind, these products of ignorance and wrong thinking, will the emanations from the divine Mind take their place, and the inevitable result will be the correct working out of the problem, whatever it may be. Then it will be seen that all the wrong thinking about man has never affected the real man in any way, and all that can ever really happen is the unfoldment of the eternal perfection of man made in the image and likeness of God.

"Father and Mother"

G. HAMILTON BERRY

CHRISTIAN SCIENCE is the revelation of Truth to this age, and therefore requires humility and inspiration to be understood. The student needs humility, whereby he is able to cast out of his thought all foolish pride and erroneous theories based on the reality of matter and evil, even that "wisdom of this world" which Paul says "is foolishness with God," and needs inspiration and divine hunger and thirst after righteousness, which are true prayer and never remain unanswered.

This wonderful Science shows how the Bible, when understood spiritually, contains the solution for every problem that perplexes humanity, and teaches how we can make this knowledge of practical value in our daily life. One of the first steps is to rediscover for ourselves the correct conception of God, Principle, as our loving Father and Mother. For many centuries mankind has been suffering from a false belief of Deity as an anthropomorphic Being—a kind of glorified man of austerity and fierce retribution, the creator of a visible material universe and of men and women full of evil traits and tendencies. With such an opinion, is it any wonder that humanity is crying out for something better, and that, as such erroneous thinking produces its fruits of sickness and despair, many are at length willing to swallow their own prejudices and learn something of the glory of Principle as taught in Christian Science?

Any one who is willing to be humble, to become as a little child, to study the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and to put its teachings into practice so far as understood, will find healing from whatever form of discord claims to be operative at the moment. This is not a mere extravagant assertion, but a fact already proved in the personal experience of thousands of Christian Scientists all over the world, and provable by any sincere seeker who is willing to advance step by step. Mere cleverness is not necessary in this study. Mrs. Eddy states most emphatically on page 10 of the Preface to Science and Health, "No intellectual proficiency is requisite in the learner, but sound morals are most desirable."

The basic fact that Christian Science teaches about God is that God is good, infinite, All-in-all, Mind, Principle, Father and Mother, and that all these terms are interchangeable. From this it follows that man created in the image and likeness of God, as recorded in Genesis 1:25 and 26, must be spiritual and not material as commonly conceived. The image or idea of such a creator must express intelligence, goodness, love, correctness, and harmony, and cannot by any possibility express such opposites as ignorance, evil, hate, sin, or discord, since no such qualities are to be found in the true concept of God as our Father-Mother. Obviously, since God is good and made all, and as "God saw every thing that he had made, and, behold, it was very good," an evil, material creation simply cannot exist, and its only claim to existence is through the false belief of mortal human consciousness. This gigantic delusion is even now being exposed and reduced to its native nothingness by the irresistible light ceaselessly streaming forth from Principle, as revealed in Christian Science.

This tenderness and love of our Father-Mother God is available to all who will turn to the light. Whosoever takes advantage of this great fact now and clings to it despite all the suggestions of mortal mind, finds the key to all health, happiness, protection, and holiness; and the resultant proofs will unfold to him in exact proportion to his faithfulness in realizing the truth about creation and rejecting whatever would claim to be a consciousness unlike Love.

The Bible, studied in the light of Christian Science, becomes a new book—full of radiant love, understandable coherence, and priceless promise. No longer can old theology terrify with its dismal misconceptions. The light has come to this age, and nothing can extinguish its glorious rays. As Mrs. Eddy says on page 256 of Science and Health: "Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal. All things are created spiritually. Mind, not matter, is the creator. Love, the divine Principle, is the Father and Mother of the universe, including man."

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The Seamless Robe

MARY L. HOOPER

IN studying the Bible text John 19:23, 24 and comparing it with what Mrs. Eddy has said in that connection in her various works, we may be spiritually helped in finding the wonderful unity of this subject. There is only one Mind,—God. To represent that Mind it takes all of God's ideas, His full creation, man and the universe. Not the greatest nor the least part of this infinite intelligence can be left out if the whole is to be expressed. Oneness is entirety, all. This is God's word to us, down through the ages. Jesus gave this message to mankind. He gave it to all and for all. In "Science and Health with Key to the Scriptures" by Mrs. Eddy we read (p. 242): "The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is written: 'They parted my raiment among them, and for my vesture they did cast lots.' The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness."

Christ Jesus' vesture was without seam. Our Master was clothed with righteousness, the Christ, Truth. No one can approach this Christ-mind thinking, "I will take the teachings of Jesus and choose that which I like for myself." We must accept all to receive the inspiration of His good tidings. In Miscellany (p. 206) Mrs. Eddy says, "Schisms, imagination, and human beliefs are not parts of Christian Science; they darken the discernment of Science; they divide Truth's garment and cast lots for it." When I began to investigate Christian Science I soon saw this. One could not look at a beautiful face and say, "I will drink in its loveliness but I will not say I take in the expression of the eyes." He simply has not seen the face. I have found when I accepted Principle as the Leader of the Christian Science movement has shown it to us,—the same old story of God, the Christ-message,—I accepted all she worked out for us. As soon as I began to divide the "garment of praise" I lost touch with its import and my spiritual perception of her revelation became clouded. Hence I stand fast for the entirety of her work.

This is shown to us—our part to do—in Science and Health (p. 142) where Mrs. Eddy says: "Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers,—the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence." There is only one way to attain the complete glory of the gospel of Christ. It is through Love. If an error suggests itself as our thought and we as Christian Scientists cast it out, holding fast to Love only in its place, we can at once see the spiritual truth about man. But in the hour of temptation if we allow hate, jealousy, pride, fear, anger to stay with us, then is lost for us to that extent the Christ-robe of righteousness.

Our Leader's words to us in her Message for 1901 (p. 26) chasten, sweeten my mortal sense and open to me the way she trod heavenward. "I have passed through deep waters to preserve Christ's vesture unrent; then, when land is reached and the world aroused, shall the word popularity be pinned to the seamless robe, and they cast lots for it? God forbid! Let it be left to such as see God—to the pure in spirit, and the meek that inherit the earth; left to them of a sound faith and charity, the greatest of which is charity—spiritual love." Can we take the spirit of her message, you and I, as we tread our pathway out into the oneness of divine Mind, preserving, as she did, "Christ's vesture unrent"? We must, to gain the truth of Christian Science and Jesus' Christianity and our Father's gift of love.

On Being Alone

MYRTLE L. NOBLE

MANY a so-called mortal in working out his own salvation has to overcome that phase of error called loneliness. Recently in reading our Leader's Message to The Mother Church for 1901 (p. 20) this statement stood out very clearly: "The Christian Scientist is alone with his own being and with the reality of things." As there is only the truth about God, or Principle, and His creation, then there is only the true sense of being alone. Principle is being or cause, and man is the expression or effect of this one and only cause. As cause and effect cannot be separated, any more than the sun and its rays, therefore truly to be alone is really only the proof of man's oneness with Principle, which is all and includes all.

What if one should seem to stand alone in working out a so-called problem of home, business, or state, as far as what mortal man calls friends are concerned? We know in mathematics that twice two is four, always has been, and always will be. Nobody disputes the fact, and it would not matter if so-called friends did; that would never change it to five or influence one's knowing the fact one iota. We would not be afraid to tell them the truth and stand firmly, knowing that Principle is eternally governing. As Mrs. Eddy states in "Miscellaneous Writings" (p. 102): "Science has inaugurated the irrepressible conflict between sense and Soul. Mortal thought wars with this sense as one that beateth the air, but Science outmasters it, and ends the warfare. This proves daily that 'one on God's side is a majority.'"

Rest

VIVIAN M. KUENZLI

MATERIAL medicine says: Lay aside your business cares, your household worries. Go to another climate and find change, relaxation, rest,—that is, go and find it for yourself, for we haven't it to give and cannot even direct your footsteps in the search. Students and philosophers, family and friends, are ever ready with the word of advice, "Go and rest!" Knowing well that bodily inaction is not rest, and that the effort to coax or browbeat the human mind into believing that the weary treadmill of material thinking can ever lead to peace or point the way to happiness, the thinkers of this age are being made ready for the acceptance of that which has been thrust aside through weary centuries. Students of Christian Science, whether so-called intellectual giants or those to whom Paul might be understood as having reference when he speaks of God choosing "the foolish things of the world to confound the wise," are daily proving in some measure the truth of Mrs. Eddy's statement in "Science and Health with Key to the Scriptures" beginning on page 519, "The highest and sweetest rest, even from a human standpoint, is in holy work." Here we need to note that "holy" means "of highest spiritual purity," and in the effort to make our work of to-day, whatever it may be, measure up to that standard, great joy is experienced in the realization that the rest which we feared might be found only after what is called death may be demonstrated here and now.

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"A man of sorrows, and acquainted with grief"—but not hopelessly acquiescent nor acknowledging their supremacy, Jesus delivered his loving invitation to all humanity, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Error, a mistaken sense, seems always to be saying, "Come unto me, and I will give you—everything that the world has to offer, and the glories thereof"—but never rest. Christ Jesus, standing apart from all that materiality claims to be, ready to rise entirely above all belief in or acknowledgment of it as having power or existence, knowing that mere flesh and bones would soon be lost from sight and reach of tired hearts everywhere, issued his ringing message, vibrant with the reality of what we call mother love and fatherhood.

Never in the history of the ages had one been found who dared to offer to humanity such complete rest. Never, with this notable exception, had one been known who could find it so completely for himself. Jesus could offer it, could promise it in all naturalness, because he had proved the possibility of overcoming the flesh. Later Mary Baker Eddy, having through consecration and revelation attained in a degree that Mind "which was also in Christ Jesus," gave to this age the true concept of rest. On page 387 of Science and Health she writes: "Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality."

Examination

EDNA DEU PREE NELSON

THE word "examination" is so frequently before the thought these days, in the press and on the tongue, that a few words as to its true meaning is not amiss. In the first chapter of Genesis we read: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." In this statement is the rule by which every act, thought, and word can be weighed. On page 505 of "Science and Health with Key to the Scriptures" Mrs. Eddy has stated the meaning of the Scriptural verse in part as follows: "Spirit imparts the understanding which uplifts consciousness and leads into all truth," and again, in the same paragraph, "Understanding is the line of demarcation between the real and unreal."

Where the line of departure begins in the separation of that which is good from that which is not good, true examination begins, and spiritual understanding is simply the ability to examine and dissect every thought as to its fitness to be a son of God. This is the examination which comes from God. We find that in the beginning God made everything good. True examination is certainly included in that beginning and is good. This brings one to the conclusion that God is all good and knows nothing but good, that He is infinite cause, and what God knows about examination is all there is to it.

All the learning one can have is what comes from Mind, and although it may seem to come from books or college, it really is not true knowledge unless it bears the imprint of the Mind which is the only intelligence. Is it not greater for a man to know that God is his health and to experience that knowing in the joy of health expressed than to have a theoretical knowledge of all the material sciences and a fear of indigestion that keeps him constantly fretting and joyless? Which of the two is true knowledge? Of course, in Christian Science one learns to make the most of his opportunity, and, furthermore, he finds the divine idea of opportunity, which is without limit. He should for that reason be a good student, a good worker, a good thinker, because of what he knows about God.

Many a student becomes disturbed over school examinations because he fears he will be asked a question which he cannot answer correctly. Here is where he needs to apply and demonstrate the knowledge of what examination is. Mind, the only cause, is expressed, and this expression is man. The line of demarcation, or firmament, or spiritual understanding, whatever one wants to call it, begins right here to separate the belief about mathematics, English, history, logic, chemistry, hydraulics, from the truth about these subjects and finds that the manifestation of Mind is all there is to mathematics, English, history, chemistry, and so on. We find in the Bible and Science and Health that God is omnipresent. His expression must also be omnipresent. What He knows about any subject must be present also, or else our logic is awry. God knows through all eternity every question and answer, for both question and answer can be found only in infinite Mind. Being all Mind, God is Teacher, Dean, Professor, for He embraces all the thinking that goes to make up teaching and instructing. If one is understandingly affirming God to be his Teacher or Professor, he will see God expressed to him in the way he can best understand, and his examination will consequently be a beautiful experience, nothing more or less than an unfoldment of good.

Examination viewed in this light will prove to be "God with us," and not God absent from us. One might experience it as a question on a subject with which he was perfectly familiar; it might be revealed in a correct answer to a question with which he was not familiar; he might find that the one thing he had reviewed before coming to the classroom was presented to him for solution. Assuredly, if one is thinking of God as all and capable of supplying every need, this will be expressed, whether it be a correct answer to a problem in calculus, or finances with which to finish a college career. God is omnipresent and expressed, it matters not whether the expression be called understanding during a school examination or man.

Who asks a question in mathematics? Is it a person? It must be intelligence. Where would one find a question about mathematics if it were not for the fact that there is one governing Principle? If a student were asked a question on any subject, by the most learned professor, it would not be a question unless it could be answered according to some rule governing that subject. This brings one to the conclusion that the question presupposes the answer and that there is only one kind of an answer to anything and that is the correct one, which is the only kind of an answer God knows. How long does it take God to answer a question? On page 504 of Science and Health is our reply: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence."

Does any one doubt God's ability to carry one successfully through either a school examination or any other examination? The Bible is replete with illustrations of God's help in giving the correct answer. Moses, when called to lead the children of Israel out of Egypt, did not fear that he

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would not be able to speak well before Pharaoh, for God said to him, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Jesus said: "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Again he said, "Ask, and it shall be given you." So, if one seeks the correct answer to a question in history, will he be given the answer to a question in mathematics? Of course not; for God, being infinite intelligence, knows the exact answer to every question, and only ignorance would give an incorrect answer. One certainly would not credit infinite intelligence with knowing anything at all about ignorance.

Continue

JONATHAN F. COMSTOCK

IF there is one statement of Jesus that is fixed in my thought more than another it is, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." From the time I first attended a Christian Science church as a small boy till now as a young man, I have read those words on the wall over the Readers' desks, and now I find them a help to keep me in the paths of righteousness. Many times when I have desired, in the error of discouragement, to quit some job or to stop short of the accomplishment of some purpose, the word "continue," has come to me and I have worked the harder to do my task in proving that my consciousness is filled with good thoughts to the exclusion of undesirable ones.

To continue means to abide or stay. We may abide or stay in the truth; and this means to hold to what we now know of Truth and reach out for more, which is progress. This also means that to continue is to go on, to go forward, to achieve. The goal is freedom and perfection.

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 199), "The devotion of thought to an honest achievement makes the achievement possible." It matters not whether it is a private, state, or church affair that requires adjustment. As Christian Scientists, we have enlisted to do good, help others, and demonstrate the perfection of Principle. To do this we must "continue" to work as we are taught by our Leader, Mrs. Eddy. We must "continue" our support of all branches of Christian Science activity, and "continue" to look to the Christ rather than to personality for guidance. If we do this, harmony is achieved.

[Written for the *Sentinel*]

The Pioneer

NELLIE BATES JEWETT

BECAUSE for me she wrought with marvelous care,
Can I the debt toss carelessly aside—
Content to feast in idleness and pride,
Unmindful of her fast, her ceaseless prayer?
Can I forget that sweet compassion rare
That stole across my night when longing cried?
Oh, tell me, shall I now this treasure hide,
This priceless pearl, so radiantly fair?

Bring all the tithes,—this was her daily creed,—
His storehouse fill that none may lack for meat,
Sang in her heart a clear, unbroken chant;
And in the solitude of darkest need
Sublime she stood, unfaltering, trustful, meek,
A Love-crowned woman, with uplifted lamp.

Selected Articles

["The Power to Reform"—*The Christian Science Monitor*, Boston, U.S.A., June 7, 1920]

The love for good that is in every human heart is the bedrock on which character is built. It can never be entirely lost, for it constitutes that spark of spiritual power which enables a man to reach out toward divine Principle. It is the light that must burn until the perfect day of spiritual understanding. It bases every man's endeavor for reform and is the reason why the most apparently degraded creature can reform. Nevertheless, it lies out of sight and beyond the range of recognition while a man indulges in willful ignorance of Principle, revels in the pleasure and fears the pain of material sense.

There are many people in the world who have never heard of Principle, and who from their earliest days were not only left untaught concerning good, but were trained from childhood to follow evil ways. To them goodness as an aim would be unknown were it not for the existence of this spark of spiritual understanding, this latent capacity to choose the good, which makes reform possible. No man should, therefore, feel himself without hope in the world, no matter how far his acts and his thoughts have led him to conclude himself shut out from the straight way, because the "Light, which lighteth every man," can never be extinguished. This light is not a portion of the human or mortal mind, but is a reflection of the divine. It is the fact of man's spiritual existence which the human mind essays to counterfeit and hide. It is the direct reflection of divine Love, and what greater exemplification of Love can there be at this hour than the Science of Christianity which brings this comforting truth to the knowledge of mankind?

If at any time the human mind had desired salvation for itself the spiritual fact of man's relationship to God could not have been concealed, because at the moment of that desire the destruction of the counterfeit would have begun. Such a course would, however, have been impossible to this mind, because its very nature is ignorance of God, or Principle; consequently, it fights for its own sense of existence and inevitably resists the coming of the knowledge of God.

It can be seen, therefore, that the desire for reform is born of the fact that a man can reform, and can do so in spite of the material nature that is entirely opposed to his reformation. It can be seen also that while invisible to, and unknowable by the material mind, this ever active, ever living, idea of spiritual reality is power, and the only power, since it is the eternal fact of man's life as an idea of Mind. In his fight against the claims of evil, the individual learns the exact value, relatively, of the two opposing forces that he seems to be between and, if in real earnest, he will always prove that evil flees before the truth. Herein is found one of the priceless convictions which come to the Christian Scientist, the incontrovertible conviction that reform is possible, that one can turn from every evil way and find the longing for good to be one with omnipotence.

A desire for reform is, of course, the first necessity of salvation, and this is the desire born of man's real nature. Such desire receives direct spiritual power. Crime is canceled by reform. "If the evil is over in the repentant mortal mind," Mrs. Eddy says in the textbook, "Science and Health with Key to the Scriptures" (p. 404), "while its effects still remain on the individual, you can remove this disorder as God's law is fulfilled and reformation cancels the crime." This declaration is simple and the way of escape made plain. It should be considered natural for one

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to turn from evil to good, and it will be so considered as the truth of man's being becomes better understood.

It is so considered already by those instructed in Christian Science. They understand also Mrs. Eddy's admonition against the unwisdom of delay. "Man's enslavement to the most relentless masters—passion, selfishness, envy, hatred, and revenge," she says on page 407 of Science and Health, "is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe." Then on the same page and below, she supplies the comforting reassurance of a "sovereign panacea." "Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good-will to man."

Through the gradual or rapid reformation of the individuals composing the world, evil will be canceled for the whole world, and there is no other way. Until such reform takes place happiness will never be attained. Man's nature is spiritual and man's happiness cannot be found apart from Spirit. The notion that evil doing is real power and that it brings contentment and can satisfy is the illusion that the counterfeit of man is God's idea—man; and this illusion is the source of humanity's suffering. It was this mistaken notion concerning man's origin that caused the crucifixion of Jesus and that to-day leads men into the committal of deeds that must be repented of. Had men not been looking for the coming of a corporeal savior in the person of the promised Messiah, they would not have misunderstood Jesus' presentation of the saving Principle and would never have crucified the messenger of Truth.

There is always danger of repeating their mistake, for unless salvation is sought through reform, material sense will run its course unchecked, and it cannot understand Principle. It is, therefore, important to understand the naturalness of reform, to take into consideration the fact that the love for good is inherent in every heart, and the import of that fact. The way of Spirit is the way of absolute simplicity. Turning quite simply from evil to good, accepting the great simple fact that the divine Mind is the only reality, one rejects all the carnal mind's false pronouncements and relies on spiritual understanding alone. When this is accepted reformation has begun and sin is being canceled. Straightforward, persistent realization of the fact that because a man desires to reform he can reform, is the utilization of the "Light, which lighteth every man that cometh into the world." "Comfort ye, comfort ye my people, saith your God."

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[John M. Dean in *The Knoxville* (Tenn.) *Sentinel*]

Our critic approaches the entire question of Christian Science from a purely material standpoint, an attitude which is impossible in considering metaphysics; for it should be remembered that Christian Science interprets the Bible spiritually. Christian Scientists can in conscience acknowledge but one God. When Jesus said, "God is a Spirit; and they that worship him must worship him in spirit and in truth," he sounded the death knell of materialism in religion. True, materialism dies hard, but nevertheless it dies. Christian Scientists frankly accept as true the spiritual account of creation as given in the first chapter of Genesis and the opening verses of the second chapter. The second or material account of creation, which follows, must be considered as allegorical in its nature, unless one chooses to accept this account instead of the first. Both we cannot have, for it must be evident that God, Spirit, never created man and the universe spiritually and then immediately remade them materially. Our critic can accept as his either of the two accounts named, but he cannot have both. The second account is obviously intended to portray the earthy nature of false belief in contradistinction to infinite truth. Spirit cannot create or coalesce with matter. Grapes are not gathered from thorns, or figs from thistles, any more to-day than they were when Jesus emphasized the incongruity of such thinking nineteen hundred years ago. Jesus also said, "Every city or house divided against itself shall not stand," therefore God's creation cannot be composed of such opposite qualities as Spirit and matter.

In the second place, our critic quotes from both the Bible and Science and Health isolated statements, stripped from their context. The futility and unfairness of such a method must be at once apparent. That the world is filled with sin will not be disputed by any Christian Scientist, for nothing but wrongdoing could have brought the world to its present condition. We do deny, however, that sin is God-created and an indestructible reality. If God is the author of sin, it is futile to attempt to destroy it, for "whatsoever God doeth, it shall be for ever," says the preacher. Is it not readily seen that realities are not subject to destruction? Destroy anything, and in doing so you establish its nothingness as an entity.

Jesus proved the unreal nature of sin and disease by destroying them, and in this way he fulfilled his mission. He came to "destroy the works of the devil [evil]," and certainly he could not even wish to destroy the works of God. A human personality, being the counterfeit of God's man, may permit himself to lay aside his sense of good for a sense of evil, but good itself can never degenerate. It is, like Christ, "the same yesterday, and to day and for ever." To deny this is to deny the permanency of salvation. That perfection could become imperfect is an unthinkable contradiction. The wise man sums up the whole matter in a few words: "God hath made man upright; but they have sought out many inventions." Christian Scientists have no time to waste in advocating the might and permanency of these inventions, and for any Christian to do so presents a solecism. The eighth chapter of Romans makes exceedingly interesting reading in this connection.

Mrs. Eddy's book, "Science and Health with Key to the Scriptures" is a competent witness in its own behalf. No one need take the word of a critic as to its teachings, for it may be read or borrowed at Christian Science reading rooms and at most public libraries. To speak of Christian Science as "Eddyism" is a poor argument as well as in poor taste. Mrs. Eddy named her discovery Christian Science, and this is the term which Christian Scientists would thank their critics to use. That "there is no place for faith in Christian Science" is a new argument, for a frequent objection to Christian Scientists is based on their "excess" faith. However, in Christian Science, faith is not based on blind belief but on spiritual understanding.

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[C. W. Hale in *Richmond* (Ind.) *Item*]

In a series of lectures given in Richmond several statements have been made pertaining to Christian Science which were at variance with its actual teachings and which would mislead your readers. These remarks indicate that the same material misinterpretation of the Bible that was taught and insisted upon by the accepted theology of Christ Jesus' time and which tried to thwart his teachings and regenerating work, is still manifested and believed in by theologians of to-day, and is bringing contradiction and confusion into human

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consciousness. Christian Science has revealed to mankind the true, accurate, demonstrable spiritual interpretation of the Scriptures, the same that Christ Jesus taught, which heals the sick and brings regeneration to the sinner.

The claim that Christian Science heals by the power of "continuous and persistent suggestion," and through "suggestion of the conscious to the subconscious mind," is wholly incorrect and not at all in conformity with the teachings of Christian Science as set forth in its textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other authorized literature. It has been demonstrated repeatedly that human will is not only uncertain and changeable, but actually dangerous in its operation upon unsuspecting people. Christian Science healing is a definite, positive proof of the power and presence of God, divine Mind, and it is not in any sense dependent upon or influenced by human will power. This condition was discerned by Mrs. Eddy, and she proved beyond all question that it is the power of God that heals, and that the occult processes of the human mind are absolutely powerless to do good, and frequently hold people in the bondage of evil beliefs and influences. Realizing this, she has written in "Miscellaneous Writings" on page 118: "Human will must be subjugated. We cannot obey both God, good, and evil,—in other words, the material senses, false suggestions, self-will, selfish motives and human policy. We shall have no faith in evil when faith finds a resting-place and scientific understanding guides man. . . . Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness."

The intimation that Christian Science is not based on the Bible and that it perverts the teachings of the Scriptures would indicate how little the critic really knows of Christian Science. The real fact of the matter is that Christian Science accepts the Bible unreservedly and without qualification, and puts into practical, demonstrable use what is taught therein.

The statement made that one does not need any books explanatory of the Scriptures, sounds strange coming from a theologian who probably spent several years studying commentaries on the Bible in a theological school. Every one knows that in those commentaries on the Bible, based upon a material interpretation of its teachings, there are countless contradictions and inconsistencies, and many vital truths are set aside as beyond the understanding of human beings and to be comprehended only in a future existence. In the textbook of Christian Science, which this critic criticizes so severely and seems to understand so little, there are no contradictions, and its spiritual interpretations of the Scriptures have been proved true in hundreds of thousands of cases by the test applied by Christ Jesus himself.

Realizing the fullness and the vast import of the proper spiritual understanding of the atonement, Mrs. Eddy included a full chapter on the "Atonement and Eucharist" in her principal work, "Science and Health with Key to the Scriptures." Here she has made clear that the work of Christ Jesus goes farther than the ordinary understanding of it, and in demonstrating man's at-one-ment with God shows us how we, too, may prove our real relationship with God, and overcome all phases of evil.

In answer to the question, "Is there no sacrificial atonement?" Mrs. Eddy in "No and Yes" on page 33 has said: "The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony of the cross; for that would have been insufficient to insure the glory his sacrifice brought and the good it wrought. . . . The real atonement—so infinitely beyond the heathen conception that God requires human blood to propitiate His justice and bring His mercy—needs to be understood. The real blood or Life of Spirit is not yet discerned. Love, bruised and bleeding yet mounting to the throne of glory in purity and peace, over the steps of uplifted humanity,—this is the deep significance of the blood of Christ. Nameless woe, everlasting victories, are the blood, the vital currents of Christ Jesus' life, purchasing the freedom of mortals from sin and death."

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[Charles W. J. Tennant in *London* (England) *Standard*]

In a recent issue of *The Standard* there appeared an article entitled, "Hypnotism and Prejudice," in which Christian Science is referred to as a form of suggestion. This is not the case. Christian Science treatment is the utilization of the powers of the divine Mind, in contradistinction to the human or carnal mind. When our Master said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," he declared that freedom was dependent on a knowledge of truth. Christian Science reveals the spiritual understanding of the Scriptures, which alone accounts for the healing recorded in the Old and New Testaments. A Christian Scientist is the best mental analyst; for it is just in proportion to his having the Mind of Christ that he can scientifically read the human mind, excise from it the offending errors, and replace them with the spiritual truth which heals and uplifts.

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[A. J. Chapman in *New Orleans* (La.) *Item*]

A recent issue contains comments on "Brother Isaiah's" work by "R. W. S.," who states that the religion of Christian Scientists is based upon suggestion. Kindly permit me to correct this by saying that the religious teachings of Christian Science are based solely upon the spiritual interpretation of the Scriptures and upon the words and works of Jesus and his apostles. The healing in Christian Science is the destruction of the belief of sin and disease in human consciousness through a realization of God's omnipotence and of man as His image and likeness or the perfect spiritual idea. Christian Science healing is not the result of mental suggestion, nor is it brought about through any action of the so-called human mind.

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[Stanley M. Sydenham in *Sheffield* (England) *Telegraph*]

In a recent issue, under the subheading of "No Substitute for Christianity" a clergyman is reported as saying, "Around us to-day are confused and uncertain voices—Christian Science, spiritualism, theosophy, and other substitutes for Christ and Christianity. These offer rest to weary souls, but fail to give it."

There is nothing confused or uncertain about the voice of Christian Science. It declares that it is possible to heal the sick, save the sinner, and comfort the sorrowing through prayer to-day, as in the time of Jesus; and grateful thousands acknowledge that it has done and is doing this, thus proving that it is not a substitute for Christianity, but the Christianity established by the great Master. In the words of Mrs. Eddy in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 138), "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning."

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Editorial

The One Evil

FOR centuries much of the world has lived in terror of a curse. Even to-day, amongst uneducated people, quite apart from the dwellers in darkest Africa, the belief in the evil eye, or some such other terror, is far more potent than any belief in the power of good. The evolution of the whole idea may be traced back into the twilight of civilization. Primitive man, fearful of the blackness of the night, found one of his earliest expressions of worship in the moon which came to lighten the material darkness. Gradually, in his struggling realization of Principle, the sun took the place of the moon. Nevertheless the god of darkness in the folk-lore of the world always struggles for supremacy with the god of light; and though in these folk stories it is the god of light who invariably conquers, yet in practice the worshiper was far more apt to placate the god of darkness, whom he pictured as perpetually lying in wait to destroy him, rather than the god of light, whose hand was always stretched out to assist him.

To teach the world to rely on good as more powerful than evil was the great effort which came into existence with monotheism, for so long as there were many gods, it was impossible to induce the worshiper not to believe in the power of these gods, whom he invested with all his own mortal passions, to hurt rather than to help. Even the monotheist, allegorically fell back on the tree of good and of evil, and though he acknowledged only one God, Jhvh, whom he invested with all power, nevertheless he personified evil under the name of serpent, or Beelzebub, or a dozen other aliases, and so revivified the ancient story of the struggle of Merodach with Tiamat in the struggle of Bel and the dragon, or else rehearsed the contest of Marsyas with Apollo, in the story of the effort of Satan to tempt the human race.

All through the Old Testament there is traced this struggle of sensuality against spirituality, as portrayed in the efforts of the schools of the prophets to maintain a pure monotheism, in the face of the materialistic efforts of the priests of Baal, or Dagon, or of a hundred other deities, to intrench their worship with all the sensual appeals which could be addressed to the human mind. The Old Testament is the record of the gradual dawning of a better sense of good throughout the world, and this sense of good is always manifest in a willingness to accept good as the one omnipotent power, and evil as the travesty of that power. Thus Moses attempted, with the help of the law, to subdue and control the animal passions of the Israelites; thus Elijah strove to show, albeit by the most material means, that there was no power outside the dominion of Jhvh, especially on that wonderful day when he mocked the priests of Baal through the long hours when the sun was burning down on Carmel, until, at the moment of the evening sacrifice, he caused the fire to light upon his own sacrifice, and so brought about the slaughter of the priests of the disgraced deity; and so Isaiah appealed from the material sacrifice of goats and rams to the sacrifice of men's own passions, in the struggle to turn from evil to good.

It was not, however, until the time of Christ Jesus that humanity was rescued from this belief in evil through a metaphysical understanding of Principle, which revealed to it the nothingness of everything claiming to exist apart from God. "The Jewish tribal Jehovah," Mrs. Eddy writes, on page 140 of Science and Health, "was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death." There, indeed, is the difference between the God of the Old Testament and the God of the New. But the God of the New Testament had to be metaphysically defined to human thought before the carnal mind could begin to yield, through scientific understanding, to the divine Mind, and the possibility of the destruction of evil, as a false belief, be demonstrated to the world. Now, just as a man is willing to give up his sickness but is commonly unwilling to give up the pleasures and sins which produce that sickness, so men are, comparatively speaking, willing to give up the belief in the power of personal evil, but unwilling to give up the belief in the power of personal good. Jesus, who struck fundamentally at the root of every human belief, demolished this concept of personal good in one famous sentence. It was upon the day when the young ruler addressed to him the famous question, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus' answer to him, if he could have understood it, was conclusive in more ways than one. "Why," he was asked, "callest thou me good? there is none good but one, that is, God." What, of course, Jesus was trying to explain to him was that goodness was a divine quality, and that all the goodness manifested in the world was a reflection of the divine Mind, which alone was good. It is thus that healing, though it may seem to come through a person, always comes from divine Principle. Consequently, in order to be a good healer all the individual has to do is to live closely in obedience to Principle. "The mortal mind through which Truth appears most vividly," Mrs. Eddy writes, on page 295 of Science and Health, "is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun."

The only good, then, is Principle, and this being so, it is equally clear that there is none evil but one, that is the devil or mortal mind. What seems to be evil in the human character is only a reflection of the evil in the mortal mind; and the best exponent of evil, consequently, is the person who has lived close enough to evil to be sufficiently material to obstruct the light of Principle. Such a person is impervious even to a recognition of the danger of believing a lie. "The healthy sinner," Mrs. Eddy says, on page 404 of Science and Health, "is the hardened sinner." It is clear, then, that the only sinner is mortal mind, and that just as the person who lives close to Principle reflects, in the measure of the purity of his life, the divine Mind, so the person who lives close to evil reflects, in the density of his materiality, mortal mind. Fortunately, however, mortal mind is itself a negation, is nothing but a counterfeit of the divine Mind, and thus the mortal sinner is nothing but the counterfeit of his own spiritual reality. And this is why it is so essential to the welfare of the human being that he should persistently reject the belief of the claim of evil, which has been handed down from father to son, out of the

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twilight of history, when the faint light of the moon lit symbolically the seas of evil, and accept the truer concept of divine Mind symbolized in the sun. No human being can safely regard his fellow man as a sinner. This does not mean that he has to pretend that the drunkard does not drink, the liar tell his lie, or the slanderer emit his slander. It does mean that he should recognize that all these mental conditions are conditions of a sick humanity, and that the drunkard, the liar, or the slanderer is nothing but the counterfeit, to the human senses, of the image and likeness of God. "Jesus," Mrs. Eddy writes, on pages 476 and 477 of Science and Health, "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

FREDERICK DIXON.

Present Inspiration

FOR the doing of good one never has to wait for a time of special inspiration. When one looks wholly to Principle for all good, one finds that the infinity of goodness is omnipresent. In other words, each one is entitled to prove for himself that he has exactly the right goodness of God in all circumstances. His every utterance of the truth, his whole silent reasoning as to what the truth is, must, then, be of healing benefit without limit. The inspiration for the giving of a testimony in the Wednesday evening meetings or through the Christian Science periodicals, the ability to write a clearly arranged and rightly expressed article, all this comes not with waiting for a convenient human season but is even at the present moment the gift of God. It is unthinkable that God should give ability at one time and withhold it at another. The ability of the true man is sustained in perfect order by divine Principle. As Peter tells us, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

One who is determined to live in accord with Principle can never wait for a better time in the future for such living. There never will be a better time than to-day for spiritual healing. Just so, there never will be a time more replete with inspiration than the eternity which God knows now. It is man's duty to give expression to God. Divine intelligence requires the real man to be, without ceasing for an instant, the thoroughly competent expression of intelligence. As idea, the true man is ever fully qualified to manifest Principle. Mrs. Eddy says on page 88 of Science and Health: "Eloquence re-echoes the strains of Truth and Love. It is due to inspiration rather than to erudition." Infinite Truth depends in no way on merely mortal learning but is expressed in daily living, in health, wholeness, and continuous joy. To utter what expresses the divine Mind is always a privilege and service, and such utterance unfolds forever without hindrance from any suppositional arguments of error.

This does not mean, of course, that emotional haste will ever accomplish anything. The omnipresence of divine inspiration is never to be confused with any sense of human impulsiveness. It requires thorough work, righteous effort, to demonstrate the fullness of true knowing. Exactness, patience, quiet continuance in action—in spite of any suggestions of the supposed mortal mind that would try to nullify goodness, these are among the qualities essential for the demonstration of intelligent service to Principle now and always. An ecstasy of so-called mortal temperament never has really produced anything; but the sureness that the divine Mind alone governs man means complete ability in all expression. Hence genuine inspiration is never humanly emotional but is always spiritually deliberate, though immediately and perpetually effective. It is always healing, for it is in itself what constitutes spiritual healthiness in true existence. The man of God's creating, living in the full vigor of the divine Life, is never at a loss as to what to say or do, but inevitably gives expression to Principle.

On pages 7 and 8 of "The People's Idea of God" Mrs. Eddy says: "Scientific discovery and the inspiration of Truth have taught me that the health and character of man become more or less perfect as his mind-models are more or less spiritual. Because God is Spirit, our thoughts must spiritualize to approach Him, and our methods grow more spiritual to accord with our thoughts. Religion and medicine must be dematerialized to present the right idea of Truth; then will this idea cast out error and heal the sick." Genuine spirituality is not brief or limited in any way; it is not manifest as merely brilliant flashes; it is never mingled in the least with materiality. Instead, it has infinite continuity and divine arrangement, exists entirely apart from any such mirage as matter, and does take the place of all false concepts.

Thus there should never be, to the student of Christian Science, any hesitancy on the subject of inspiration. Doubt, fear, and delay are but names for belief in the hypothetical mortal mind. The energy of omnipresent Spirit annihilates all this belief, by whatever name it may be called, and replaces it with the indefatigable idea. It is good that each one has to be active for himself in accord with the divine Mind in order to prove the eternal immediacy of the one inspiring force, which is always Principle. Each one has to demonstrate with gladness that he is ever ready to do what the divine Mind has to be done. As Mrs. Eddy declares on page 596 of Science and Health, "The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High." The whole study and practice of Christian Science must necessarily be calmly but forcefully inspiring. Day by day the many are proving this, and, in the ways that Mrs. Eddy provided, stating their proofs gladly for the benefit of all the world. The finding of inspiration as Mind manifest, never as any form of materiality, is the finding of omnipresent infinity, because Mind is always here to use. The very understanding of this suffices to heal all manner of supposed diseases and to replace any sense of lack with abundance. That is why it is such a thorough joy to be a faithful student of Christian Science.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

MEADVILLE, PA.—The annual lecture this year was given by First Church of Christ, Scientist. We have been trying to work this problem out according to Principle, and when we found the way had opened for Second Church to dissolve and become First Church of Christ, Scientist, under the charter we indeed rejoiced. So now there is but one Church of Christ, Scientist, in Meadville. This field is showing a very steady and decided growth and we know it will continue.

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The Lectures

In accordance with the preference of the Board of Lectureship, the names of lecturers will not appear hereafter in connection with reports of lecture introductions as printed in the *Christian Science Sentinel*.—Editorial Department.

Flushing, N. Y. (First Church).—Lecturer introduced by August Plischke, who said in part:—

In Matthew it is recorded that when Jesus sent forth his twelve disciples, he commanded them to "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." In following the command of their Master in this age, Christian Scientists are again putting on the undivided garment of the Christ, bringing knowledge and salvation—science and health—to all mankind. It will have been noticed in the public press of late that many of the churches throughout the land are expressing the thought that deliverance from the present unrest and suffering should largely emanate from the church.

The magnificent task of this agency for good has been clearly set forth by Mrs. Eddy, the Discoverer and Founder of Christian Science, when in the Christian Science textbook, "Science and Health with Key to the Scriptures," she gave the scientific definition of church. She states on page 583: "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

Manhattan, Kan. (First Church).—Lecturer introduced by John H. Parker, who said in part:—

There surely is abundant reason for all people to be interested in any religious or other teaching which promises even a small measure of relief from the increasing number of forms of sin and sickness which seem to surround us. For almost fifty years Christian Scientists have been studying and demonstrating the truth of the Science of being as taught by Christ Jesus more than nineteen centuries ago. Their faithful work has borne fruit in nearly every corner of the globe, and thousands of men and women have been healed of sin and disease through the understanding of God and His law, which they have gained through the study of Christian Science. Christian Scientists are quite willing to be judged by the standard set forth by Jesus when he said, "By their fruits ye shall know them."

Charleston, S. C. (Society).—Lecturer introduced by Miss Mary G. Radcliffe, who said in part:—

Our lecturer brings to us the answer to that great question asked centuries ago by Pilate, "What is truth?" and which has been ringing down the ages still unanswered, until the light of Christian Science gave an understanding of what God and man is. Those of us here, who bring receptive thought, will bear away the answer to that question, "What is truth?"

Springfield, Ill. (First Church).—Lecturer introduced by Frank T. Sheets, who said in part:—

The leading interest of humanity is the quest for happiness. It is becoming more and more apparent that this unending search has led far too many misguided pilgrims to embrace the elusive phantoms of material pleasure, pride of power, hoarding of money, and overreaching the other fellow. That these things have not brought true happiness is proved by the social unrest, class hatred, and industrial turmoil which mar our civic life to-day. A truly happy man cannot hate his fellow beings, envy another his possessions, nor wrongfully oppress his neighbor. The indulgence in such motives may seem to bring satisfaction, but it immediately destroys happiness. To tired, sinning, suffering humanity in every station, Christian Science offers the key to happiness. It brings into immediate practical use man's sonship with God, and endows each one with God's ever present love, unlimited resources, joyous health, and true success.

Bristol, England (First Church).—Lecturer introduced by R. J. Chandler, who said in part:—

Christian Science is engaging the attention of the whole world. The belief of mortal man that he has a mind of his own with which he can think and act independently of God, is the cause of all the conflicting forces which make up the sum total of evil,—sin, pestilence, war, poverty, and death; but Christian Science, basing its authority on the Bible, has come to this age to free mankind from this belief by showing that in reality there is only one infinite Mind which controls the whole universe harmoniously, the very basis of its activity being divine Love; and it is only for mortal man to allow this Mind to control him—in the words of Paul, "Let this mind be in you, which was also in Christ Jesus"—in order to grasp something of that truth which Jesus said would make men free.

Salem, Ore. (First Church).—Lecturer introduced by Mrs. Judge Burnett, who said in part:—

The Christian Science movement, through its church services, reading rooms, lectures, practitioners, teachers, and literature, enables us to understand the truth about God and man's relation to God. This truth, properly understood, will enable one to heal the sick and to destroy sin. The desire of the world is for a religion of love. The students who have given time and thought to the study of Christian Science, find such a religion, as well as the peace that passeth understanding. We read in Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." As we practice and live Christian Science, we realize that God's law is ever operative and that good is continually flowing from God to man.

Fall River, Mass. (First Church).—Lecturer introduced by Mrs. Florence A. Lewis, who said in part:—

There are those opposed to Christian Science from a lack of understanding of its real meaning. There can be no opponents of this Science when its real meaning is thoroughly understood, because it is the law of righteousness, made practical and operative in the affairs of men, healing sin and disease, and destroying inharmony. We believe that we have found in Christian Science a panacea for all the ills that flesh is heir to.

Weehawken, N. J. (Society).—Lecturer introduced by Alfred H. Koeller, who said in part:—

When Jesus the Christ came on earth, as the Son of God, as His messenger, to reveal God in His true light as an ever present, loving Father, he proved by his works what he taught, and applied them to every human condition or need. Christian Scientists accept the teachings of Jesus the Christ as true and practical, and are applying these teachings, based on the right understanding of what God is, to their every human problem; and this right understanding of God is bringing heaven or peace on earth here and now, instead of in a far and distant future. This is not a new doctrine, but just the truth that Jesus taught, and is applicable through the understanding which Christian Science unfolds.

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COCOANUT GROVE, FLA. (Society).—Lecturer introduced by William V. Little, who said in part:—

Christian Science is not a new conception of that infinite power, by whatever name called, that controls the universe. Surely David of Bethlehem was a Christian Scientist, as well as a great poet, when he wrote those words we all know and love, beginning, "The Lord is my shepherd; I shall not want." We all believe those words to be true; we all believe in the Bible, in a vague sort of way; but how few of us are able to use our knowledge of religion to meet our everyday needs. This is what those who believe in Christian Science and practice its teachings, are doing in a most wonderful way.

STANFORD UNIVERSITY, CALIF. (Society, The Leland Stanford Junior University).—Lecturer introduced by Miss Gwendolen H. Garsed, who said in part:—

The chief business in life for the members of a university is seeking and giving out information concerning the problems over which the human mind has worked and puzzled, often for centuries. In the performance of our daily tasks we many times encounter experiences which are trying and perplexing, and often we find that this store of human knowledge, which we have been so laboriously collecting, is powerless to aid us in solving these problems. It is then that we long for something to which we may turn with confidence and the assurance of a satisfactory answer. There are many of us here this evening who have been privileged to find through the study of Christian Science that love which "never faileth."

PITTSBURGH, KAN. (First Church).—Lecturer introduced by A. L. Wiles, who said in part:—

Throughout all ages the mind of man has reached out grasping for a conception of a power higher than his own, a power adequate to supply guidance and protection amid forces that he felt and experienced but could not understand. Always man has felt the existence of the infinite, and has sought to clothe it in vestments of his own puny and limited beliefs. Slowly through the ages this conception took form, until finally the Master, Jesus the Christ, brought to the world the idea of God as Spirit, as infinite Mind, Life, Truth, Love. The Master brought not alone a new idea of God but as well a higher conception of man. He taught that God is good and infinitely perfect, and he revealed man as the idea, the reflection, or the image and likeness of God. He taught one creator, God, and he revealed the fact that man, created by God, who is All-power, did not and cannot change, but must forever remain perfect as the Mind that forms him. The manifested result of the teachings of Jesus the Christ was the healing of all manner of diseases and the destruction of sin. And in the Scripture we read the Master's words: "He that believeth on me, the works that I do shall he do also." Thus he assured all mankind for all time that a correct understanding of his teachings will enable them to heal the sick and to find a correct solution for their every problem. The practical import of our Master's teachings is unfolded to us in our own age through the teachings of Christian Science.

ROCHESTER, N. Y. (Second Church).—Lecturer introduced by William I. Coger, who said in part:—

To-day when the whole world is undergoing social, political, and religious revolution, Christian Science is offering to mankind the true elements of democracy, and thousands are experiencing the liberating effect of the Christly enlightenment that it is bringing into their lives. And in these soul redeemed lives there is the constantly increasing recognition of the fundamentals of that which is destined to establish eventually the universal brotherhood of man. Instead of presenting a vague, illogical doctrine for blind acceptance, Christian Science comes with demonstration, even the applied understanding of the one true God and of man's inseparable relationship to Him.

EVANSTON, ILL. (First Church).—Lecturer introduced by Miss Nina Winans, who said in part:—

If one were to choose a single word characteristic of the interesting transitional period in which we are living, uncertainty, it seems to me, would best describe the dominant note of the human consciousness to-day. All the world realizes more or less clearly that the old order has gone forever. Each one from his specific experience designates a different cause for the present chaotic state of affairs and prescribes means of improvement. All hope that the new order will be a better one, although appearances are most discouraging. What will really be accomplished is conjectural.

Contrary to this flux of human opinion Christian Science goes directly to the root of the problem and not only uncovers the fundamental error which causes uncertainty and failure, but also states a scientific rule of Principle which, if intelligently and persistently applied, will not only improve but heal all wrong conditions, assuring to humanity righteous guidance and divine protection and supply.

DAYTONA, FLA. (First Church).—Lecturer introduced by W. E. Hitchcock, who said in part:—

Christian Science has come to this age as "the higher hope on earth," unfolding to human consciousness God as infinite good, as unchanging Love, and teaching mankind how to utilize this understanding of the ever presence and omnipotent power of good in the healing of sorrow, sin, and every kind of disease—mental, moral, and physical.—*Daytona Journal.*

WELLAND, ONTARIO, CANADA (Society).—Lecturer introduced by E. Clemens, who said in part:—

In recent years the world has witnessed much of "man's inhumanity to man," and mankind is demanding to-day as never before something they can apply to their individual life problems. Christian Science fills that need, because it teaches constructive and demonstrable Christianity.

FLORENCE, ITALY (Society).—Lecturer introduced by Commendatore Professor Paladini, who said in part (translation):—

It may seem strange to you that I, who do not belong to the Christian Science Church, but of which, however, I am a fervent sympathizer, should present the lecturer, who comes here to speak to you of Christian Science. I will explain. The beneficent ladies, to whom I have often gone for works of good, have asked me to do this, and I have accepted gladly, not only to give them pleasure, but also because I have a deep and sincere esteem for the lecturer who will speak. To these personal reasons I must add one of a general order. As an Italian and as a Tuscan I feel great gratitude for the conspicuous works of good done by the philanthropic Christian Scientists in Italy and especially here in Florence. The eloquence of this work both during and since the war has been given to the public through our press, but this is the first time I have had an opportunity of speaking of it before an Italian, American, and English audience. I know that in doing this I go against the orders of the great and exemplary modesty in which their work is done all over the world, but this must show our gratitude to this great organization.

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Testimonies of Healing

I have every reason to be grateful for Christian Science. About six years ago my daughter sent me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and I soon learned that it was a most wonderful book. It was an inspiration to me and gave me a great spiritual uplift. Shortly after I commenced reading it a very stubborn cough of a chronic nature was overcome, and later, through the help of a practitioner, I was healed of gallstones, influenza, and many other disturbing physical conditions. I have also met and overcome a very discordant home condition, for which I am most grateful. I am grateful to the loving practitioners who helped me through those dark hours of seeming sickness and error and into the truth, which has given me peace and is enabling me daily to reflect greater activity and usefulness. I am grateful to Mrs. Eddy for the understanding of the Bible which I have gained through studying her Key to the Scriptures.

(Mrs.) Hannah Cherryman, Detroit, Mich.

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It is with an earnest desire to help some one who may be struggling with sickness or sorrow, as well as from a deep sense of gratitude for good received, that I send this testimony. I first began reading the *Christian Science Sentinel* some twelve years ago. It was given me by a neighbor who was fully aware of our great need. I was always eager for the new copy, reading the articles with much interest, but above all for the pages given to testimonies, as I was searching for something that would fit our case, as I then thought.

Previous to reading the *Sentinel* I was prone to think of Christian Science more in a humorous strain than any other. Realizing fully there was authority in the Bible for the healing work accomplished through Christian Science, still I felt it almost blasphemy to try to do the works of Christ Jesus. My thought soon changed, however. I got possession of an old copy of Science and Health and tried to read it, but, as I could not understand it, returned it and continued reading the *Sentinel* for two years. During this time the desire came to us to go west for change of climate. We did so; still no relief came, but it was then I began the earnest study of Christian Science, not for myself but for a loved one. The waters in the next few years seemed dark and deep, but I can truly say that Christ hath stilled the tempest; the "Peace, be still" has been spoken, and I am at peace. This peace of mind, this surcease of mental agony, the healing of grief, is the one thing for which I can never be too grateful. During this trying time a friend, who is a Christian Scientist, helped me step by step until I could walk alone.

Personally, and in our home we have had many beautiful demonstrations over the ills of the flesh. The error which caused me most suffering was headache. Sleeping or waking I seemed conscious of a pain in my head, often accompanied by great distress of the stomach. This error was slow in yielding but has been overcome, and if it tries to talk is quickly silenced. I have not used any material means for about ten years and, while I am most grateful for all benefits received, words cannot express my gratitude for the rule of Principle, as given to us in Science and Health by Mrs. Eddy, by which to work out our problems as they present themselves—something tangible, something we can apply every moment of the day. Unbiased study of Christian Science inevitably enables one to see that it is the pure, unadulterated teaching of Jesus the Christ.

I am truly grateful for all our periodicals, for the daily study made possible for us, for the privilege of membership in The Mother Church as well as in a branch church, even though I seem to be deprived of the privilege of attending regularly. Endeavoring to live according to the definition of "Church" as given in Science and Health is the greater aim.

Truly grateful am I to our Leader, Mrs. Eddy, for her purity of thought, which enabled her to receive this revelation, and for her courage to stand alone with God and give it to suffering humanity. May I show my gratitude by my living.—(Mrs.) Libbie W. Fincks, Wilson Creek, Wash.

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This is an expression of gratitude for the many blessings that have come to me and mine through Christian Science. Although I had heard of Christian Science all my life, I continued to be one of those who having eyes see not, and having ears hear not; but the voice of Truth though still and small is very insistent, and I was finally brought to the realization that this wonderful Science, of which I had heard so much, was applicable to my own case, which was a complication of fear, worry, and poverty.

The occasion for my calling a practitioner was an attack of influenza. I had all the symptoms of that supposedly dread disease, including extreme nervous exhaustion and heart failure, and was on the verge of passing on. I was confined to my bed, surrounded by medicine bottles, pills, and poultices,—all the paraphernalia of materia medica. The doctor had been attending me for two weeks and doing his utmost to help me, but failed. Then the practitioner came, so quietly and so calmly, and silently treated me! At once all pain and worry left me, and in a few days I was going about perfectly well and with a song of gratitude on my lips. All material means of healing disappeared at once from our home, and have never been resorted to since.

I have continued to study "Science and Health with Key to the Scriptures" and other Christian Science literature, and have thus been helped and guided in all of my daily problems, and have been able to ward off threatened illness by adhering to Mrs. Eddy's advice, "Meet every adverse circumstance as its master" (Science and Health, p. 419). Christian Science is indeed the mother's helper, and I am especially grateful for the very great help its teaching brings to the solution of the numerous and perplexing problems which arise daily in every household. It would make me very happy to know that every mother had a copy of Science and Health at hand to help her over the difficult places.

I am indeed very grateful to our dear Leader, Mrs. Eddy, for her inspired and patient work in guiding us into the straight and narrow way pointed out by our Master. I am grateful for the privilege of attending the services. I love all of the Christian Science literature and am especially helped and uplifted by the beautiful hymns.

(Mrs.) Mary Leslie, Oakland, Calif.

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It is many years since Christian Science came to me, and it would be a long story to tell of all the benefits I have received from it. I was healed of a bronchial affection which was treated by some of the best physicians both north and south, and one of them told me I could never live north again as the winters would be too severe for me. After I had spent two winters, at different times, in the south and had taken every remedy I could hear of that might help me, Christian Science was brought to my notice. Since then it has been my only physician. My healing was accomplished slowly and there were many night vigils, as well as

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day, in which "Science and Health with Key to the Scriptures" by Mrs. Eddy was my only companion. Its teachings always met my need, and my complete healing came without my making any permanent change of residence. I learned that climate had no effect on me, as I have since lived in climates supposed to be hard on those with any affection of the throat, without any inconvenience to myself.

In the years that have passed since I first knew of Christian Science, I have seen many curable and so-called incurable diseases healed and can truly affirm that Christian Science does heal the sick. Words can never express the gratitude I feel to God and our dear Leader, Mrs. Eddy, for the wonderful work she has done for all mankind. My daily prayer is for more wisdom and love and a fuller understanding of infinite Mind.

(Mrs.) LYDIA A. WOOD, Brookline, Mass.

Nineteen years ago Christian Science came to me in an hour of great need, when I had met with an accident to my knee, which confined me to my room for three months. I was in bed the greater part of the time under the care of a surgeon who called almost daily, and I was steadily becoming worse. Seven physicians gave me no hope of being cured; on the contrary, some thought I would always be obliged to use crutches and that a stiff joint would inevitably follow. I was in despair. After talking with a Christian Science practitioner, I decided to take treatment, and awoke the following morning healed. It has been my great privilege to prove this truth for others and there is no joy like it in all the world. My gratitude goes out daily for the blessings received through study of "Science and Health with Key to the Scriptures" by our revered Leader, Mary Baker Eddy.—(Mrs.) ELLA G. NAST, Larchmont, N. Y.



Christian Science found me at a time of darkness, sorrow, and despair. I turned to it as a last resource, and a brighter day came through the faithful help of a practitioner, proving that God is a very present help in trouble. For ten years I had been under the constant care of physicians for gastric ulceration of the stomach, and they did all they could for me. A severe operation was undergone, and after a long period I was still in a state of semi-invalidism, never free from pain, never without medicines, and subsisting mostly on milk and milk foods. Now I enjoy all kinds of food, and am free from pain, and for this healing I am truly thankful to God and grateful to Mrs. Eddy, and to all who have helped me out of darkness into light.—(Mrs.) LOUISE COMMONS, Gateshead, Durham, England.



I wish to express my gratitude for Christian Science. About seven years ago I was healed of a belief of abdominal tumor, being told by one of the most prominent surgeons of this city that I should undergo an operation at once. He also stated that certain symptoms, one of which was fainting, were overwhelming evidence that an operation was imperative. At that time I knew nothing of Christian Science, but "man's extremity is God's opportunity," and I was led to ask for a copy of "Science and Health with Key to the Scriptures," from a lady I knew who had been a student for many years. About two weeks after taking up the study I again felt one of these fainting spells coming on. I was in a public place and my first thought was that I must not faint or I would be taken at once to the hospital. I clung to a table with both hands, and the twenty-third psalm came to me, "The Lord is my shepherd; I shall not want." In a short time I was able to go to a street car and thence to my home. I was healed of this claim by reading our textbook, "Science and Health with Key to the Scriptures." I never knew when the healing took place but gradually began to grow stronger. This is but one of the many healings in the home, and I am learning more of this truth every day.

(Mrs.) EDITH GIBSON, Denver, Colo.



I have had so much help and encouragement from reading the testimonies in the *Sentinel*, that I think it is time for me to give thanks for the many blessings I have received. Since taking up the study of Christian Science, some eight years ago, I have learned to love the Bible. As I study it each day in connection with Science and Health, the meaning of the Scriptures becomes clear to me, whereas before I did not understand or believe them and so discontinued reading the Bible entirely; now it is my daily food. I have had many healings, some of them instantaneous. Pleurisy, acute indigestion, nervousness, bad colds, and many other ills have been met through the faithful work of a practitioner. I am most grateful for membership in The Mother Church, also for the *Sentinel*, *Journal*, and all other Christian Science literature. I am grateful to God and to our dear Leader, Mrs. Eddy, for giving to the world this healing truth.

(Mrs.) EMMA BROWNING, Indianapolis, Ind.



Deep gratitude actuates me to testify to the many blessings which we have received through Christian Science. About seven years ago we first learned of Christian Science through a lady residing here, also through a gentleman from America, who made his temporary abode here; but at that time we had too little understanding and too much doubt of the healings to realize the great value of this Science. Having gained, through education, a faithfulness to duty, I was impelled to study the Bible and Mrs. Eddy's textbook, "Science and Health with Key to the Scriptures," conscientiously. Through study much doubt was dispelled, and I realized that this teaching had a firm foundation. Above all I had great fear to overcome, which I conquered through the knowledge that God is omnipresent.

Of the many proofs of the healing work of the truth I wish to relate a few. Our son was healed of a tenacious, nervous stomach trouble, which he had had since birth. The healing was comparatively slow but came in the measure that our understanding increased; and our gratitude was all the greater when the boy was able to take and digest all nourishment. He attends a private school away from home, but we would not have been able to send him away from home had we not gained the understanding through Christian Science that no matter where he may be he is in God's protecting care, for as a result of the many sicknesses through which he had passed in his infancy he had become very nervous.

At this time I was constantly learning to understand more of this Science; also how to apply it to all our problems in daily life. Through this we have received many blessings in business matters, for our business prospered in spite of the severe warring years. In regard to our maintenance we have had many proofs of God's unfailing love, for we are constantly endeavoring to realize, and are proving, the inexhaustible source of supply; otherwise, due to the food ration system, we would probably often have suffered want.

In February, 1916, my husband was trained as a recruit, and I am happy that during his military service, which probably was not so easy at his age, I was able to help him some-

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what through mental work. In the fall of 1918 he was healed, through the help of a practitioner, of a severe case of grippe. At the beginning of 1919 I burned my left foot by spilling boiling water over it. The fright was great and I was hardly able to think, owing to the pain. I then commenced to work in Christian Science, and slept several hours. I was evidently not alert enough, however, for through some thought of fear the foot became inflamed and very much swollen after eight days. I was helped by a practitioner, but had many well-intentioned but very harmful thoughts to contend with in my surroundings. It resulted in periostitis and I often suffered excruciating pain. Even the thought that the foot would have to be amputated entered my mind, but eventually the truth was victor over error. Improvement was steady until the foot was completely healed. Never since that time have I noticed anything in this regard, and am able to walk as though nothing had happened.

For all these wonderful proofs of God's omnipotence, omnipresence, and love we cannot express adequate gratitude. He is our help in all needs. How beautiful it is to know that we are His children, and He, as our dear Father, is ever present. I herewith also express our gratitude to Mrs. Eddy for the discovery and clear presentation of this truth; for her courage and perseverance. Next to God the honor is due her. I endeavor daily to follow in her footsteps so that all which has yet to be worked out will be solved, just as all other problems have been.

(Mrs.) Else Kammerer, Zwickau, Sachsen, Germany.

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For ten years Christian Science has been of such help in my life that I would not for an instant be without it. This beautiful Science has taught me the footsteps of Truth, the availability of divine laws as well as the omnipotence of God, the divine Mind, in the solution of every problem. I have lately had a greater proof of this than ever before, when my spiritual individuality in God was demonstrated, the power of matter proved to be a lie, and I realized that "Spirit is the only substance, the invisible and indivisible, infinite God" (Science and Health, p. 335). On Saturday, November 29, 1919, I was on my way home at 11.30, when I suddenly remembered that I had no apples for my lunch. As the hucksters were on the other side of the street I started across, thinking I could do it safely. But I was thrown down by an automobile truck which ran over my body, my thick coat being caught under the machine. I was dragged along for about thirty feet on the slippery pavement before the truck came to a stop, leaving torn pieces of clothing all along the way. The crowd shouted furiously at the driver and said, "The poor man is crushed to pieces." But when the policemen, with the aid of the driver, got me out, covered with mud and blood but alive, the crowd shouted, "A miracle!" and their excitement increased when they saw me, held up by the policemen, walk to the nearest drug store for first aid, and draw up a statement of the accident.

What surprised these people most was to see me alive and they did not understand how I had escaped from being completely crushed, or decapitated by the chain. They did not know that when I found myself caught under the body of the machine, seeming to struggle with the brute force of matter, I had not lost consciousness of the truth. The ninety-first psalm came to my thought and I dwelt in the "secret place of the most High," putting on the "shield and buckler" of Truth. I was filled with joy and could appreciate the saying that "man's extremity is God's opportunity," since I had experienced the obstruction of death by the understanding of Life, God, and I exclaimed aloud, "Praise be to God!" In this state of mind I refused the help of the druggists, but as I was to be taken to the hospital I let them clean and dress the wounds. In the meantime the policemen were making their report. The driver having notified a Christian Scientist whose address I had given him, offered to take me to the hospital and I was put on the car with a policeman on each side of me. It was then that the driver appealed for my pity saying: "I have heard that you are an officer and you will understand my position when I tell you that I have been through the war and have been demobilized just five months. I am married, and have a child and a sick relative to provide for. This is my first accident. I am on probation with this firm and if you do not help me they will take away my license and my family and I will be destitute." I told him that I would relieve him of all responsibility for the accident, but that I hoped it would be a lesson to him, and I gave him a written statement so that he should not be disturbed. How could I refuse? All this time my heart was just filled with joy.

At the hospital I declined to have the wounds dressed. As soon as I got into bed, a morbid condition of the system developed, due to wounds, which lasted until next morning. I spent the night in declaring the truth, declaring that there was no sensation in matter, and within a few hours I was able to overcome the pain and fever. The next day a friend sent a practitioner to see me and she brought me comfort; we both worked for my recovery, which was rapid, and four days later I was able to leave the hospital with the approval of the chief surgeon, who said that he had never seen such a healing. To get home I had to rely on God's goodness for strength, for I had to walk. The taxi which I had ordered was requisitioned by the police for an urgent need. After walking for an hour and a half I was able to go up five flights, leaning on the arm of my janitor. I have never felt such joy and happiness as I experienced during this severe trial through which I gained the knowledge of the impotence of matter and felt the assurance of life in God, our heavenly Father. I take this opportunity to express my deep gratitude to our dear Leader, who discovered and founded Christian Science for the welfare of mankind.

Captain Génisset, Paris, France.

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Christian Science is in truth our warmth in winter and our shade in summer. This was proved to me twelve years ago when I was healed of a severe attack of nervous prostration, through the loving ministrations of Christian Science. I had been ill for many years, and had sought healing in several sanatoriums. For months I had not known what it was to sleep. Double doses of sleeping medicines seemed to have no effect. I became melancholy over the thought that I could not conduct my household, or cope with the educational problems which confronted me.

In my darkest hour the message of Christian Science was brought to me. I immediately dismissed my doctors and nurses and went to a Christian Science practitioner. I told him my tale of woe, which seemed very real to me at the time. He introduced me to a God who is Love, a loving heavenly Father, who had not sent this affliction upon me, and assured me that because God had not sent it I did not have to keep it another moment. It seemed to me that I was receiving for the first time something for which I had been hungering and thirsting all my life. The practitioner then handed me the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker

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Eddy, and told me to read it while he was treating me. I had never seen the little book before, and knew nothing of Christian Science treatment. I did not know what prayer in Christian Science was, nor what the gentleman was doing who sat opposite me with closed eyes; but I did know one thing—a wonderful peace had come over me, which has never left me during all these years. When I went into that office I was very anxious to die and when I left I wanted to go home to live and be a real wife and mother. That night I slept like a baby, and the next day was able to resume my duties—a new woman.

I read the little book for three days and late into the nights, and proved the truth of the Bible injunction, "Acquaint now thyself with him, and be at peace." As I sat reading, my husband said to me, "Do you know what you are reading?" I answered, "No; but I do know that I no longer want to jump out of that window, and I want to know what did it." I soon learned that it was the Christ, Truth, that had healed me, and when I found that God's law of healing was contained in the Bible and explained in the Christian Science textbook, I made up my mind to study these books faithfully so that I might be able to do for others what had been done for me. Instead of problems, household and educational duties are now considered opportunities to prove the allness of God, good. Christian Science is teaching me how to be a better wife, mother, housekeeper, home maker, neighbor, and friend.

I am deeply grateful to our Leader, Mary Baker Eddy, who was pure enough and spiritually minded enough to reveal the Christ, Truth, to this age—the truth which brings to mankind "the peace of God, which passeth all understanding."—(Mrs.) STELLA EISEMAN, Far Rockaway, N. Y.

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I wish to express my deep gratitude for the many blessings that have come to me through the study and application of Christian Science. For many years I suffered constantly from headaches, and had formed the habit of taking drugs to such an extent that I thought I could not get along without them. I was also in the habit of taking physic nearly every day, and was in a most wretched condition. For over four years now I have not touched a drop of medicine, and for this words fail me to express my gratitude. But I think I am more deeply grateful for the moral uplift and for the spiritual regeneration that have come to me through the study of the Bible, Science and Health, and the Christian Science periodicals.

(Mrs.) IRMA G. ADAMS, San Francisco, Calif.

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This testimony is given as an expression of thanks for the protection which a knowledge of the truth as taught in Christian Science afforded me in a business transaction.

In the latter part of 1918 an advertisement appeared in our local paper offering to exchange property in a southern state for a city house and lot. We had talked of selling our city property and moving to some place in the middle south. We answered the advertisement and a man called to tell us about the property. He disclaimed any financial interest in it but had lived where it was located, and gave us the name and address of the owner. We corresponded with the owner and arrived at a basis for a trade if his property proved to be satisfactory to us. About this time we decided to go south and arranged our trip to pass through the place where the property was located. To our great surprise we met some of our home people at the station as we alighted from the train and discovered that some of the land in question joined theirs, the rest of it being about four miles out, which they were well acquainted with. From them we learned that the property had been quoted to us as being worth more than three times what it had been offered for to local parties, with no buyers. As we continued our journey we realized that we had been protected from being victimized; that the truth which we had expressed in the value set upon our own property, and the intent to deal fairly, had necessarily revealed error, and by uncovering it made it of no effect.

In conclusion I wish to explain that we did not know that we had any friends living at that place. They did not know we were coming there, but they were at the station to receive us and insisted that we go to their home. Thus we were provided for in every way. It is with a deep sense of gratitude that we acknowledge our debt to divine Love and to our revered Leader, who gave us the truth for our guidance.—GEORGE L. LAWRENCE, Jamestown, N. Y.

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As one who has received unnumbered benefits from Christian Science, I feel it both my pleasure and my duty to testify to a few of them, though there would not be room enough in the whole of the *Sentinel* to contain them all. This beautiful religion has changed my whole nature and my whole outlook on life; it has made me find love, sympathy, and desirable characteristics in my fellow man where before I had only seen selfishness, jealousy, and censure; and it has changed me from a sickly and discontented woman to one brimming over with love, joy, activity, and health. Whereas I used to suffer from pangs of rheumatism the very moment I got my shoes even slightly damp, now if need be I can sit for hours in soaking boots without the slightest suggestion of ill effects. Headaches, which used to occur every few days, are now things of the past. I sprained my ankle one afternoon, the bones twisting over until they touched the ground, but that same evening I joined in a skipping match without any discomfort.

While playing tennis one afternoon I was struck on the eyeball with tremendous force by a tennis ball, at only a couple of yards' distance; the pain left me like a flash, while the consequent swelling and discoloration, which were extremely pronounced, disappeared within the hour without leaving any subsequent trace, and I was able to continue playing tennis as if nothing had happened. A little finger which was crooked and also stiff to rigidity, owing to an accident about thirty years before, was completely healed in one night. But the visible and physical results of Christian Science are nothing to the invisible and spiritual ones, although we greatly value the former, if only for a practical proof of the truth of our religion—this Jacob's ladder that will finally lead us to the very throne of grace.—(Mrs.) NELLIE ELIZABETH SHERWOOD-KELLY, London, England.

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It is about six years since I first took up the study of Christian Science. In that time I have had many healings. One I wish to speak of is the healing of fatigue. Before taking up this study it seems to me I can never remember a time when I was not tired. Even as a child I did not enjoy the things other children did on account of this belief, but this has been entirely overcome, and now I can say I do not know what weariness means. No matter how long or strenuous the day, I am quite equal to it; for this I am very grateful. But I am most grateful for the healing of grief in the passing on of a loved one; this to me was wonderful. For these and many other healings I am grateful.

(Mrs.) ELLA MERRITT, Toronto, Ontario, Canada.

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Signs of the Times

[Dr. Maldwyn Hughes as reported in *Streatham News*, London, England]

Thirty years ago Dr. Dale said the next revival would be an ethical revival. It has come without observation. It is shown in the new attitude to social questions. Things are done to-day without discussion that would have provoked bitter controversy fifteen or twenty years ago. Men are recognizing that Christianity does stand in some relation, not only to the life of the individual, but to all spheres of collective life.

It is recognized that war violates the highest principles of morality, that there is something wrong in the present industrial strife and competition, and men want to fashion society more in conformity with the idea of brotherhood.

A reference to the present chaotic state of Europe brought the speaker to the question of reconstruction, which he insisted meant revolution. The gospel of Jesus Christ was revolutionary, and the most revolutionary literature was to be found, not in the Bolshevist press, but in the four gospels. Jesus Christ was a constructive revolutionist, whereas most revolutionists led only to chaos. Their business was to translate the meaning of the kingdom of God into terms of social and industrial order, and learn how to apply "Love thy neighbour as thyself" in business life.

[Bishop Francis J. McConnell, D. D., in *The Constructive Quarterly*]

There is no quarrel between the churches to-day. But each church is like a musician in possession of a distinctive instrument. The instrument may be excellent, and the musician may be playing it well, but the effect is not orchestral. Church union does not mean that one church is to give way to another for the sake of its own annihilation or obliteration, any more than an orchestral symphony means that the flute is to give way to the violin, or that both are to yield to the cornet. A flute does not cease to be a flute when it is played in an orchestra. There may be moments in the movement of the musical rendition when the flute is the only instrument heard, just as there will certainly be other moments when the tones of flute and cornet and all other instruments will blend in one unified whole. It is only in such wholeness that the Christianity of the church will attain unto the arresting and compelling forcefulness of final religious authority. . . . The good, the true, and the beautiful in the kingdom of God will stand fast before the judgment of all mankind when they are anew incarnated in one body of Christ, which will do for all the world what the incarnation of the Son of God did for the dwellers in Galilee and Jerusalem in the olden days.

[Rev. Azariah F. Reimer in *Zion's Herald*]

Just one remedy will cure every ill in our distracted world to-day, and that is Christianity. Its practice must be by every individual in all the relations of life—in statecraft, in business, in social relations, in the home, in the secret life and thought. For this transformation we need a new brand of discipleship—the discipleship of the single eye.

[Charles R. Brown, D. D., LL. D., in *The Biblical World*]

The desire for the applause of men is a sorry source of motive. The boy who will not do his duty unless he is being praised and petted for it is a poor specimen; he is in a fair way to become a self-conscious, conceited little snob. The man who will not perform unless he is in the limelight is all lath and plaster where there should be quartered oak—you cannot depend on him. The young woman who will not purr unless her fur is being constantly stroked the right way with compliments and bouquets and five-pound boxes, holds out no sure promise of ever being a companion and a helpmeet. All these people are only willing to do their prettiest "to be seen of men." The Master, who had a keen eye for shoddy and counterfeit, put them all into the discard.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

JUST simply wish to express the great admiration and appreciation I have for the publications that have come through my hands during the last fourteen months. The benefits I have derived from the same are of such scope that I unhesitatingly could say that I received my English education from THE CHRISTIAN SCIENCE MONITOR. The front page, the Home Forum page, and the editorials have been my teachers, and I could fully rely upon them for truthfulness, exact and beautiful English, and wide range of knowledge. Not yet six years in this country, there are few that recognize in me a foreign born. I also wish to thank you for the splendid contents of the CHRISTIAN SCIENCE SENTINEL, which has been a moral and spiritual guide to me during the last fourteen months.

I SHALL not be able to subscribe after May 15 for some considerable time as I shall be constantly traveling till June, 1921. I just will have to rely on getting the MONITOR in each town I go to. It will be a real loss when I miss getting it, for reading it makes a perfect close to any day. I have greatly, miraculously benefited from Christian Science since last July—so little deserved—and only this morning on rereading the Christian Science article at breakfast I was instantly healed from an attack of bronchial laryngitis (for I have not coughed since) which had caused me the greatest discomfort and anxiety all night. Excuse me for saying all this, but I would like you to know that besides being the finest newspaper I know of, it has greatly helped me.

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Feed My Sheep. Solo. Words by Mary Baker Eddy, music by Lyman F. Brackett. Single copy 50 cents; six or more, each 40 cents.

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"What I say unto you I say unto all—WATCH." Jesus





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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

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Christian Science: Man's Dominion Over Evil—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

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Personal Contagion, also **What Our Leader Says**—By Mary Baker Eddy. Special pamphlet, 10 cents.

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The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

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The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

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Photogravure of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, 8-inch (mount 12x16), $1; 12-inch (mount 15x20), $2; 16-inch (mount 21x29), $3.50.

Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House, Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JULY 24, 1920 NUMBER 47

Outshining Error

GRACE M. BOSWORTH

RECENTLY while pondering the teachings of Christian Science as to the unreality of evil, various seemingly contradictory passages from the Bible on this subject came into memory, and the effort to realize their unity of meaning was so helpful that I should like to pass on to others what I gleaned from them. Jesus' word in Matthew 5:39, "Resist not evil," is confronted by James 4:7, "Resist the devil, and he will flee from you," and another to keep it company in Romans 12:21, "Be not overcome of evil, but overcome evil with good." In I Peter 5:8 the apostle characterizes the "devil" as the "adversary" or (Greek) "the opponent, or opposing argument." These seeming disagreements in the text are harmonized when we understand the meaning of the terms.

The word used by Jesus which is translated "evil" concerns physical beliefs and means effects, or results of sin; externalized imaginations presenting themselves under various guises for recognition by human consciousness as realities. Paul's word "evil" deals with the moral plane and means sin; in this plea for a practical self-surrender to the transforming power of divine Love, after detailing the method by which the many acts of human association can become open gateways for God, he sums it up with the counsel quoted above, which in the light of its context would seem to mean: Let the supremacy of Love assert itself as your consciousness, and victory without struggle will be yours, for you will find your way through peace to light; whereas the other two passages, James 4:7 and I Peter 5:8, handle the mental arguments which are exactly that to which Mrs. Eddy refers in her definition of "Adversary" in the Glossary of "Science and Health with Key to the Scriptures" (p. 580): "An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, 'He was a murderer from the beginning, . . . he is a liar and the father of it.' This view of Satan is confirmed by the name often conferred upon him in Scripture, the 'adversary.'"

The people of China are not so realistic in their theatrical productions as are Westerners. They depend largely as a matter of course upon the exercise of the imagination for all their effects. But to us it seems ridiculous to see a paper dagger pointed at a person two feet away become the cause of that one's immediate decease. Not more absurd is it, however, than for the human mind to submit to every spectral belief floating its way on the wings of some one's fancy, and promptly translate it into action. The rejection of it by intelligence is joyous.

Nevertheless, the temptation sometimes comes forcibly to the mortal mind to face false conditions which appear as realities with the attempt to withstand their encroachment upon experience by the use of merely stubborn assertions, insistent human concept launched against insistent human concept. This is truly the fight of beast with beast, though it may seem to be wholly in the mental arena of activity. Usually it is the endeavor to nullify an unpleasant effect without correcting the false inclination of human desire which had caused it. Error thus made easy increases. In such a case the externalized belief unerringly indicates two things: the individual's moral need and Love's active presence to meet it. So long as the undestroyed error remains hidden it will claim to produce agony somewhere along the line of human relationship, innocence oftentimes being seemingly victimized; and mastery apparently will rest with willfulness in such a battle, only to return upon its operator eventually, like the boomerang in the hands of a novice.

Over and over again practitioners are besought, by patients with such a thought, to "know" that certain outlined effects cannot appear, forgetful that exposure of sin's effects up to its rejection will lead to the revealing of the Son of God. If the practitioner discerns this to be the plea of error for a little longer indulgence, he will make it clear that the overcoming of sin is the only real Christian Science healing, from which there can be no relapse. Realization of this fact will secure the patient's loving response and quick healing. But if he succumbs to error's subtle plea by falling to the patient's level of belief, he may temporarily succeed in warding off certain results, only to have the conflict renewed in another phase until it is met rightly; for Christ Jesus' way is the only way, namely: Take the ground that neither error nor error's seemings can operate through or touch in any way the real man. By steadfast adherence to such an attitude you overcome even the false appearances.

The other Scriptural passages quoted are but explications of Jesus' rule, showing us how to demonstrate it: Be vigilant; nullify the opposing argument with Truth's affirmative, which contradicts every statement denying the truth of being as taught us in Christian Science; say a continual "Yes" to God and so "overcome evil with good;" that is, turn wholly to divine Love to enforce its own decrees. This phrase "with good" means literally "in good" and reminds us that Jesus' wonderful demonstrations were all made by his unreserved surrender to God.

The author of the epistle to the Hebrews, in a remarkable one sentence description of the mission of Jesus as the Way-shower to all humanity (Hebrews 5:7–10), reveals the secret of this triumphant manifestation in a few words. As given us in the King James version they read, "Was heard in that he feared," but a more literal rendering of these words, which are the metaphysical center of this wonderful sentence, is: Was heard for the taking of refuge. Evidently this writer who remembered that passage from the old world of ignorance and crime into the new one swept clean by the waters of Noah, related it as a type of Jesus' work for humanity, and perceived that the ark, which Jesus by his life proof made available for the passage of all mankind from the old world-beliefs of sin and suffering into the new order of love, joy, and peace, was his firm insistence on the allness of good, God, notwithstanding the flood of contradictory assertions that surged up against him. On page 249 of Mis-

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cellany Mrs. Eddy lovingly urges: "Improve every opportunity to correct sin through your own perfectness. When error strives to be heard above Truth, let the 'still small voice' produce God's phenomena. Meet dispassionately the raging element of individual hate and counteract its most gigantic falsities." This is what Jesus did.

Error of any description has no life or power. If we flee before its boastful assertions, then they that pursue us will be swift; if we try to "think up" ways to meet it, we have set up a straw man to be knocked down; if we shrink from and resist it, we are piercing ourselves with many sorrows. But if we form the habit of turning, at the first show of evil, submissively to the recognition of the allness of God, knowing that right there where evil seems to be is actually the highest activity of good, laden with blessings for us if we will but go out with love to meet it, then

"Heaven will shine upon our way
Not all at once but day by day."

Thus will be answered the prayer of our dear Leader (Miscellany, p. 132), "Oh, may this hour be prolific, and at this time and in every heart may there come this benediction: Thou hast no longer to appeal to human strength, to strive with agony; I am thy deliverer."

"Conscious identity"

MAUD WORCESTER MAKEMSON

WEARY of conflicting theories and wary of fair words that when tried in the balance are found wanting, mankind is demanding demonstrable facts in response to the age-old questions as to the identity, origin, and purpose of human life. Who am I? What am I here for? These are the problems which have vexed mankind through centuries of human existence and which, until the discovery of Christian Science by Mary Baker Eddy in 1866, had never been answered in a scientific, practical way. Christian Science teaches that man is the idea or reflection of God, and then proves the God qualities of health, holiness, harmony, and immortality in experience, healing the sick and freeing mankind from the bondage of fear, ignorance, sin, and sensuality. Such proof as this is incontestable.

In order to get a glimpse of the possibilities of man's being as the image and likeness of God, mortals must first awaken to the truth about God as divine Mind or Principle. In "Science and Health with Key to the Scriptures" (p. 465) Mrs. Eddy has given the scientific synonyms for God as follows: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Mortals cannot hope to comprehend the divine nature in a moment, for, since God is infinite, the understanding of Him is infinite and is the work of eternity. For the same reason, mortals cannot at once comprehend the nature of man in God's image and likeness, but must say with John, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In speaking of man (Science and Health, p. 475), Mrs. Eddy says: "He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." It follows, then, that any identity which a man seems to have apart from God cannot be the true identity, but must be only false and illusive, the counterfeit of his identity as the son of God. Since God is Spirit, man's identity must be found in spirituality, and any seeming individuality of man in corporeal sense must be a wrong belief about his existence. Since God is Life, man's identity must be found in health and immortality, and any seeming connection between Life and sickness or death must be admitted to be a lie. Since God is Truth, man's identity must dwell in truth and honesty, so that dishonesty could find no abiding place there. Since God is Love, man's identity must be found in loving, not in hating; in faith, not in fear; and any denial of this fact, though amply supported by the evidence of the physical senses, must be denied as untrue. The allness of God, good, is the rock upon which man's conscious identity must be founded. Upon this rock the waves of corporeality dash to pieces, to fall back in utter impotence.

To mortal sense, a man seems to reflect a great many qualities and conditions that are admittedly not found in God. The physical senses testify that he manifests sickness, ignorance, fear, hate, and numerous other mortal beliefs. On page 223 of Science and Health Mrs. Eddy declares, "Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit." Since the belief in matter as the creative element in which man originates, lives, and dies, has been the primal cause of mankind's discordant existence, it is evident that the correction of this falsity with the truth of man's identity as the son of God will entirely do away with all unreal, inharmonious conditions and reinstate man in his rightful place. What would prevent man from recognizing his true identity? Would God, the Father-Mother, whose very nature is Love? Only fear, ignorance, or the love of sin would claim to hinder man from demanding his just inheritance, and these monuments of mortal discord are found to crumble into dust as faith in their reality disappears. A man begins to make evident progress toward realizing the divine sonship when he understands that the chimeras of sickness, sin, and death never existed save in so-called mortal consciousness, and that it is right there that he must grapple with and overcome them. The vanquishing of the belief of life in matter must be accomplished by every mortal at some time or other, either now or later. Christ Jesus demonstrated as no other human being has ever done the nothingness of evil,—the omnipotence of good. The same Truth, Life, and Love which gave Jesus authority over all evil, gave Mary Baker Eddy the inspiration of Christian Science and the power to teach and prove the truth lived by Christ Jesus, in such a way that all mankind may understand and demonstrate it.

Every human being who enters upon the study of Christian Science free from false preconceptions, willing to receive the outpouring of Truth and Love with the simplicity of a little child, can demonstrate to his own ultimate satisfaction the statement of Paul: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is the right of every individual to find his inheritance as the son of God, in health, abundance, harmony, holiness, and immortality, and to this end divine Love is hourly leading him.

Some idea of the conscious identity of man in the image of God is gained from the following statement in Science

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and Health (p. 265), "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."

Intelligence

HENRY C. N. ELLIS

FROM time immemorial the human race has acknowledged, either consciously or unconsciously, the existence of some intelligence as compared with which it considered the human intellect to be nothing, and this acknowledgment has been a common feature of all shades of religious belief throughout history. Where these same religious beliefs have failed to achieve agreement, however, is in their efforts to ascertain the nature of that intelligence. Now the concept of such an intelligence as wholly evil would not be accepted, since fear would become the sole motive for right conduct under such a system of thinking, as it has proved to be in the past among certain primitive peoples until a better understanding arrived to alter the foundations of their beliefs. Even the Greeks and the Romans, materialistic as they may have been, held to no such view of the nature of intelligence, or God, but they, nevertheless, as many have done since, allowed in their calculations for the simultaneous existence of more than one supposed intelligence. So long as it was not claimed that either of these supposed intelligences was supreme, the theory was not so self-evident an absurdity as it appears to-day. When, however, in the course of human thought there was evolved a religious system based on the existence of an intelligence which was called supreme but which, it was supposed, either permitted itself to be thwarted by another intelligence not considered to be supreme, or permitted itself to think in a way that was manifestly unwise, even according to human standards, then the need for some new and consistent explanation of existence became very obvious,—as obvious as the recognition by thinking people that such theories contained within themselves no element of stability or progress.

At two points in the history of the world has its need in this respect been directly met and the only real foundation for clear thinking laid, by the revelation of intelligence as one limitless, omniscient, universal, eternal, omnipotent, divine Mind which is wholly good because it is God. The nature of this God, or Mind, is revealed in the Bible and in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the book which revealed the true significance of the Bible to the world.

Throughout his earthly career Jesus did not cease to dwell upon nor to emphasize that God is the all-protecting wisdom which if utilized would relieve mankind of any seeming necessity for anxiety. According to his teaching, God is not limited in extent, quality, or availability, nor is it necessary for the individual to make a special effort lest his neighbor have more of it than himself. The availability of Mind for any individual does not depend upon how much of it is being utilized by his neighbor, for, being limitless, the potentialities of Mind cannot be exhausted by any individual. We must remember that Jesus said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

The competitive element in human affairs was thus eliminated by Jesus from the sphere of Mind, on the basis of its ever present availability for all, and it is difficult to see how it could be otherwise if the definition of Mind as God is to be adhered to. Competition is based on self and the presumption that it is necessary and possible for one supposititious mind to acquire an advantage over another. Mind being one and indivisible, there can in reality be no competition in question at all, and it can only exist in thought as a misconception to be destroyed with the growth of understanding. As Mrs. Eddy says (Science and Health, p. 88): "Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal."

All the teaching about the nature of God as Mind, to be found in Christian Science, corresponds with the Bible teaching. Christian Science asserts that if Mind is infinite it is impossible to have more than one mind. Not to comprehend this fact in such a way as to allow it to loose our mental shackles, is to lose hold on the grand fact that God is all. Speaking of intelligence, Mrs. Eddy says, "It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God" (Science and Health, p. 469). Thus it is that students of the whole teaching of Jesus, which Mrs. Eddy has called Christian Science, have been and always are able in their school and college careers to overcome what appear to be insuperable obstacles in the way of progress, obstacles camouflaged as positive realities and calling themselves lack of time, ignorance, incapacity, and physical unfitness. "You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind," stated the Discoverer and Founder of Christian Science (Science and Health, p. 143), in speaking of those who fail to avail themselves of the enlightenment that Truth brings to the student in regard to the real origin, power, and nature of intelligence. Before these seeming obstacles, no one need feel helpless, for in Science and Health we read (p. 143), "Mind is the grand creator, and there can be no power except that which is derived from Mind."

"My son, give me thine heart"

RITA CURRIE

TO every student of Christian Science there comes a time of development when he has to give up his dependence on human relationship and friendship, and to turn his thoughts to the realization of what Mrs. Eddy says on page 151 of "Miscellaneous Writings": "God is our Father and our Mother, our Minister and the great Physician. He is man's only real relative on earth and in heaven." Perchance he has come mentally to a place where his human sense of friendship has betrayed him. The path seems dark to him and he sees no way of escape. If he is listening for the voice of Truth he may dimly hear the divine command: "My son, give me thine heart." Error, however, whispers that he is not ready to give up his human joys; one friend has disappointed him but perhaps another would prove more faithful; later on he may be ready, but not yet. He turns aside and his path grows darker, clouds lower, and the night is cold; but ever and more insistently that inward voice is speaking, sometimes admonishing, often tenderly entreating, "My son, give me thine heart," and again, "Thou art ever with me, and all that I have is thine." As Truth's voice grows clearer and more imperative, the student turns at last with humble trustfulness to God, and puts his life into His keeping, lays his human sense of love aside, and proves in humility and gratitude the truth of Mrs. Eddy's words, "Divine Love always has met and always will meet every human need" (Science and Health, page 494), and lo,

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and behold! his difficulties have vanished, his pathway is plain before him,—new work, new interests, and joys surround him; in knowing God, divine Love, as his only Friend, he recognizes the infinity of Love and of Love's reflection, and realizes that all is eternally his.

The student does not gain heaven through one such experience, but each surrender of human will and dependence on material belief brings him a stage farther on his journey from material sense to spiritual reality. Thenceforward, his human sense of friendship being purified, he knows that, in proportion to the purity of his own vision, he will himself reflect and will look for and find the true sense of friendship reflected everywhere.

The Certain Sound of Truth

GERTRUDE J. PERKS

IN the fourteenth chapter of I Corinthians Paul says, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Paul is pointing out in this chapter how important it is to have a clear and definite understanding of Truth, a knowledge and understanding of that Principle which is always Love and which, being God, is always good, therefore producing thoroughly certain sounds.

For those in the world to-day who are believing in many minds and listening to uncertain sounds, nothing is stable or definite. Believing equally in evil as in good, they are therefore confused. It is this dual condition, this belief in good and evil, that the apostle James tells us is unstable in all its ways,—double-mindedness. Good and evil cannot abide together. Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 270), "If one is real, the other must be unreal." While believing both these opposites real, we have no standard before us, we are longing for something steadfast, but cannot find it, whichever way we turn; we stand on the shifting sands of human belief, and fear is the result, causing us to act wildly and at random. When believing that there are as many minds as there are people, we spend time in thinking what will be done, and in trying to get away from something disagreeable, always replacing evil with evil; or, indulging in some desire either in accordance with another mind or against it, we are spent in an effort to bring about what seems good to us, but which another may, with equal assurance, believe is evil. Indulging in such erroneous thinking, we make no progress but work ever around in a circle, in a maze of desires, always striving to force our desires upon others, who seem to have a wish to enforce their desires upon us, and thus we are tossed to and fro, like a weaver's shuttle.

In the allegory in Genesis, it was the fruit of the tree of the knowledge of good and evil that caused Adam and Eve to be turned out of the Garden of Eden, while the sword of Truth guarded the gateway which led back into the paradise of good. Truth gives no uncertain sound; there is nothing indefinite or unstable in Truth. It is the knowledge of God and His creation, a true, exact knowledge of all that really is. There are not many minds. There is one Mind and that Mind is always good. Did not Christ Jesus say, "If therefore thine eye be single, thy whole body shall be full of light"? In Truth, man being idea in divine Mind can only be conscious of that Mind and what that Mind knows.

It is then incumbent upon us to turn out all thoughts that are not in accordance with the Mind of Christ, so that we may realize our true selfhood and hear clearly the certain sound of Truth. How is this to be done? Doing evil in the name of good is not the way! We must try our thoughts, examine them, whether they be of God, or whether they are a mixture of good and evil, and they will be found to be worthless in proportion to the belief in evil that is found in them, for thoughts which come from God are purely good. They are reflections of God, reflections of Life, Truth, and Love, and they bring forth the fruits of the Spirit, expressed in loving-kindness, humility, fidelity, honesty, trustworthiness, and every other quality which emanates from God. None of these are uncertain in sound. If we are not sure that our thought is free from belief in evil, let us take no step till that thought is brought into accord with the Mind of Christ. Wishing to do right is not enough; it is thinking and acting in accordance with the one Mind, and it is nothing short of that, which is enough.

Evil belongs to no person, place, or thing; it is nothing trying to be something. If it can get attached to persons, it seems to work, but not belonging to the one Mind, God, its seeming work is powerless, and can only seem to harm those who believe in it and listen to its arguments. These arguments come as suggestions and are taken in by those who are not awake and watchful to detect error, and humble enough to reflect God. Mrs. Eddy says in Miscellany (p. 201), "Rich hope have I in him who says in his heart:—

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way."

Giving Testimony

GERTRUDE GOODING MC CLOUD

WHEN our Leader, Mary Baker Eddy, provided that all Christian Science churches should hold Wednesday evening meetings, she made it possible for every one who has been benefited by Christian Science to give to others a "reason of the hope that is in" him, a measure of the joy that has come to him through the application of the rules of divine Principle, as taught in the Christian Science textbook.

It behooves each one of us who wishes to have his share in fulfilling the purpose of these meetings, to remember that many times there are present at the services people who are listening for the first time to testimonies of Christian Science healing, perhaps some who have not read any of the authorized literature of the movement, and who, therefore, will not understand some of the expressions that are so familiar to Scientists themselves that unconsciously they use them so freely as to confuse the thought of those who are not accustomed to hear them used in a Christianly scientific way. If we keep this in mind, we shall be sure to state facts as clearly and concisely as possible, give careful thought to the phraseology we use, and endeavor to show the ordinary use of words in relation to the scientific sense, whenever possible.

Our first object is to show that it is the understanding of the absolute Science taught and demonstrated by Jesus and explained to us in this age in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, that has accomplished the healing of which we tell. If we simply state that we have been healed by having faith in God, our words may lead some one to believe that a blind faith in a corporeal God will in time bring healing to a sick body or mind. A positive statement that it is the demonstrable Science contained in our textbook that has wrought the cure, is necessary to maintain the object of the meeting.

Another mistake against which to guard is that of dwelling unnecessarily upon details of discord and disease in such a way as to form mental pictures of discordant conditions

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in the thoughts of listeners who have not yet learned how to protect themselves effectually against them. In the Manual of The Mother Church, Mrs. Eddy has given explicit instructions concerning this: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3). This testimony, however, shall not include a description of symptoms or of suffering, though the generic name of the disease may be indicated. This By-Law applies to testimonials which appear in the periodicals and to those which are given at the Wednesday evening meeting" (Art. VIII, Sect. 24). Careful study of and obedience to these instructions will eliminate the possibility of nullifying the effect of what should be a helpful testimony. It will also make us realize that it is unnecessary for us to relate at length experiences we may have had in the churches with which we were affiliated before we came to Christian Science.

One more thing worth mentioning in connection with this important activity of our church is the unwillingness we sometimes feel to testify publicly to what we are glad to tell to personal friends and acquaintances at other times,—and sometimes in far less suitable places than a church edifice. Often a fear is voiced that those more experienced in public speaking may criticize our efforts, or that there may be those present who will not believe some of the wonderful things we wish to tell. If we look these excuses fairly in the face, we shall see that they are merely error's advocates trying to prevent us from giving and receiving the blessings that are a sure result of sharing with others the good we have ourselves received. We know that even if these suppositions are correct,—and they may not be,—we are not testifying alone for the benefit of those who come to criticize and doubt, but for those who are seeking relief of mind or body and hungering for the crumbs of comfort which we have the opportunity and ability to give them. It is possible, too, that the word of Truth rightly presented even to the unbelieving, may find unexpected lodgment and in time lead that one to become receptive to the divine idea revealed in the light of Christian Science, and to understand the meaning of the words so dear to the heart of every Christian Scientist: "With God all things are possible."

When we realize that divine Mind gives to man intelligence and ability to do His work effectively, that Love casts out fear, and that we can do nothing of ourselves, then we shall be,—indeed already are,—able to give a testimony that is redolent with gratitude and unselfishness, tempered by wisdom, and convincing because of its spontaneity and sincerity.

[Written for the *Sentinel*]

Home

ESTELLA S. THOMPSON

O trusting heart, look up and see
The glorious home prepared for thee;
A home so free from mortal strife,
Where Love is all and God is Life;

A home above all sin and care—
No fear nor doubt can enter there;
A home where tears are wiped away:
No night is there; 'tis always day.

O home of Spirit, ever blest,
Where God's dear children find their rest!
Oh, may we rise above all strife,
Where Love is all and God is Life.

Selected Articles

["Progress"—*The Christian Science Monitor*, Boston, U.S.A., June 23, 1920]

The present world upheaval in religion, politics, and in all the affairs of men is a condition to rejoice the heart of the true metaphysician. It is a sign of Emmanuel, God with us. Nothing less than the tremendous injection of Truth which Christian Science has brought into the world could have caused this progressive condition in which old things are seen to pass away and all things become new. The student of Christian Science realizes that all is infinite Mind and that there is no action, propulsion, nor dynamic force outside of the Mind which is God; he recognizes that what is viewed with dismay by the human mind is but the destruction of false belief, which destruction sets free, and is one with the unfoldment of good. The Scriptures abound with passages which should enable the present day thinker to analyze correctly the upheaval which is taking place. Reading thoughtfully Jesus' warning to the Pharisees, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" should be enough to awaken those who look upon the present stir with consternation; and the words from the Old Testament, "As thy days, so shall thy strength be," and many other Scriptural texts give assurance that the truth which has caused this upheaval is always more powerful than the seeming opposition which it calls forth.

The writings of Mary Baker Eddy, the Discoverer of Christian Science, throughout explain the upheaval caused by the action of Truth upon error; pages 96 through 99 of Science and Health, especially, define the situation in which the world finds itself to-day, including on page 98, "The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, and no other sign shall be given." And on page 53, Mrs. Eddy, speaking of a similar experience during Jesus' time, says, "The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort." It is well to be watchful in these days properly to interpret the signs of these times, to learn and to remain steadfast in the understanding that the only activity is the activity of the one Mind. If in seeing the breaking up of false beliefs we accept the mortal view and are deceived by the erroneous suggestion that evil is doing aught, except as it seems stirred to resistance by the approach of Truth understood, in that moment we are enthroning evil as power. He who understands the truth of being as taught by Christian Science must always rejoice.

Because the world has entered upon a new stage of experience it is necessary to take cognizance of that fact in order to meet the demands of this hour. The mental conflict has followed speedily the close of the material phase of Armageddon. The so-called forces of evil, having failed in the use of material means, renew their suppositional efforts by aggressive mental suggestion. As the understanding of Truth rises higher, the claims of evil, in their attempts to counterfeit, assume new and less understood forms. The following example may serve to illustrate: When the material belief that certain individuals cannot thrive in certain places, because of the atmosphere or climate, has been destroyed through an understanding of Christian Science, this belief can never again be accepted by the one who has seen its nothingness, but the suggestion may come in changed form that there is an unhealthy mental atmosphere, that corrupt

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thought abounds in certain places so as to threaten one's very life. Such a claim is of course the very opposite of the truth and has no foundation in fact, but in dealing with it one should note that the suggestion has changed from the temptation to believe in material substance, as a power apart from God, to the temptation to believe in an evil mind, as a power apart from God. Christian Science shows us that there are no counterfeit activities capable of forming a basis of action or possessing real entity.

Mary Baker Eddy, after proving the utter falsity of the claim that matter is substance, explains the suppositional activity of aggressive mental suggestion, but she uncovered these falsities only to show their absolute nothingness. Evil being impotent not only can do nothing, it cannot even start anything. All down the ages Truth has been marching on undisturbed and unchecked despite the suppositional resistance which appears continually to vaunt itself. In every battle for freedom, however, freedom has always won because it is a part of Truth. Thus the so-called thrusts of evil at the advancing spiritual idea never accomplish anything but the destruction of the evil itself. Even the crucifixion did not destroy anything, it only revealed the resurrection. Man's oneness with the Father, God, Spirit, understood as the truth of being, can never be gainsaid or resisted, and anything that sets itself up to obstruct the revelation of this great fact must go down before the onrush of the understanding of Principle, the only power there is.

Turning to Christian Science does not mean that we are to be spared one individual experience nor does it mean that we are not to be tempted in all points, but this great truth which has been revealed to this age, the allness of God and the unreality of evil, enables one through this knowledge to be not "overcome of evil," but to "overcome evil with good." On page 9 of "Unity of Good," Mrs. Eddy writes: "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God." Recognizing that false belief alone suffers and that all that can be lost is a false sense of things, the Christian metaphysician sees in the present readjustment only progress and so will enjoy the peace described by Isaiah in the words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

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[Aaron E. Brandt in *Harrisburg* (Pa.) *Leader*]

The clergyman who attacked Christian Science in a recent issue, calling it a false philosophy and a lie, has unwittingly applied these offensive terms to the teaching of Christ Jesus. Mrs. Eddy discovered that Jesus' teaching is a demonstrable science, and properly called it Christian Science. There is nothing in Christian Science doctrine which is not based upon and logically drawn from Jesus' teaching and practice. That this is true is proved by its fruits in healing all manner of sickness and disease, the very proof Jesus demanded as evidence of discipleship. Christianity must be scientific for the very reason Mrs. Eddy gave in "Science and Health with Key to the Scriptures," on page 342. "If Christianity is not scientific," she wrote, "and Science is not of God, then there is no invariable law, and truth becomes an accident."

When one teaching answers the test Christ Jesus gave and others do not, there is only one logical conclusion to be drawn therefrom, and this conclusion, through Mrs. Eddy's discovery, has elevated the practice of Christianity to-day above superstition and skepticism, and above mere preaching, to a practical science available in all human problems. In other words, it works out the salvation of mankind here and now as Jesus meant that it should.

The critic's supposition that sin, disease, and death are ignored in Christian Science as "figments of the imagination and hallucinations of the carnal mind" must be rather amusing to any Christian Scientist who has healed what were considered by physicians as serious and incurable diseases. Permit me to say that the healing is not done by such ignorance. Any one knows that, to the human consciousness, disease is no more a figment of the imagination than is a collision with a post, such as is recommended by the critic. To heal disease, however, by an understanding that God is the only creator, as the Bible teaches, and that He created nothing but what is spiritual, good, and eternal, is quite another matter, for it is based on scientific truth. It is a knowledge of this truth which Christ Jesus said would make mankind free, and it is the same truth which enabled him to detect in consciousness the latent sin which caused disease, and to heal it or cast it out. This truth cannot be learned by any number of collisions with a post.

"There is no *material* truth," wrote Mrs. Eddy in Science and Health (p. 273). "The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of being without the divine Principle of divine Science. Deductions from material hypotheses are not scientific. They differ from real Science because they are not based on the divine law."

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[Louis A. Gregory in *Hastings* (Neb.) *Tribune*]

To trust God alone for healing, except as a last resort, is stupendous folly, according to the revivalist whom the *Tribune* quoted to the effect that praying for the sick without calling a doctor is as presumptuous as was Satan's temptation of Jesus to cast himself down from the pinnacle of the temple and expect God to save him from death. Neither Bible teaching nor practical experience supports such doctrine. An incident typical of Old Testament teaching concerning healing is that of King Asa, of whom the record states: "In his disease he sought not to the Lord but to the physicians . . . and died." The only mention of the work of physicians in the New Testament is concerning the woman who, Mark's gospel says, "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Instead of indicating that she had qualified for healing by exhausting the aid of the physicians, Jesus told her that it was her faith that made her whole. The gospels relate that the Savior healed great multitudes of all manner of diseases, and there is no intimation that they had to try all the doctors' remedies before he could help them. Never once did he fail to heal because the seeker had not tried all possible medical help. Christ Jesus left nothing to indicate that the healing work, which he promised as one of the signs of his ever presence, must wait until all materialistic means have failed. Obviously it is not Christian teaching to represent that God is as limited, as a healer, as are our famous physicians who do not treat minor cases but deal only with chronic and desperate ones.

Present day, practical proof contradicts the assertion of the revivalist that it is foolish to disregard medical men and their methods and trust God alone for healing. Experience shows that habitual reliance upon drugs and medical methods is a line of education that hinders one from effectively trusting God for healing, even when human means have failed. When an adherent of materia medica finds that its remedies do not help him, and turns to God, he generally

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does so in desperation, as though he were casting himself down from the pinnacle of the temple, and not in the intelligent and confident trust in God that Jesus taught and exemplified.

Most of those whose first appeal to Christian Science was for physical healing, came to it only as a last resort; but they learn and generally prove that that was not necessary, for this Science is demonstrably most effective as a first and only resort. They are proving that reliance upon doctors and drugs for smaller ills does not prepare them to trust God in a way that heals them of seeming mortal disease. As they demonstrate the psalmist's statement that it is God, "who forgiveth all thine iniquities; who healeth all thy diseases," they learn that there are no degrees of evil or disease in His sight, that seemingly great evils are as readily healed through spiritual power as are any others, and that it is important that the apparently small ones should be rightly corrected.

One statement on this subject, out of the many in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is the following (p. 143): "It is plain that God does not employ drugs or hygiene, nor provide them for human use; else Jesus would have recommended and employed them in his healing. The sick are more deplorably lost than the sinning, if the sick cannot rely on God for help and the sinning can. The divine Mind never called matter *medicine*, and matter required a material and human belief before it could be considered as medicine" (p. 143). In her book, "Unity of Good" (p. 9), Mrs. Eddy makes it a cardinal point in spiritual healing "that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God."

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[James M. Stevens in *Journal-News*, Two Harbors, Minn.]

Christian Science is derided and maligned by two classes of persons,—those who for ulterior motives knowingly and willfully misrepresent it, and those who in their misguided zeal believe that they are rendering a service to God and to mankind in so doing. Unquestionably, most ministers who deliver sermons on Christian Science belong to the latter class. Being so convinced of the correctness of their own version of the Bible, they are unable to conceive of a possibility of the correctness of any other interpretation. Zeal is a very commendable virtue, but misguided zeal often causes much temporary harm to innocent persons and much later regret and humble repenting on the part of the overzealous one. Saul in his zeal to live "after the most straitest sect" of his religion, breathed out "threatenings and slaughter" against the early Christians. Later with deep regret for his overzealous acts, he became with much humility one of these same despised Christians. Some ministers of the gospel who have been vitriolic in their denunciation of Christian Science, have later, when the "light from heaven" has come to them "in the way," become sincere adherents of the religion they have maligned. Jesus, in speaking to his disciples about those who were overzealous in their religious beliefs, said: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service," and then he gave the reason for their false zeal: "And these things will they do unto you, because they have not known the Father, nor me."

Jesus spent many hours teaching his disciples of God and of himself. By precept and example he demonstrated what the life of a Christian should be. He healed the sick, reclaimed the sinner, comforted the sorrowing, and left specific commands for his followers to do likewise. He bade them "cast out devils," "heal the sick." He not only commanded his followers to do the works which he had done, but he left the comforting assurance, "He that believeth on me, the works that I do shall he do also;" and that others might know whether his professed followers were indeed true followers, he left a definite standard by which they might be judged: "By their fruits ye shall know them."

God is Love, and one can know God only as he makes love the dominating influence of his every thought and act, only as he learns to love as Jesus loved. Resentment, jealousy, prejudice, arrogance, pride, and vainglory had no place in Jesus' life. Patience, meekness, tenderness, compassion, humility, and love are the qualities which he manifested. To his overzealous defender he said, "Put up thy sword," and for his tormentors he prayed, "Father, forgive them; for they know not what they do." His work was a constructive work. He did not attempt to tear down and destroy, but taught and practiced a religion which was at all times healing and regenerating; and by this religion he established health where before there had been sickness and disease, purity where sin and evil had reigned, joy and happiness where sorrow and sadness had held sway. Jesus' words and deeds manifested a true understanding of God.

A correct understanding of Christian Science necessitates the right understanding of God and of Jesus the Christ. Unquestionably Jesus had the right understanding of God and the true knowledge of himself. The Christian Science teaching concerning God is the same as Jesus taught concerning God; its teaching concerning Jesus the Christ is the same as Jesus taught concerning himself; its teaching concerning evil is identical with Jesus' teaching concerning evil; and its healings are accomplished in precisely the same way as Jesus' healings were accomplished. If any one doubts this, let him take his Bible and learn what Jesus taught concerning God, what he taught concerning himself, and what he taught concerning evil. Then let him make practical application of this knowledge as taught in "Science and Health with Key to the Scriptures" and he will be able to heal, in proportion to his understanding, as Jesus healed. The extent of his ability to heal sin, sickness, and sorrow will prove the extent of his understanding of God. "By their fruits ye shall know them."

The world to-day wants a practical religion. Simply to deride or malign another's religion does not satisfy thinking people. They are demanding, and rightly, the spirit as well as the name of Christianity. They want to know the truth about God, "who healeth all thy diseases;" they want to know the truth about the "kingdom of God," not as a remote future possibility, but as "within you"—a present, practical reality. Humanity is hungry for the simple, direct, healing, and regenerating religion which Jesus practiced, and which he taught to his disciples. The clergy have an opportunity such as they have never had before in the history of the world, if they will but put aside petty differences and rise to the opportunity which is before them. The words of Mrs. Eddy as found on page 235 of Science and Health are especially applicable at this time: "Clergymen, occupying the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that their listeners will love to grapple with a new, right idea and broaden their concepts. Love of Christianity, rather than love of popularity, should stimulate clerical labor and progress. Truth should emanate from the pulpit, but never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect."

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Editorial

The Leaves of the Tree

THE book of Revelation resembles Science and Health in this, that it is, among other things, an attempt to make clear the existing Scripture to the contemporary thought of the period in which it was written. For this reason a large part of the book is devoted to the exegesis of parts of the Old Testament; and consequently when the writer refers, in the last chapter, to the tree of life, it is impossible not to remember the earlier reference to the same tree in the book of Genesis: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." What, in short, the writer was engaged in doing was making plain to the readers of his century the words of allegory of the Jhvhistic document of the Hexateuch.

The leaves of this tree of life, the writer of Revelation points out to his readers, were for the healing of the nations: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Now the word "nations" has, of course, a distinct doctrinal significance. In the Old Testament the word was originally invariably used for the non-Israelitish people, and on the whole this distinction is maintained in the New. At the same time, the tendency grew among the later writers of the Old Testament to use the expression in a somewhat wider sense, and this sense broadened out in the New Testament until the word came to mean the universalism of Christianity. Thus the healing of the nations no doubt meant that the leaves of the tree of life would bring the healing of Christianity to all those by whom they were metaphorically eaten. The writer of Revelation had, however, an unquestionably different sense of life to any conceivable by a Hebrew of the day when the Jhvhistic document was composed. The older Hebrew never troubled himself about the salvation of the heathen. It took the teaching of Christ Jesus to convince his Hebrew followers of the equal necessity for this, nor was the lesson accepted in a moment. The writer of Revelation unquestionably had a much broader sense of life than anything possible to the writers of the Pentateuch. To him life was spiritual, or it was nothing. He had evidently treasured in his heart the famous saying of Jesus to Nicodemus, when the ruler came to him by night, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and he knew how his great Master had defined eternal or spiritual life as a knowledge of God and of the Christ. Therefore the tree of life became to him the understanding of Principle and of man in the image and likeness of Principle, and it was the knowledge of Principle to be gained through a metaphysical understanding of what life is, which he symbolizes in the leaves of the tree of life which were for the healing of the nations.

Healing, then, it is perfectly clear, to the understanding of John could come only through an understanding of Principle; and this, surely, is just what Mrs. Eddy means when, on page 526 of Science and Health, writing of this very passage in Revelation, she says, "The 'tree of life' stands for the idea of Truth, and the sword which guards it is the type of divine Science." Truth, it need hardly be said, is inseparable from Life and inseparable from Love; in fact, there is no difference whatever between the three words, which are all used by Mrs. Eddy as synonyms for God or Principle. The healing of the nations, consequently, was to be brought about by a scientific understanding of Life, Truth, and Love, in a way made clear enough by Peter, in the statement, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;" for the Greek of this passage makes it perfectly clear that the knowledge, to which the writer refers, is no human knowledge such as that of good and evil, but the scientific knowledge of good alone, a statement which, once again, Mrs. Eddy makes clear in writing, in the paragraph already quoted from, "The 'tree of knowledge' stands for the erroneous doctrine that the knowledge of evil is as real, hence as God-bestowed, as the knowledge of good."

It is perfectly clear, then, both from the New Testament and from Science and Health, that all healing which is true healing must be gained through a scientific understanding of Life as spiritual. But this scientific understanding can never be acquired so long as the student is living in a way which makes matter an enjoyable reality to him. That is why all Christian Science demonstration is brought about through a joint effort to gain an understanding heart and to attain to purity of life. No man scientifically knows Life to be spiritual who is indulging the passions or appetites of matter. He may argue that he so believes it to be, but he certainly does not know it, otherwise he would be striving with all his might to repudiate these passions and appetites. A man knows dust to be materially valueless, and therefore does not put out his hand to accumulate the dust which he can have for nothing; but a man does not know the appetites and passions which make up human existence to be valueless, except in the proportion in which they become to him as valueless as dust. As a consequence, every person who really understands anything of Principle knows that his power to judge righteous judgment is in the exact ratio of his realization of the nothingness of those passions, which so unbalance the human mind as to make it entirely unable to judge righteous judgment,—that is, to separate the things which be of God from the things which be of men.

This being so, Jesus sent out his disciples not only to preach the gospel but to heal the sick. In other words, they were to prove their demonstration of Truth. From that day to this, real metaphysical healing has been the test always of the individual's understanding of what he preaches. Christ Jesus stood out before the whole world as the founder of the Christian religion, not merely because he preached those marvelous sermons to mankind, which carried conviction in every line of them, not only because he taught as no man had ever taught before, but because he proved by his practice every word to which he gave utterance. He was not satisfied by saying that substance was spiritual,—he proved it when he fed the multitudes; it was not enough for him to declare that death was unreal,—he demonstrated it in the gateway at Nain and in the garden at Bethany; nor did he rest content with insistence upon the nothingness of matter,—he walked upon the water, and stilled the tempest

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to show that his statement was in accordance with divine Science.

To-day the nations are asking, as perhaps they never have asked before, for healing, and there is one way and one way only in which healing can be given to them. It is through the leaves of the tree of life. Men who have turned aside from the sacred charge to preach the gospel and to heal the sick, in order to waste their time in demonstrating before the world that the passions of the flesh are still rampant, are merely engaged in demonstrating their disbelief in Principle. For if Principle is Principle, healing lies in an understanding of Principle, and in nothing else. "The Bible," Mrs. Eddy writes, on page 406 of Science and Health, "contains the recipe for all healing. 'The leaves of the tree were for the healing of the nations.' Sin and sickness are both healed by the same Principle."

FREDERICK DIXON.

The Pilgrims

RESOLVING to have full freedom in which to worship God, one must be a true pilgrim, a seeker who is turning away from a material sense of things to the breadth of real spirituality. Instead of thinking of himself as dwelling in any earthly place, or even in any mortal body, he rejoices that his unbounded habitation is Mind, where there is infinite action. This does not mean that any one should be encouraged merely to wander aimlessly over the face of the earth, for mortal wandering is a delusive counterfeit of the glad spiritual activity which is the truth of pilgrimage, in its broadest sense. It does mean that each one is entitled to reduce to nothingness every sort of supposed limitation. In order to do so, he must have real breadth of vision. The very knowing that the divine Mind is present to direct in every way enables such a one to have exactly what he needs. To him, the promised land is here and now in proportion as he understands and accepts the real consciousness as his eternal abiding place. Breadth of comprehension and happy earnestness of purpose come wholly from the one divine Mind, which alone can be truly conscious of anything.

Freedom to worship God is, of course, what every one desires. Even the man who is busy with what he calls research in the laboratory is trying to learn something about cause and effect. In the end, however, that one has to cease his attempts to learn from matter, and find the truth that cause is always Mind. The divine Mind, or God, is the only cause for real living. Acceptance of this Mind as the only cause is the genuine worship of God. Once a man recognizes and is satisfied with this fact, he is eager to demonstrate it day by day in all that he does. Infinite intelligence causing infinite order is the truth about law. Freedom to understand and act in accord with this fact is all that true pilgrims have ever been seeking. In the words of the psalmist, "Thy statutes have been my songs in the house of my pilgrimage." The joyous comprehension and utilization of the divine law, one perfect cause producing right action, must be the aim of every pilgrim.

With this aim, it did not merely happen that those whom we call the Pilgrims came to America. What they were looking for was not just a material land in which to be materially active. They were seeking an ideal, putting forth their efforts that they might really see divine intelligence expressed in just the way that they could understand freely. The turning of attention in any measure to Principle and away from a material sense of things means success and permanence. Every glimpse of the truth is sure to unfold until nothing even seems to oppose the allness of that divine Love which is Principle. As Mrs. Eddy says on page 10 of "Pulpit and Press": "Rome's fallen fanes and silent Aventine is glory's tomb; her pomp and power lie low in dust. Our land, more favored, had its Pilgrim Fathers. On shores of solitude, at Plymouth Rock, they planted a nation's heart,—the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality—the realm of Love."

Through spiritual discernment Mrs. Eddy has shown throughout her work how imperishable is the true right of conscience for which the Pilgrims were so zealous. It is every man's right to accept as real only the one true consciousness, or Mind, and its idea. Nothing can ever alienate this right. No matter what people or supposed forces of any sort may think, the one divine intelligence remains the only cause. All real activity, all that constitutes real pilgrimage or really constructive work of any sort, is for the purpose of showing forth Truth. The only progress is the unfoldment of the infinite divine Mind. Each one must be gladly conscientious in his knowing of this, in order to celebrate rightly the one Principle which always has been the sole governing power. On page 176 of "Miscellaneous Writings" Mrs. Eddy says: "The day we celebrate reminds us of the heroes and heroines who counted not their own lives dear to them, when they sought the New England shores, not as the flying nor as conquerors, but, steadfast in faith and love, to build upon the rock of Christ, the true idea of God—the supremacy of Spirit and the nothingness of matter. When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven. The Pilgrims came to establish a nation in true freedom, in the rights of conscience."

To celebrate rightly the coming of the Pilgrims to America, with all that this has meant and must mean to the whole world, all must understand and practice more of the "true freedom, in the rights of conscience." The pioneer work of the Pilgrims is still for our benefit. It will continue to bless us infinitely as each one for himself proves the logical sequence of that work, the ceaseless unfoldment of the divine Mind's government. The first right of conscience is the free privilege of knowing only what the one consciousness knows, of rejoicing in divine intelligence as the sole cause for true being. Each one celebrates the presence of this right by demonstrating the one cause throughout his experience. It is ever a joy to be a pilgrim, in the best sense of the word, to reject materiality once and for all for Spirit manifest, to be wholly active for Principle. The covenant is established that the real man is forever given the land of his pilgrimage, the completely harmonious divine consciousness, as his dwelling place. This one true place of activity is eternal and infinite, free for all who turn in the right direction and worship the only God there is. Its present availability is undeniable. Thus every student of Christian Science is bound to appreciate the aim and the achievement of the true pilgrim.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

SCHENECTADY, N. Y.—The Christian Science congregation is planning to build a new church, and is looking for a satisfactory site. The purchase of its present property at Rugby Road and Parkwood Boulevard by the College Street

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Temple was authorized at a meeting of the latter congregation in the synagogue last night [May 24], and possession will be given not later than July 1, when the option held on the property expires.—*Union-Star.*

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The Lectures

BATAVIA, N. Y. (First Church).—Lecturer introduced by Charles Beilstein, who said in part:—

Christian Science lectures are given in order to make known that its teachings are not some strange, mysterious thing, but the simple teachings of Christ Jesus applied to human needs. The religion of Jesus of Nazareth was a living, pulsating truth, which not only spread the gospel but healed the sick. The constant cry of mankind throughout all time has been for health, happiness, peace, and progress. To-day it is a matter of vital importance to each and every one to gain a higher, more spiritual understanding of God and man.

CHICAGO, ILL. (Fifth Church).—Lecturer introduced by Henry J. Armstrong, who said in part:—

To a world struggling in the darkness of materialism, Christian Science has come as a revelation founded on the teachings of the Bible, that God, Spirit, is the only cause and creator, and therefore man and the universe are not material but spiritual. The realization of this great truth as taught in Christian Science, is freeing multitudes from the bondage of materialism, and bringing them into "the glorious liberty of the children of God."

CAPE TOWN, SOUTH AFRICA (First Church).—Lecturer introduced by R. B. Hendry, who said in part:—

We are to-day on the threshold of a new era. Mankind is reaching out for greater freedom. Systems and conditions which have obtained perhaps for generations are being thrust aside, unless they can prove their utility to-day. Even with improved material conditions, great numbers of men and women are still unsatisfied and are weighed down by the burdens of sin, sorrow, and disease, ignorant how to obtain their freedom.

Christian Science shows us clearly how these conditions can be overcome by relying wholly on one divine Principle, God, in the way which Jesus taught and demonstrated.

AUSTIN, TEXAS (Society).—Lecturer introduced by Albert McDonald, who said in part:—

Never in all our history was there a greater need for a better understanding of God than at the present time. Jesus said, "The kingdom of God is within you," and he also said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." The truth about God is what we need to know; is what we all want to know. Christian Science is meeting the world's great need by teaching its followers the spirit of Truth that sets us free from sin, sickness, lack, and limitation, and that the kingdom of heaven is within us. Christian Science also teaches absolute reliance on God, increasing man's faith in the power and efficacy of prayer.

PONCA CITY, OKLA. (Society).—Lecturer introduced by Joseph C. DeWitt, who said in part:—

Christian Science is a religion which has, for the past half century, done much to restore to this age the practical healing and saving power exercised by Jesus Christ, his disciples, and the apostles. After three centuries, however, his healing method was lost sight of, and it was not until Mrs. Eddy rediscovered the fundamental rule of this scientific Christianity, in the year 1866, that it was again practiced and demonstrated as Jesus commanded. The movement she founded and named Christian Science, has drawn to it and restored to soundness such a vast number of those who were formerly on the brink of the grave that the world is awakening to the fact that Jesus' commands and promises are again being fulfilled. How this is done is contained in the teachings of Christian Science.

CODY, WYO. (Society).—Lecturer introduced by Mrs. Maud I. Murray, who said in part:—

Fifty years ago there was in the whole world but one Christian Scientist, a quiet, but deeply religious woman of middle age, who had all her life been considered a hopeless invalid. Early in her fortieth year she was instantaneously healed of a so-called fatal injury, through the revelation of God's infinite love. Her book, "Science and Health with Key to the Scriptures," contains a full statement of her discovery of the Christ-science. In the half century which followed, Christian Science has grown and spread over the whole world, until it numbers its believers by the thousands, and its churches are to be found in every civilized country on the globe.

CHARLESTON, W. VA. (First Church).—Lecturer introduced by Wade H. Guthrie, who said in part:—

There are very few persons in the civilized world to-day who are not familiar with the first two words of the Lord's Prayer; namely, "Our Father." We know from a material standpoint exactly what the word Father means—an expression of our highest concept of relationship. From a spiritual standpoint it has not meant much, if anything, that could be understood and applied in such a way that would be of help to us in solving our daily problems and enable us to see direct results from our use of it. Christian Science, as taught and demonstrated by Mary Baker Eddy, its Discoverer and Founder, enables us to understand fully just what our relationship to God is, and how to apply that understanding so that it does help us solve our every problem.

The Charleston Gazette.

DES MOINES, IOWA (First Church).—Lecturer introduced by Charles F. Adams, who said in part:—

Man's ignorance concerning God has been the calamity of the ages, and the direct and most abundant fruitage of that ignorance has been and still is fear, the most destructive element in the whole fabric of humanity. Fear, in some one of its myriad forms, has been "father to the thought" that has precipitated every tragedy of human history. Surely John knew whereof he spoke when he said, "Fear hath torment," and anything that will annihilate or even abate fear should be hailed with gratitude and heralded with praise.

The question then arises, What will remove fear from the human consciousness? In reply, If ignorance concerning God causes fear, then a knowledge of God must be the remedy for destroying fear. Now how shall we acquire this knowledge? The Scriptures say in the words of John, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Again, "There is no fear in love; but perfect love casteth out fear."

The richest legacy ever left to humanity was left by our Savior, Jesus the Christ, in his perfect demonstration of

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God's love and protecting care for all mankind. He broke every supposed material law, he walked on the waves, made the lame to walk, gave speech to the dumb, sight to the blind, and raised the dead, and after reaching the summit of all his achievements, he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The second richest gift to the world was made by our revered Leader, Mary Baker Eddy. In her book entitled "Science and Health with Key to the Scriptures," she has shown us how to realize our Savior's legacy, by clarifying the Bible, by showing us how to approach God with confidence, and how scientifically to appropriate His laws in the solving of our daily problems.

CHULA VISTA, CALIF. (Society).—Lecturer introduced by Mrs. Jessie G. Davies, who said in part:—

In Luke we are told that a certain ruler came to Christ Jesus, asking, "What shall I do to inherit eternal life?" and when he was told how he must follow the Master, the Bible records that he went away sorrowful, unwilling to make the surrender of self-will and self-interest for the good of humanity,—for we know that a demonstration is always a conquest of self. The real underlying motive in the desire for healing, although it may not be so acknowledged, is the desire for eternal life. Mrs. Eddy in the Christian Science textbook, "Science and Health with Key to the Scriptures," on page 289, says, "Truth demonstrated is eternal life." The Christ-method of learning life is made plain through Christian Science. The Master in the following words clearly defined eternal life, and Christian Science adequately interprets his words: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

ST. LOUIS, MO. (Sixth Church).—Lecturer introduced by Mrs. Jennie B. Bartlow, who said in part:—

There was never a time in the history of the world when the human heart yearned more earnestly and sincerely to know the fatherhood of God and brotherhood of man than at this hour of reconstruction. There was never a time when the need for spiritual guidance was so great.

Mrs. Eddy, our intrepid Leader, has given us Christian Science, the greatest thing in the world to-day, because it is the true knowledge of God, which enables us not only to know His fatherhood but also the spiritual idea of His motherhood, and that the brotherhood of man is established here and now. It is the divine voice of Truth calling to us and saying, If you will approach my standard, you will be delivered from the fetters of erroneous beliefs that have embittered your experience. Every good thing is yours; namely, health, happiness, peace, joy, prosperity, and protection—yea, the kingdom of heaven itself.

MINNEAPOLIS, MINN. (Society, University of Minnesota).—Lecturer introduced by H. B. Roe, who said in part:—

In this era of world-wide unrest, social, economic, religious, when the question of the ages, "What is truth," is being repeated with ever increasing insistence, surely it is eminently fitting that we, in this college community, pause from time to time to listen in quiet earnestness to the message of Christian Science from the lips of one qualified to speak it. The essential of Christian Science is right thinking; and to whom shall right thinking appeal if not to you college men and women? To you it comes a message of courage and strength, of freedom from limitation.

The world seems filled with pleasure and pain, joy and sorrow, mixed in inextricable confusion, the pain, the sorrow, the fear all too often uppermost. This world calls you to leadership, and to service. Over the sea of pain, error, and doubt sounds the Christian Science gospel with its calm and healing assurance, like the "Peace, be still!" of the Master on the Sea of Galilee two thousand years ago. It is a message of leadership, confident, fearless leadership, and of service. It is the spirit of the Christ-cure which the world rejected for nearly nineteen centuries because it understood it not.

It was reserved for Mrs. Eddy, a noble woman of our own time, consecrating her life to the service of humanity, to uncover again to the world the healing truth and to demonstrate the process. With wisdom born of inspiration, she made many wise provisions for tired humanity's reassurance, guidance, and instruction that the precious truth of the Christ-healing might not again be lost to the world. One of these provisions is the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, whose duty and privilege it is to carry this message to all the world, to give a clear understanding of its teachings, and to correct misconceptions regarding it.

ROCHESTER, N. Y. (Second Church).—Lecturer introduced by Mrs. Carrie Young, who said in part:—

Christian Science not only attracts the serious attention but commands the respect of hundreds upon hundreds of thinking, intelligent men and women, because it lightens the load of suffering, sorrow, and pain humanity has to carry.

LOS ANGELES, CALIF. (Fifth Church).—Lecturer introduced by Mrs. Antoinette W. Stephens, who said in part:—

Christian Science is simply primitive Christianity restated. It is the truth taught and practiced by Christ Jesus, which coexisted with God and will last through all eternity. That truth is with us to-day, and is healing sickness and sin, and is bringing joy and happiness and peace to thousands the world over.

OAK PARK, ILL. (First Church).—Lecturer introduced by Leslie F. McCullough, who said in part:—

Those who are uninstructed in Christian Science are prone to look upon it as a new religion or form of worship, but this is not the case. It is simply the application of the eternal laws of God, the laws which enabled Moses to lead the children of Israel through the Red Sea, Daniel to stop the mouths of the lions, Elijah to raise the widow's son, and Jesus to heal the sick and sinning.

These laws have always existed, and in the case of the early prophets and of Jesus and the apostles, were successfully demonstrated; but it remained for a woman, Mary Baker Eddy, to reduce these laws to a system which could be studied and applied, with sure results, to every problem of existence. As Mrs. Eddy says, in the Christian Science textbook, "Science and Health with Key to the Scriptures," on page 243, "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death."

Notice

Notices of lectures to be delivered can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

I wish to give my testimony to the healing power of Christian Science. It is now two and a half years since I first heard of it. My little daughter had been suffering from St. Vitus's dance for two years. At times she was well enough to attend school, but only for about two weeks; then she would be ill again for two months. A dear friend asked me to try Christian Science. I did so, and saw my child gradually getting better. She attended school soon after treatment had been taken up for her, and has been able to continue. It was not a quick healing, but as I began to see that disease was no part of God's child and that she could only manifest perfection, the sickness began to disappear. I have had many proofs of the ever presence of God, and hope to express some of the gratitude I feel in giving this testimony. Last spring a younger child fell ill with scarlet fever. I at once went to a practitioner for treatment, which was lovingly given; the fever was destroyed, sore throat was also overcome in a few hours, and on the sixth day the child was out playing. The work was so perfect that infection had no place; no fear of it was present, as we were trusting and dwelling in the law of divine Science. Sickness of any kind has no power when one realizes the omnipresence of God. I am grateful for all the blessings I have received through Christian Science, to the dear friend who first brought it to me, and for the loving help of the practitioner.

(Mrs.) Ida Gordon, London, England.

It is with a grateful heart that I can testify to the healing and regenerating power of Christian Science. I knew nothing of this wonderful truth until my return from Palestine last May, when I turned to it in gratitude for what it had done for my family during the latter part of my absence abroad. The services so impressed me that when a month later I was in the grip of ague and malaria I was able to turn my back on quinine and place myself in the loving hands of a practitioner. Not only was I cured but all fear of the return of the complaint was destroyed.

The question of supply, which at one time seemed acute, was also settled for me by divine Love. I am very grateful for this and other healings but am still more grateful for the spiritual uplift and destruction of false appetites. I used to rush through my meals to get to my pipe, and suffered very much when deprived of it for a time; but during treatment all desire for smoking left me, without any effort or desire on my part; and although I was by no means a moderate drinker I never think of it now. This is all very wonderful to me and makes me very happy. I am deeply grateful to Mrs. Eddy for her beautiful work, to the practitioner for her loving help and patience, and to those dear friends in Christian Science who have helped me in so many ways.

Edwin Gordon.

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I am filled with such a deep sense of gratitude for the manifold blessings which have come into my life through Christian Science that I wish to give my testimony in return for the many helpful testimonies which come to us through the literature, for which I am deeply grateful.

From childhood I had been a sufferer from physical ailments, bowel trouble, neuralgia, and sick headaches, which were believed to be hereditary. Later came an operation, after which I was a constant sufferer and several years after was bedfast for more than two months with peritonitis. From this time for several years I was a semi-invalid, having every sort of medical aid, including osteopathy, electricity, and specialists. Receiving but little relief we tried a change of climate and living the simple life, even to living in the country, at which place I was again in bed for six weeks with peritonitis, and was told that no constitution could withstand a third attack. With this great fear held over me, and suffering with a severe pain in my side, I came back to this city for help, the physician declaring my only help would be another operation. At this time, at the request of my husband, I turned to a Christian Science practitioner for help and in three weeks I was healed of both the pain in my side and the dreadful fear. This was twelve years ago, and although I felt very grateful and began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, it was only for a short time, for with returning strength came the desire to resume my voice and piano study and I felt I could not find time for the study of Christian Science.

The chronic ailments were still causing suffering, so thinking it a shorter route to health and happiness I began the study of so-called mental science, new psychology, and the like. After several years of this study, feeling the lack of spiritual food, I gave considerable thought to a statement made by my mother, "Some day you will have to come back to God," and I realized the best and most uplifting things of my life had come through my mother's religious training. Then came a greater desire than I had ever known before to know what Christian Science is, what it was that had healed me five years before. I went to church, my first service, and now for the past five years I have been an earnest student of Christian Science, and I wish it were possible to put into words the many blessings it has brought into my life, lifting me out of the bondage of material sense into the freedom, the joys, of spiritual sense. It has been my only help in time of physical or mental discord, and I can say that God has been with me always and in all ways. The testing times have always proved most valuable times, for the light is always present to dispel the darkness and with it comes a truer realization of "God with us" to lift us into the consciousness of love and harmony.

How deeply grateful I am to God and to our revered Leader, Mrs. Eddy, whose loving gift to mankind, "Science and Health with Key to the Scriptures," has opened to us the Bible as a chart for to-day's living, a guide to right thinking, leading us into that liberty which belongs to the children of God.—(Mrs.) Edith Clapper, Minneapolis, Minn.

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So much help has been received from reading the testimonies of healing that I am very glad to tell of some of the blessings my family and I have received through the study and practice of Christian Science. Since this wonderful Christ-healing was brought to our home, we have had so many proofs of God's ever presence to heal, to guard, to guide, and to provide for our every need, that it would be a task even to mention half of the blessings. My first healing came after years of semi-invalidism during which I was almost always under the care of a doctor. Finally there came a complete breakdown, and an operation was advised. This, with the kindest and best care at the hospital, gave only temporary relief. When the whole family seemed in the depths of despair, dear friends sent Christian Science literature, after asking if I would read it. Gaining a little glimpse of the truth, but still afraid that there might be something wrong or displeasing to God in the teachings, I was moved to say aloud, "Dear God, I must know the truth," and the answer came through instantaneous healing. I arose and dressed, and the next day began to take up my tasks in the home, gaining in strength all the time.

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Four children have taken up the study of Christian Science, and for five years we have had the happiness of helping each other solve the problems that come daily to us all. It is such a blessed privilege to be a channel for good. I am trying to prove my thankfulness to God by the faithful study and application of Christian Science teaching. I am also very grateful to our Leader for her life of labor and sacrifice that makes possible so much happiness for all who will accept it.—(Mrs.) LIZZIE G. WALRATH, Arlington, Iowa.

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Some four years ago I reached a condition of almost complete helplessness resulting from a claim of rheumatism which had held me in bondage for some ten months, during which I had tried every remedy known to materia medica and found no relief, but instead was getting worse all the time. It was then that Christian Science was recommended to me. I at first refused it on account of my connection with a denominational church which had been dear to me for forty years and which I felt I could not allow anything to interfere with. After some persuasion on the part of friends who advised me to try it, as I had nothing to lose and possibly everything to gain, I consented to give it a trial. A practitioner was sent for. She called at three different times during a period of some ten days and continued treatment for about three weeks, at which time I was able to resume my regular work, and from that time to the present I have been entirely free from sickness of any kind. Neither have I taken any medicine of any kind. In addition to being healed of rheumatism I have also been healed of two ailments that I had been troubled with for years and which had become chronic. These claims were indigestion and constipation and I was compelled to take medicine every day or I would suffer. I had to be very careful also as to what I ate. This condition has all been changed, and I am now free from all these troubles, and can eat anything that is fit to eat.

These are the benefits I have received in a physical way, which are as nothing when compared with the spiritual uplift that I have received through the understanding of God that Christian Science has given me. The ability to realize the allness of God as Life, Truth, and Love, has kept me free from trouble of any kind. This was especially helpful to me during the war with Germany, when I had two sons over there and at the front, but I knew that God fills all space and was as much present on the field of battle as He is anywhere and His protecting arm could keep them safely, and it did. Both of them returned after their hard experience in as perfect condition as they were when they entered the service. This thought was very comforting to me and eliminated all fear.

To say that I am very grateful to God and to our dear Leader, Mary Baker Eddy, who by her untiring efforts and love made these things possible, is speaking very mildly. I cannot find language sufficient to express my gratitude.

RICHARD J. WHEELER, Philadelphia, Pa.

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Christian Science means so much to me and I have received so much help from it that I should like to add my testimony of some of the benefits I have received. I have been healed of colds, which I used to have frequently, headache, burns, and bruises. I also had trouble with aching feet, which has been entirely overcome, and now I never feel tired, whereas I used to feel completely worn out after doing what I thought was hard work. On one occasion I caught my foot on a wire and was thrown to the ground, striking heavily on one knee. Instantly the thought came to me, "What are you going to do about it?" for it seemed that I would not be able to walk. The answer came just as quickly, "Why nothing more than to think rightly, for nothing more needs to be done." The healing came as quickly as the fall and there was no pain, stiffness, or discoloration; I had realized the truth clearly. I am very grateful for these healings and many more that I might relate, but the greatest healing is the spiritual awakening which is taking place and which will continue until the material sense of existence entirely disappears. It is a great comfort to learn that matter is only a false mental concept and not a reality, and to be able to prove it by demonstration.

I am certainly very grateful for all the Christian Science literature and look forward to each new number, and I am especially grateful for the *Monitor*, as we can get all the world news from the standpoint of Principle and can believe what we read in its pages. I have found so much good from reading the testimonies of others that I hope some one will receive some benefit from mine. I am indeed grateful that I have found Christian Science, for I know that it will solve every problem that the future holds, just as it has solved every problem in the past.

(Miss) MURREL RUHLAND, Alhambra, Calif.

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It has been nine years since my testimony appeared in the *Sentinel* telling of my healing of indigestion. This disease had grown into a chronic condition and I was unable to take nourishment of any kind without an after effect that was almost unbearable. I soon became a physical wreck and was going about my work in a condition of great physical and mental anguish. Material remedies offered no relief and it was certainly a dark and gloomy outlook trying to live and work in that condition. I was advised by friends at various times to try Christian Science for my troubles, but their kind efforts were met with the usual ridicule used by those who are ignorant of the subject and have eyes to see but see not; but after all material efforts had been exhausted and I began to face a condition where it would soon be impossible for me to work, I took the matter up more seriously and decided to try it.

Needless to say, I was set absolutely free by the first treatment, and released from a condition of hell that no one can understand except those who have experienced it. From that time to the present writing I have been able to eat anything I wished, at any time I wanted it. This healing took place more than twelve years ago and since that time no material remedies have entered our home; all our ills have been overcome and destroyed by our faith in the divine Mind. At this time we took up the study in earnest in our home, and the Bible with the Christian Science textbook and the authorized literature have been our daily sustenance. As I progressed with this study I saw that Christian Science was a preventive as well as a curative, and we have proved this without a doubt, for we have enjoyed a greater degree of health and have had fewer attacks of the many ills that mortals are subject to when living in the belief of the necessity for sickness and disease. This has given me a better understanding of what Paul meant when he preached to the Romans the transformation of the body by the renewing of the mind, and I began to realize that it was imperative with me to unlearn all my misconceptions of God and His creation and to empty myself of all erroneous beliefs, appetites, and habits. The first error that yielded to this new light was the use of tobacco, a habit of thirty-five years' standing; this was destroyed at once without any use whatever of will

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power on my part. The erroneous beliefs about God gave way, one by one, to a higher and better understanding of Him, and with this understanding I am being healed daily of conditions of thought such as anger, hatred, malice, and revenge, and the seeming vacuum is being filled with more love and consideration for those with whom I come in contact.

Before coming into Science, I was rejected by three insurance companies as I was found in each case to have valvular heart trouble and was not considered a good risk, as the condition, they stated, would get worse as I grew older; but, as stated before, this religion of right thinking being a preventive as well as a curative, the belief of valvular heart trouble was soon reduced to its native nothingness. My gratitude cannot be expressed in words for what I know of Christian Science. We are told on page three of the textbook, "Science and Health with Key to the Scriptures," that "gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." It is my desire to show to my fellow workmen that Christian Science is not a Sunday religion only, but the Science of being, to be lived and demonstrated day by day.

William Wyatt, Denver, Colo.

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It is with a feeling of gratitude that I give my testimony of the healing power of Christian Science. Several years ago, in the month of September, it was necessary for me to go to the woods to collect material to be used in the teaching of art. While driving along the bank of a creek, a vine which hung from a tree brushed the side of my face. I was so intent on getting a great variety of material that I took no further thought of the vine. During the evening I noticed a burning sensation on my face and neck, but as it was so slight I paid but little attention to it. The next morning there was some color and a little swelling on that side of my face. This being Friday and the day for my art lesson I was too busy to think of my condition. The burning sensation grew to a stinging pain and the swelling gradually increased. All day Saturday my condition grew worse and when I arose on Sunday morning I realized that I must ask for help. A friend of mine, a practitioner, lived just across the street, so I asked her to help me; she did so and I returned home and tried to realize the truth, but was so mesmerized by error that I could not resist the thought of fear. My friend called later and remained with me about a quarter of an hour and then went to church. About noon I was so much improved that I was able to see to read in Science and Health. I continued to improve so rapidly that I was able to return to school the next morning. This healing seemed all the more wonderful to me as I had been poisoned a number of years before and I was treated in materia medica for almost a year before I was in a normal condition.

I should also like to tell of a healing I experienced in a case of the grippe. As a child I was scarcely ever permitted to play out of doors during the winter, for if I did I was sure to have croup. After I was grown, whenever I had the grippe it always settled in my throat or on my lungs. This condition became so serious that our family physician said I had tubercles forming on my left lung. Fear seemed to get the better of me when the season for grippe came. During the winter of 1906 I was out of school for over a month and did not recover entirely from the effects of this disease until the next summer. Several years after this I was taken with a severe attack, and the practitioner was called immediately. She called twice on Wednesday and Thursday, on Friday I was able to sit up, and in a week from the following Monday I was back in school.

For all these healings and for the spiritual uplift, I am thankful to God and deeply grateful to Mrs. Eddy, and to the loving Christian Scientists who have helped me gain a better understanding of this saving truth.

(Mrs.) Katherine Kiefer, Mt. Comfort, Ind.

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Deep gratitude for Christian Science impels me to send this testimony. After suffering from kidney trouble for months and having just given up medical treatment and suffered a severe relapse, I commenced this study. Through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was completely healed in a few days. During the ensuing five years I had no medical treatment, but many quick, often instantaneous physical healings were effected through the application of the truth as taught in Christian Science.

I wish to testify to one healing which to human sense was slow but which brought me great spiritual blessing through the knowledge of God's omnipotence. After severe mental disturbances over three years ago, mental depression followed, combined with heart trouble, and thoughts of fear that the senses might become deranged became manifest. I was given loving and patient help in Christian Science, and even in the darkest hours was upheld by faith that the truth which Jesus demonstrated and which Christian Science had taught me to understand, would also free me from all fear. The mental depression vanished gradually, and at first came moments, then hours and days, in which I found rest in the sure knowledge that evil is not power. How grateful I was for these first moments after the terrible storm which had raged in my thoughts for weeks. It took longer before I found complete mental peace in my business activities, but thanks to the assistance which I often received through a practitioner, it was unnecessary for me to give up my work at all. This alone seemed a wonder to me, for although appearing calm outwardly, during some strenuous activity a feverish fear possessed me; this often became manifest when only seeing others actively engaged in work. How grateful I am for the liberation from this fear.

This experience has proved to me that every mist, no matter how real or dense it may appear, must give way to the omnipotence of Truth. We have only to wait patiently on God. I have fully recovered my former cheerfulness and am thankful to God for every experience which compels me to come nearer to Him, for then we realize the truth of the Bible words, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

(Miss) Margarete Freyer, Berlin, Germany.

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It was not a physical need that brought me into Christian Science, but an honest desire to know the truth. For many years I had been a "free thinker," though ever anxious to become a member of, or associate myself with, some church whose teachings I could really understand. I always felt that God is Love, and could never picture to myself a revengeful or hateful God, any more than I could a father who is hateful to his children.

About three years ago I went to a Christian Science lecture and was so impressed with the message given that the following Sunday I visited the Christian Science church in our town. The beautiful simplicity of the service so impressed me that soon I became a regular attendant, and now have the privilege of being a member of this church as well

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as of The Mother Church. Since coming into Science we have had many proofs of God's allness and ever present help. My wife, who had been a sufferer for many years from varicose veins, has been healed through this wonderful truth.

I myself had been a strong smoker for over thirty years, had worn glasses for thirteen years, but have been completely healed of both false beliefs through the teachings of Christian Science. I was also healed of the belief of rupture, which I had had for forty years, and to-day am depending on God only for my strength, instead of on a truss. Christian Science has also helped me greatly in my business, and many knotty problems have been solved through the application of the truth.

While overseas our son was protected by divine Love, and came home without a scratch, having been in eight or nine battles. We all are deeply grateful for the beautiful revelation of Christian Science, and to our beloved Leader, and are all striving to make ourselves worthy of the many blessings God has bestowed and is bestowing on us daily.

MAURITS M. GODSCHALK, Far Rockaway, N. Y.

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When first Christian Science was presented to me I was not ready to accept it; but after four years of "trials and tribulations" I found that, in the words of Mrs. Eddy, "the sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science" (Science and Health, p. 322). Our three-year-old daughter illustrated clearly to me the outcome of attempting to serve two masters. She was cutting out a picture having a lady on either side. Wishing to keep both ladies she would first cut one side awhile, then the other, with the result that both were spoiled. For nearly two years have I striven to serve God, good, and as I look back over the long list of human woes that have disappeared into their native nothingness there remains not the slightest doubt to me that Christian Science is the promised "Comforter." Every day I truly strive to learn and demonstrate more of this truth, for I know, as Mrs. Eddy says in "Unity of Good" (p. 49)," So long as I hold evil in consciousness, I cannot be wholly good."

On page 54 of the same book our Leader also says, "To be healed, one must lose sight of a false claim." Among the false claims of mortal mind that have been destroyed for my husband, baby, and myself, through the aid of a Christian Science practitioner, are constipation, tonsillitis, neuralgia, rupture, colds, a habit from childhood, and influenza. We made a beautiful demonstration over my husband's former occupation, with much good to all concerned. I am most grateful for the opportunity of testifying, through the literature, to our spiritual, moral, and physical healing; also for having been able to help others to prove the power of Truth. As I grow day by day my reverence for Mrs. Eddy also grows. Her writings, the Bible, and the literature published by The Christian Science Publishing Society are the sunshine of my life.

(Mrs.) EMMA N. CARR, Tenino, Wash.

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It is with the deepest sense of gratitude that I take advantage of the privilege, given to all, to give my testimony through the periodicals, knowing it will help some one as others have helped me. Christian Science was brought to my attention by a member of my family. A short time afterwards I was invited to attend a Wednesday evening meeting, which I did, and since then I have never ceased attending. I shall never forget the peace and harmony that filled my consciousness. I immediately borrowed the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from our reading room.

Six months before this I had been condemned to wear glasses by one of the best specialists in my home town. I was not to read even with them on and could only do so for a short time without suffering. You can know how happy I was when reading one evening to find myself instantaneously healed of this eye trouble. I have also been healed of chronic sick headaches, liver trouble, tonsillitis, and many other ailments. When a great sorrow seemed to come to me and it seemed to be my duty to take a position, within one week two were offered me, even more than I could accept, which is always the way when we look absolutely to Principle for supply. I am grateful to say that I am learning to be more thoughtful of others. My little son has had many healings,—of mumps, influenza, measles, and other diseases. It has helped him in his school work a great deal.

Although I am grateful for all these blessings, I cannot stop without expressing my gratitude to God and to our Leader, Mary Baker Eddy, for all the activities of the Christian Science cause, especially the periodicals, of which Mrs. Eddy states in "The First Church of Christ, Scientist, and Miscellany" (p. 353), "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind."

(Mrs.) MYRTLE L. NOBLE, Sacramento, Calif.

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I wish to express my gratitude to God for His healing power. In my experience "man's extremity was God's opportunity." I was told by many physicians that my case was incurable but that I might be benefited by an operation; but the great Physician was presented to me through Christian Science, and I can truthfully say that God has met my every need. Internal troubles from which I suffered all my life have been healed; also bowel trouble, hemorrhoids, and a catarrhal condition of the intestines. Bronchitis and many other ills have been overcome, and to-day I am a strong, healthy woman and can work from morning until night without being tired, while before coming into Christian Science I could not do my housework or be on my feet very long at a time. Life was a burden to me; also I had what the doctors said was inflammation of the bladder, of which I have been completely healed.

I am grateful for the healings of many errors of disposition and my one desire is that this uprooting of error may continue until I have that Mind "which was also in Christ Jesus." Since taking up Christian Science I have had to meet and master error in many ways, but God has been with me and I have had many proofs of His love, and I am grateful for these demonstrations. I am grateful to God and to Mrs. Eddy, also to the practitioner who helped me over many rough places. That my life may be a blessing and an example to all with whom I associate, that this testimony may be of help to some one, and that I may be worthy of the name Christian Scientist is my desire.

(Mrs.) ELLA FORSLEND, Osawatomie, Kan.

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Signs of the Times

[*Fresno* (Calif.) *Republican*]

If democracy is to be government by discussion, then the first condition of that discussion must be its intellectual honesty. In fact, the most menacing present danger to democracy is the prevalent lack of this quality. Only the truth can make a people free. If the people are denied access to the facts, or, still worse, are presented as facts things which are not facts, they are not really governing themselves, no matter how completely the mechanics of government may be in their hands. Literally the people would be better off if governed by a minority which knows the facts than by a majority which does not know them, or knows them wrong. Government by the people is a desirable thing but not a necessary thing. Government by the facts is the only unescapable thing, for the facts are going to rule us anyway, with or without the people. Many nations have lacked democracy but none ever escaped the facts or their consequences. The only way to get true democracy is to bring the facts and the people together.

That, unfortunately, is what we are not getting, and, apparently, what we are not going to get until public scorn puts intellectual dishonesty in the same class with moral dishonesty. In certain circles this is already the case. An intellectually dishonest man would be as little tolerated in the faculty club of a university as a moral crook. In science and in scholarship, the standard is fixed. Notoriously it is not yet so in government and politics. The lack of it is even more dangerous to democracy than stealing or bribery.

[*The Congregationalist and Advance*]

It is as important for the church to try to moralize modern business as it is for it to enter into a campaign of evangelism or a drive for money. The church cannot pass upon and adjust every detail of a complicated business, but it can and should strive by every legitimate means to help establish industrial justice in the world. The Golden Rule is not a pretty maxim to learn as a boy in Sunday school and then forget when one becomes a business man. It is the only sure and sufficient principle on which buying and selling can rest.

[Rev. Oscar L. Joseph in *Zion's Herald*]

We need a vision of God more than a view of God. Jesus had nothing to say about the Being of God but a great deal about the character of God. He proclaimed the practice of God and not a philosophy of God.

[Rev. Albert Thomas Steele in *The Biblical World*]

From the historical account of his life, Jesus grew, developing in body and mind, and we can believe also in spirituality, as others do. He shared the current opinions and traditions of his time, and hence though possibly to a less degree than others, the limitations; for he was human in the truest sense or not at all. In fact his divinity has its most practical evidence and clearest manifestation in his perfect humanity. The life of Jesus among men is that of a normally unfolding experience, in the highest sense human. The Messianic consciousness was not out of causal relation, but rather culminated from or in his character as a result of the life he lived. We can believe this Messianic consciousness had its beginning at his baptism and was deepened by the wilderness experience. But his conception of the Messiahship, as gathered from the temptation story, is a lofty conception worthy of the spirituality and wisdom of the Son of God. It is from this point of view of a normal life, naturally related to its environment, that we wish to differentiate as far as possible the attitude of Jesus toward his miracles. For we believe that seeing his miracles as he saw them—looking at them through his eyes—is not only the most rational way, but it is also of the highest critical and practical value.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

AS a teacher, I am much interested in a particular phase of work upon which information is not plentiful. At one time, on a hunt for data and fact, I visited the library of a State Normal School. On my way out, with the meager information that I had obtained, I stopped at a bulletin board and saw there a clipping which gave me exactly what I wanted. After reading it gratefully, I was about to pass on when I noticed that the clipping was from THE CHRISTIAN SCIENCE MONITOR. Then I glanced over the board, and found that every one of the several clippings on various phases of educational work was from the MONITOR. My subscription will follow.

I FEEL a few words of appreciation are due from me for THE CHRISTIAN SCIENCE MONITOR. I have been a subscriber for over twelve months. I take this daily newspaper and read items interesting to me. When I commenced reading, I used to read only the Home Forum page. In a short time I commenced to read the editorial page; then articles concerning the labor problem; and now I am interested in the whole paper, which is teaching me to think from a world-wide viewpoint. A mate at work remarked one day that he enjoyed glancing over my MONITOR as it often contained articles about countries through which he has traveled.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, $1.00; single copy, 25 cents.

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An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, $9.00; six months, $4.50; three months, $2.25; one month, 75 cents; single copy, 3 cents.

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Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months 50 cents; single copy, 20 cents.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, $2.00; six months, $1.00; three months, 50 cents; single copy, 20 cents.

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Reprints (not printed in English). Two-page leaflets, 17 subjects in German, 14 in Swedish, 9 in French. Ten copies, 10 cents.

The Mother Church—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, $1.50.

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Picture of The First Church of Christ, Scientist, in Boston, Mass., and the Publishing House, Artist's proof with remarque on Japanese vellum, size 18x24 inches, $5; on India paper without remarque, $3.50. Smaller reproduction, size 11x14 inches, on Japanese vellum, $1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII JULY 31, 1920 NUMBER 48

Fulfillment

FRANK BARNDOLLAR

NEVER has there been any doubt as to man having a specific duty to perform upon all occasions and under every manifested condition; just what that duty was or how it was to be performed has, however, very often seemed a conundrum. Perhaps the greatest stumblingblock in the way of earnest seekers after the correct solution of a problem and how to obtain this solution, has been that very mortal inclination to believe that one's self is most responsible for the solution. Our Master stated definitely the specific duty and purpose of man on more than one occasion. In the gospel of John, we read of Jesus being persecuted by the Jews at the pool Bethesda. He had healed an impotent man on the Sabbath day and in answer to their condemnation asserted, "My Father worketh hitherto, and I work." The Jews being the more angered and seeking to kill him, brought forth further explanation from our great Way-shower, who continued, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." Herein did Jesus state most clearly the rule and Principle of Christian Science,—the absolute statement that God is the only power capable of being demonstrated by man, and that through this reflection of infinite goodness and strength man is performing the only duty he is capable of performing. Accompanying this absolute statement goes also the denial of all self-assertiveness,—"The Son can do nothing of himself, but what he seeth the Father do,"—thus silencing the mortal inclination to believe in the possession of any power apart from God.

Mrs. Eddy, on page 475 of Science and Health, exposes this lie of mortality and clearly states the relationship between God and man. "Man is idea," she says, "the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." As we realize from whence come our strength and power, and appreciate the value of this possession, brighter and happier becomes our sense of living. The fear of the loss of power or the lessening of authority is obliterated, and the determination to perform the duty of demonstration makes itself evident. Mortal ambitions and vanities are overshadowed by the joy of self-abnegation and the happiness of harmony and love for all mankind. The joy of fulfillment is predominant; gladness prevails that God's strength and power and love are ever present and omnipotent.

Thus also do we become conscious of the full significance of Jesus' admonition when one of his disciples would have turned back to bury his father. When the disciple would have followed the custom and means of adjusting matters in those days, he was admonished by his Master, "Follow me; and let the dead bury their dead." Let mortality, this dream of existence apart from spirituality, bury itself; leave nothingness to be taken care of by nothingness, and let those who have an understanding of spirituality hasten on in the demonstration of life eternal. Our duty of to-day, like theirs of yesterday, is to hasten heavenward and not turn aside to listen to the suggestions of mortality.

Christian Science reveals to all earnest seekers these important facts. It gives one an understanding of his specific duty and a knowledge of the power wherewith to accomplish this duty. It reveals the snares and pitfalls of those false manifestations of mortal mind which are ever set to insnare the seeker of Truth and entice him from the straight and narrow way. Thoughts of fear of loss, or a sense of destruction diminish, and thoughts of courage and construction forge to the front. The earnest desire to build, to prove one's stronghold or consciousness impregnable to aught but joy and happiness becomes the dominant desire, and man's duty as the infinite reflection of God is realized to be that of demonstration or fulfillment. We read in Revelation, "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

True Speaking

FOLLETTE BROTHERTON

PAUL in his first epistle to the Corinthians says, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." The student of Christian Science could say: When I believed I was a child of matter I spoke a material language, I understood the material to be true, I thought in doubt and in fear. I spoke, I understood the material because I knew not the truth; but when I became a student of Christian Science I learned that matter is not real, I understood the spiritual to be true, and I learned to think in confidence and in Truth because I know that matter is unreal and that the spiritual is real.

When one's thought has been awakened, ever so little, by Truth, to the realization that there is only the real and eternal and that what has through ignorance been believed to be real is only a belief, and a false one, it becomes necessary to speak the truth that one is learning, to see and to know that material speaking, material believing, material thinking are really nothing, and then to cast them out, and to speak, understand, and think the only language that is,—the language of Spirit; to put off the old and take on the new; to put away the material and rejoice in the spiritual.

It seems to be more universal to claim to think and to

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understand the truth than to speak it; and the writer of the Proverbs says of a mortal, "As he thinketh in his heart, so is he." Surely that which is not thought is not spoken, and that which is really understood speaks of itself. It is futile to claim to think the truth unless the truth is spoken. It can be observed that with some much more time is spent, generally speaking, in talking about mortal mind beliefs and claims, in talking about "thinking the truth," than in speaking that which is true.

Webster defines speak, "To declare orally; to tell or express in words; to utter; as to speak the truth; to speak sense." It is nonsense to go on talking about beliefs and claims when even a degree of the real is learned. Students of Christian Science are given unlimited opportunity to learn the real and eternal and to speak it, not merely of it. It is necessary to continue in the word of Truth to demonstrate harmony. To talk of beliefs and claims part of the time and of Truth the rest of the time will not bring the realization of peace and harmony. The glory, the honor, and the dominion are God's and the word is His. To abide steadfastly in Truth is a goal to work for. Paul said, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

How much time is wasted in discoursing on what mortal mind claims. Mortal mind claims should not seem to fascinate, for they should be withered just as effectually as Jesus withered the fig tree because it pretended that which it was not. Mortal mind is only pretense. Students of Christian Science should "let the dead bury their dead," should let mortal mind claims be mere claims of unreality which have nothing of interest. Claims of mortal mind should be so stripped of their glamour that the student is ready to silence their pretense in the same effectual way that Jesus did when he said, "Get thee hence, Satan."

Mrs. Eddy says in Science and Health (p. 354), "The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and to speak the new tongue." This new tongue is the language of Spirit, the language of reality, not the language of beliefs. The need is to speak the truth that frees mankind from the belief of the bondage of sin and death,—from the very belief that there are mortal mind beliefs. The lack of the knowledge of Truth, the continual and needless talking of beliefs and claims, is "the night of materiality." When the truth is learned, if it is not spoken it becomes the unused talent, and the only way to keep the talent is to use it and multiply it. Talking about mortal mind beliefs is not really speaking, it is only the supposititious opposite of the truth of speaking, the absence of the truth as darkness is the absence of light. Christian Science gives the light that enables one to loosen the bandages of false beliefs, and furnishes the opportunity to discern the real, to put away the unreal, and to speak the language of Truth.

Since there is only God and His manifestation, it is easy to learn and to speak the truth. Let Truth speak in its infinity and reveal the action of divine Mind. Thus the immortal harmony that is now and that will be forever can ring out in the words we speak. The teachings of Jesus and of Mrs. Eddy are to speak to disease "as one having authority" over it. To speak the truth with authority is to speak the truth in every position and under every circumstance. In Paul's epistle to Titus he says, "But speak thou the things which become sound doctrine," and surely that is good counsel to-day.

Working Out Our Salvation

MILDRED E. BEANS

ON page 39 of "Science and Health with Key to the Scriptures," by Mary Baker Eddy, we read, "'*Now*,' cried the apostle, 'is the accepted time; behold, *now* is the day of salvation,'—meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life." What more glorious realization can come to any of us, than that right here and now we can not only begin to work out our salvation, which is to last through all eternity, but also enjoy as we go along the benefits of our labor? The working out of this salvation means, of course, spiritual progress, and every right step taken in the path of spiritual progress is secure, for we cannot go back to a material way of thinking about anything when the spiritual fact is once understood. It would be like clinging to the statement that twice two is five after it has been proved that twice two is four. The very fact that we desire this progress is a proof that God, intelligence, is working with us, and this being true, what is there to prevent our success? Nothing can hinder the advancing unfoldment of intelligence, for it is the only real power; it renders null and void the so-called forces of evil, ignorance, and is ever waiting with loving-kindness to direct our steps. What we need, then, is to avail ourselves now of this intelligence, which is God, and to prove now man's relationship with the Father. Jesus pointed out the way, and we have but to follow his direction.

If, in order to reach the salvation which we are so desirous of obtaining, we needed to overcome and surmount difficulties the existence of which were a reality instead of being a mere dream, a false belief of life in matter, we should indeed have cause to fear; but when it is understood that the real man, who is made in the image of God, is perfect, it becomes evident that salvation is but the awakening from a dream which pictures man as God's unlikeness. This dream has no more reality or truth than have night dreams and is no more to be feared.

The sooner we begin this process of awakening, the better it will be for us, and it is not an individual problem only, because every time a claim of error is broken, it becomes just that much easier for some one else to overcome that claim. In working out our own salvation, then, we are helping along the salvation of the world. A nobler occupation we could not have, and we must rejoice every step of the way, never yielding for a moment to discouragement, for Mrs. Eddy tells us on page 254 of Science and Health, "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."

The Ever Presence of God

ADELL FOY

TO students of Christian Science, God's presence is becoming the truest, most real fact in life, bringing joy and peace, eliminating fear, sickness, and sin. Our whole concept of our heavenly Father is very different from the one formerly held by most of us, that He was a mysterious, far-away Being who sometimes intervened in human affairs and was remembered chiefly, it seemed, in sorrow or sickness, but was very slightly concerned in our everyday affairs. We took it for granted that we must go on with a sort of blind faith; that we were not supposed to know much about God; and as for man in His image and likeness—that surely was

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in the next world, not here. The mistake was in thinking that mortal man was the divine image and likeness; consequently that God was a magnified and glorified human being "in heaven." And where was heaven? It could not be here where sorrow and trouble are so evident. Yet the Bible, when studied in connection with "Science and Health with Key to the Scriptures," shows clearly that heaven *is* here and now to those who understand. In the Lord's Prayer the first line is, "Our Father which art in heaven," so evidently heaven is where God is. We admit that God is infinite; therefore, heaven must be ever present, the manifestation of God's presence. That He cannot be in any defined place or locality, now here and now there, is self-evident. Christ Jesus said, "The kingdom of God is within you," and we used to wonder where; for physicians and surgeons say that in all their study of the human body they have never found the "seat of the soul," that which to them stands for the supposed spiritual part of mankind. Where could the kingdom be but in spiritual understanding? What a man knows about God and man determines his life.

In the study of our daily Lesson-Sermons as outlined in *The Christian Science Quarterly,* the Bible is in constant use and is understood instead of being merely believed, and with great satisfaction we find it to be logical and consistent. We read in the first chapter of Genesis that God made everything and that it was very good; and in the first chapter of John's gospel we read, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . and without him was not any thing made that was made." It is plain from this that God made all, and only good. Then what about that which is not good? It is only the seeming absence of good, and to understand this we must translate everything into mental terms. On page 269 of our textbook Mrs. Eddy says, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." Great thinkers, from Plato to the present time, have argued that matter is not substantial, but not until Mrs. Eddy's revelation have we known what true substance is and learned that a man's whole existence is indeed "as he thinketh."

We all believe education is good and desirable, and we know that it is purely mental. We see the necessity for education in mathematics, physics, astronomy, law, and other branches. Why should there not be education in religion? After the Sunday school how few, comparatively, really have studied the Bible or really have known what their church creeds and doctrines mean. Jesus said that God is Spirit and that He must be worshiped "in spirit and in truth." These two words linked together show us that truth is spiritual. As our Leader shows us, we must be educated spiritually, and this is what Science and Health does. True religion is the most important study there is; we find it is really the whole of living, as it helps and guides us in every study, work, and experience, great and small. By it we find God ever present; we seek and find good; fear and evil are seen to be the negation, nothingness, which they really are, and we realize in greater measure that good is manifested in infinite variety. God's creation, as right idea, is unfolded and revealed in the "beauty of holiness"—wholeness; for it is plain that idea expresses the Mind which conceives it. Hence God is Mind, as Mrs. Eddy uses that word.

True religion states the oneness of Father and Son, the Christ, which every one possesses and manifests in greater or less degree. At present we do not know all of God; but spiritual education, reason, and revelation are unfolding more and more every hour, through the Christ, the truth about God, that pure spiritual thinking which Paul calls the "mind . . . which was also in Christ Jesus." Mind is constantly expressing itself; it must in order to be Mind. So we learn to know God and His expression, which shine through all experience. Every good and beautiful truth comes from our Father-Mother God, who made all. So does every healing in Christian Science practice, and such healings prove Immanuel, God with us, every moment. They prove the Bible to be true and applicable to our present, everyday living, instead of being merely a narrative of things that happened ages ago. We live over again the experiences of men and women told of there and learn from their mistakes as well as profit by their rightness. All are making the journey from Egypt to Canaan, from the darkness of idolatry in some form to the light of the First Commandment, which tells us there is one power, one presence. Many have found themselves amid conditions so serious that they felt as if they were in a den of lions, and not all have known how to trust in God's presence for deliverance, as Daniel did. Many a parent, after giving repeated proofs of loving care and guidance, has had his children again disobey and rebel, as did the children of Israel, according to the record in Exodus; while others have lived over again the goodness of Joseph in returning good for evil, in providing food for his father and the brothers who sold him. Then there is the incident of the prodigal son, so beautifully interpreted in Christian Science, as showing the ever present Father, Principle, Mind, known and seen only as we return to spiritual thinking. Obscured by thoughts that are ungodlike, shut out from home—true consciousness—by our disobedience, we fail to experience the harmony of heaven, which really is present always. We know that many who have stood for the true idea of right have been slandered and persecuted, mentally crucified; but the truth that makes free is for all and will raise them above all material conditions. So it is for each one to take this chart of life, the Bible, and read it as vitally true to-day.

As we study Science and Health we find it shows us how to solve problems physical, mental, financial, social, and political, and by proofs, demonstration, we see its necessity and that Christian Science is practical. Without really studying the question, we are so apt to think that all see material objects alike; but different likes and dislikes, various tastes in color, form, size, show us that the same object is many things to many people. One may seem to think along a very narrow line; as Wordsworth puts it:—

> A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more.

Regarding all nature as purely material and man as flesh and bones, his views must be limited to matter and material force. Another may be seeing that the suppositional mortal mind controls matter, which is a step higher; but natural sciences, so called, are only the human mind in operation. Through the study of divine metaphysics as found in our textbook, Jesus' command to "heal the sick" is fulfilled by the healing of all manner of disease. These sentences found on page 140 of the textbook, "Science and Health with Key to the Scriptures," are helpful and illuminating: "Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God." So we find joy and health, not in any thought of time, place, or form, which imply limitation, but in the infinitude of Spirit, God, and His eternal reflection.

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Prayer

CLARA C. SHOWERS

WE are told in the ninth chapter of Luke that Jesus took with him Peter, John, and James and went up into a mountain to pray. To-day the need of all men is more devout prayer. It must be a prayer in which we sever ourselves from all belief in an erroneous past; also a prayer that builds not on a salvation for the future, but is a realizing sense of the presence of God right here and now. As we read further in the chapter we find that as Jesus prayed "the fashion of his countenance was altered, and his raiment was white and glistering." Does our prayer to-day bring to us a change of countenance, or do we satisfy thought by a repetition of words? Prayer without results is like clouds that leave no moisture to propagate anew the parched vegetation.

On page 9 of the textbook, "Science and Health with Key to the Scriptures," we read, "Do we pursue the old selfishness, satisfied with having prayed for something better, though we give no evidence of the sincerity of our requests by living consistently with our prayer?" We cannot obtain an answer to our prayer beyond our willingness to conform to it in our daily activities. As desire is prayer, it is well to ask ourselves a few questions and find what is really uppermost in our thinking. The Bible is full of precious promises, and our Leader's writings all serve to show us how to obtain them. If we have taken every step toward the answer to our prayer, more light will be given. Nothing but righteous prayer, lived and practiced, can bring a sense of harmony, and if we desire peace and joy, the door of our understanding must be kept open to receive the answer to our prayers. In the words of one of our hymns (Hymnal, p. 88):—

Prayer is the Christian's vital breath,
The Christian's native air:
His watchword overcometh death—
He enters heaven with prayer.

Government

DAVENPORT BROMFIELD

IN what regard does government by Christian Science differ from the human sense of government? The human sense of government was described by Abraham Lincoln as "by the people, of the people, and for the people." The human sense of democracy is a government in which the people by their free expression elect their governors. These governors are supposed to hold an honorable and exalted position by virtue of being the people's choice, and in many cases are apt to exert a powerful influence over the people and their affairs. Often, out of this system grows a belief that "to the victors belong the spoils," and much so-called influence and political spoil is manifested, to the detriment of the people's interest.

Christian Science, while upholding honest and representative government, guides its student to a more spiritual conception and idea. Christian Science teaches that man is governed by divine Principle, God, and that he is only rightly governed when governed by divine Principle. It is impossible for man to be governed and controlled by both God and man in Science. The greatest evil in human government is the temptation to control. Control indicates power, earthly power and domination, and is the source of most of the world's troubles, including war. In Christian Science a man is not a ruler, does not control, does not trespass on the rights of others, does not force matters to a conclusion, does not seek to dominate or govern, because this is impossible where God, divine Principle, is the only power.

Every student of Christian Science, working out his individual problem in divine Mind with the light that God gives him, is entitled to be left alone in whatever position Mind has placed him. Whether he be an usher, a Sunday school teacher, or the holder of any one of the many offices in the church activities, he is entitled to his God-given freedom of thought and action. Christian Scientists, of all individuals, must learn to mind their own business, and that means to reflect the one Mind and to allow every other student the same right and privilege.

The only opportunity to control given the student of Christian Science is when he is called upon to control his own thoughts and the erroneous claims of sin, sickness, and death. If he is doing his duty in this, he will have no time for meddling with his fellow students. In the textbook of Christian Science, "Science and Health with Key to the Scriptures," on page 106, Mrs. Eddy says: "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love. Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime."

Nothing Too Good To Be True

HELEN J. ALLEN

A COMMON remark, even among professing Christians, when some very desirable possibility is contemplated, is this: "Oh, I'm afraid that is too good to be true." There is a tendency to feel that, while there is a beautiful land somewhere where our dreams may come true, it is necessarily very far removed. One of the helpful truths which Christian Science is teaching is that since God is good and ever present and since man is His expression, that which is good is true and is brought into our personal experience just in proportion as we put ourselves under His law. Thus it is proved that nothing is too good to be true. We must never, however, think of error as a real power. We must refuse to allow it to seem to build a fence of limitation, within which we are supposed to remain as prisoners waiting for death to admit us into a land of greater freedom and possibilities. Error is ever ready with its claim that it is powerful, and it would have us feel that that power is directed against each one of us personally, more than against any one else. It may even admit that God is good, that Christian Science can heal, and that many by using Christian Science have been healed and are helping others to experience healing. "But," it may argue, "You yourself cannot demonstrate this great truth." Steadfast resistance to such temptation, however, entirely overcomes it. All thought of personality is lost sight of, and one is simply conscious of the allness and goodness of God and of man's ability to reflect Principle.

The writer has found that while many of her earlier aims have become possible of realization, the study of Christian Science has given her the wisdom to see that what was not really good can no longer present itself as attractive. Other aims are being realized so beautifully and so wonderfully, not because she has consciously put forth any effort to bring them about, but because while she has been busy about the "Father's business" they have just naturally worked out. Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 360), "You are bringing out your own ideal," and in "Miscellaneous Writings" (p. 204), "The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections,

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all pointing upward." In the following paragraph she continues: "By purifying human thought, this state of mind permeates with increased harmony all the minutiæ of human affairs. It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor."

"Run the straight race"

WILLIAM ROSS

THE following verse from one of the many beautiful hymns in the Christian Science Hymnal (p. 251) has a wealth of meaning to Christian Scientists to-day:—

Run the straight race thro' God's good grace,
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Through our consecrated efforts to rely on Principle, we are finding a deeper sense of joy, gratitude, harmony, and peace in our lives than we have ever experienced before. Why? Because when error would claim to run to and fro in the earth screaming, the loyal Christian Scientist, gaining steadfastness and calmness day by day, is looking outward and upward through the mist of material sense, away from the shadows of earth "into the glorious liberty of the children of God." With this viewpoint there is no difficulty in solving the individual problems of the day. Healing continually follows this attitude of thought, and a better sense of humanity is gained thereby. What glorious opportunities we now have of running the straight race and following our Master in the narrow way! The great Way-shower persistently declared his oneness with the Father, and he acknowledged no other power. Strict obedience to the demands of Principle will give us a clear vision and bring into our experience the demonstration of the truth of those words of our Leader in "Science and Health with Key to the Scriptures" (p. 167), "Only through radical reliance on Truth can scientific healing power be realized." The unfoldment of truth as consciousness pierces the mists of false beliefs and personal sense, and gives us full confidence in the ability of our Father-Mother God to govern His universe harmoniously. We can go on our way rejoicing, in proportion as we realize that that which seemeth to defile and make a lie never did and never can enter the reality of being.

[Written for the *Sentinel*]

Recompense

MARTHA WEBSTER MERRIEHEW

WE may not pray for easiness,
But for that vigor pray
That manifests trustworthiness
And moral bravery.

We may not wish for easiness,
Whom God commands to keep,
As porters, realms of blessedness
Against assault or sleep.

We may not seek for easy tasks,
But we may claim the power
To manifest that love life asks
In its most testing hour,—

Which will be miracle enough
To recompense poor ease;
Which will be marvel rich enough
To pay out valor's fees.

Selected Articles

["Holy Places"—*The Christian Science Monitor*, Boston, U. S. A., Feb. 27, 1920]

"Idolatry," writes Mrs. Eddy on page 307 of her book "Miscellaneous Writings," "is an easily-besetting sin of all peoples." In nothing, perhaps, is the truth of this statement so evident as in the almost universal tendency, in many religions, to endow certain places with special sanctity. The Muhammedan has his Mecca, the Hindu his Benares, the Thibetan his Lhasa, whilst the world as a whole is filled with lesser shrines of varying degrees of sanctity. All through its long history this form of idolatry was one of the besetting sins of Israel. The evil which so many of her kings did in the sight of God was in building up the "high places" of the heathen. So deep-rooted, indeed, was this demand for a holy place, for some visible abode of Deity, that neither Moses nor his successors made any attempt to abolish it altogether. Just as the law of an "eye for an eye" sought to curb revenge and not to abolish it, so in the tabernacle in the wilderness and the temple at Jerusalem is to be seen an effort to give to the people a purified symbol, which, in time, if regarded aright, would, as it did in Jesus of Nazareth, give place to a wholly spiritual concept.

Every now and again, the great spiritual seers in Israel caught something more than a glimpse of what it all meant, as, for instance, when Solomon, at the dedication of the temple, broke through the mesmerism of material glory that surrounded him to the great spiritual fact in the words, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" Nevertheless, the question of a holy place remained one of the great problems in Israel, so much so that one of the first questions asked of Jesus by the Samaritan woman as she stood talking with him by the well at Sychar was one as to the supremacy of Jerusalem as a place of worship. She had perceived that he was a prophet, and here was an opportunity which she must not let pass to have an opinion on so great an issue. The fathers of her people had worshiped "in this mountain," but the Jews insisted that Jerusalem was the place where men ought to worship. What did Jesus think of it? And Jesus did not hesitate. He told her plainly that the hour was coming when neither at Jerusalem nor yet in that mountain men should worship the Father. For the hour was not only coming, but had already come, when the true worshipers of God should worship Him "in spirit and in truth." And then he added the words, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Christ Jesus himself, of course, worshiped God in every place. He taught impartially in the temple court, in the village synagogue, in the house at Capernaum, from a boat thrust out a little way from the shore, and when the day's work was over he went up alone into the Mount of Olives. When the disciples came to him to point out to him the beauties of the temple, he told them that the day would come when there should not be one stone left on another that should not be thrown down. To Jesus of Nazareth there were obviously no such things as holy places, for all places were holy; whilst, as to holiness, he found it in the spiritual perception of a Roman centurion on the shores of Galilee, in the heart of a Syrophœnician woman on the road to Tyre and Sidon, or in a cottage at Bethany.

Jesus' immediate disciples followed his example. Holy places never found a place in their teaching. But, as the years went by and materiality obscured more and more the

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vision of the Christ, the holy place reappeared. The stupendous statement by the well of Sychar was forgotten, and the shrine showed an increasing disposition to reassert itself. By the time that the first light of the Reformation began to dawn over Christendom, in the fourteenth century, the sanctity of place and person was the alpha and omega of Christianity. Those people were accounted unquestionably the most devout who joined one or another of the endless processions of pilgrims which spread themselves over the world like a net, making their way now to this holy place and now to that, whilst those considered to be most blessed among people on earth were undoubtedly those who dwelt in these places.

The Reformation was to a very large extent a revolt against this form of idolatry. For a time everything went down before it. Shrine, church, and altar alike were overthrown. Much of this change was permanent, but the belief was not scientifically destroyed, hence it constantly reappeared in other forms. Superstition was in some degree banished, but straightway sentiment mounted the throne in its stead. The holy place reappeared in the form of "another world," very far from being wholly removed from materiality, in which the central figure was the human Jesus. Again and again the evil spirit was cast out of the man and wandered through dry places, seeking rest. And finding none it decided to return, and did return, often with other evil spirits worse than itself. The human mind fought from ditch to ditch for some human link with what it called God.

Then, in 1866, came the discovery of Christian Science by Mary Baker Eddy, and the old beliefs of the holy place, a sensuous earth, heaven, and hell as commonly viewed, were challenged by her teaching. The great truth which Mrs. Eddy revealed is wonderfully summarized by her on page 468 of her textbook, "Science and Health with Key to the Scriptures," in answer to her own question, "What is the scientific statement of being?": "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

Here, then, is the real and the only holy place, and it is altogether in a vision which is wholly spiritual. Here the human association finds no attachment and the mere *locus* of the human manifestation of good commands no special reverence, because it finds no special recognition. To the young man who addressed him as "Good Master" Jesus said, "Why callest thou me good? there is none good but one, that is, God." "Little children," wrote John nineteen hundred years ago, "keep yourselves from idols."

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[John M. Dean in *Johnson City* (Tenn.) *Staff*]

The *Staff* of a recent date reports a "popular evangelist" as denouncing Christian Science in language forceful, if not elegant. It is characteristic of some people to abuse everything that does not square with their peculiar ideas, but thinking people do not accept vituperation as argument. Any one can throw mud, but kindness and tolerance and courtesy are Christian graces which some modern pulpiteers would do well to cultivate. Christian Scientists are in a large measure fulfilling the commands of Jesus to preach the gospel and heal the sick, yet for these works some of his professed followers delight in stoning them. In the fullness of time this critic will learn that intemperate language can never establish his own religion or destroy the religion of another. If he has something better than Christian Science to offer, the world will finally accept it, and that will be the end of Christian Science; but destructive criticism which stresses only one phase of the Master's work while denouncing those who are honestly striving to practice his full teaching, must go down before the advancing thought of an enlightened Christianity.

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[James M. Stevens in the *Journal-News*, Two Harbors, Minn.]

The minister writing in a recent issue states that "in last Sunday evening's address we proved that the God of Christian Science is not the God of the Christian church." There are over a hundred recognized different Christian religions, each having its own concept of God. I do not know just what our critic's belief is concerning God, or upon just what authority he appoints himself to be a judge over other people's religions. However, from his statement that "next Sunday we will show that the teachings of Mrs. Eddy are not Christian," I suspect that his picture of the "God of Christian Science" was not very correctly drawn.

Christian Science adopts unqualifiedly Webster's definition of God, "The Supreme Being," and that of the Standard Dictionary, "The one Supreme Being, self-existent and eternal." It also accepts Jesus' statement that "God is a Spirit," and John's declaration that "God is love"; also the Bible teaching that God is Truth, that He is intelligence or Mind, the only power and presence, the only cause or creator, the perfect and infinite All-in-all. Because God encompasses within Himself all intelligence, truth, order, law, and perfection of being, and because Principle best conveys this understanding of God, Principle is used as a synonym for God; and because God is tender, loving, merciful, steadfast, and enduring, we speak of Him as divine Principle. Divine Principle, or Principle, in Christian Science, has not the cold, abstract meaning which evidently our critic applies to it, but to the loyal Christian Scientist it is an endearing term conveying to him the tender care and loving protection of an unchanging, compassionate, good, and affectionate Father, to whom our every need is known and by whom that need will be supplied. God is Love, and Love is Principle, not person.

In Christian Science, law is not a synonym for God, but God is the only true lawgiver, and the law of God or divine law is the law of life, health, holiness, completeness, and perfection. This divine law is ever present and available to all.

A Christian is defined by Webster as "one whose inward and outward life is conformed to the doctrines of Christ." Jesus taught and practiced meekness, forgiveness, charitableness, compassion, love. He comforted the sorrowing, forgave the sinner, healed the sick, raised the dead, and he left this promise: "He that believeth on me, the works that I do shall he do also." Christian Science is founded upon the teachings and works of Christ Jesus. Christian Scientists accept Jesus as their example, and earnestly, consistently, and consecratedly endeavor to fulfill his commands and enter into the joy of his promises.

The teachings of Mrs. Eddy as set forth in "Science and Health with Key to the Scriptures" and her other works are unqualifiedly Christian. They are the simple, direct, comforting, healing, and regenerating truths which Jesus taught and practiced. Mrs. Eddy taught nothing for which she had not positive Scriptural authority, and that her teachings are Christian is proved by the fact that she and her loyal followers have been able to do many of the works which Jesus

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did, healing sin, sickness, and sorrow. That "God is not mocked," is a primary teaching of Christian Science, as is also that "whatsoever a man soweth, that shall he also reap." Christian Scientists are constantly sowing the tender, compassionate, loving, healing, and regenerating truths of the Master, and from this seed they are reaping health, happiness, and holiness for themselves and for others.

✧

[Aaron E. Brandt in *The Gazette and Daily*, York, Pa.]

If the clergyman, whose attack on Christian Science is reported in a recent issue, intended to show his lack of knowledge regarding the subject, he could hardly have taken a more effective method. It is rather surprising that before committing the folly of giving his reasons for the attack, he did not realize that if one-tenth of them were true, there would be no Christian Scientists, and certainly not eighteen hundred churches and societies of growing congregations scattered throughout the world. If the statements made by him against Christian Science, or what he supposed it to be, were counted, the number would be found to correspond very closely to the sum total of misrepresentations contained in his sermon. Christian Scientists can feel grateful that this fact is so apparent to all well informed people, including clergymen who to-day are preaching the truths of Christian Science to their congregations, and who would unhesitatingly contradict all the critic's assertions regarding Christian Science as a false revelation.

The simple fact is that Mrs. Eddy, who was a devout Christian and Bible student from her childhood, discovered that the truth which Christ Jesus taught and practiced is a demonstrable, spiritual science; that it is based upon unchangeable spiritual law, and therefore available in all ages to all problems of humanity, including the healing of sickness and disease. She therefore aptly called the truth Jesus taught "Christian Science," and there is nothing from the beginning to the end of Christian Science, as contained in Mrs. Eddy's writings, which is not based upon, and logically drawn from, Christ's law of truth.

Therefore when the critic says that Christian Science is a jumble of "a little philosophy, psychology, religion, therapeutics, mesmerism, mind healing, animal magnetism, faith cure . . . pressed down the waiting throats of an ever gullible public," and that Christian Science should be stamped as a "quack nostrum," he says it also, however unwittingly, of the teaching of Christ Jesus. The counsel of Gamaliel should teach him to refrain from such folly. Referring to the persecution of Peter and other apostles because of their Christian work, Gamaliel said, "Take heed . . . for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." "Clergymen," wrote Mrs. Eddy, "occupying the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that their listeners will love to grapple with a new, right idea and broaden their concepts. Love of Christianity rather than love of popularity, should stimulate clerical labor and progress. Truth should emanate from the pulpit, but never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect" (Science and Health, p. 235). Christian Scientists are very grateful in the knowledge that many clergymen have risen above time-honored creeds and dogmas; that they are awake to the fact that in Christian Science "truth is revealed. It needs only to be practised," as Mrs. Eddy wrote on page 174 of Science and Health, and that this healing truth never was intended to be limited, nor need longer to be relegated, to a remote period.

The critic's charge that Christian Science was not discovered by Mrs. Eddy but by Dr. P. P. Quimby seems rather inconsistent with his position that it is a jumble of a little of everything. It is an admission that after all is said there was a discovery of Christian Science by some one. Now there are two main facts regarding the discovery of Christian Science which put the critic in a hopeless position on this point. One is that Christian Science was not discovered until after the decease of Dr. Quimby, and not until after Mrs. Eddy was healed instantaneously of a supposedly fatal injury, while pondering the Scriptures. And the second is that nothing has been found in Dr. Quimby's practice which in any respect resembles the practice of Christian Science. The truth is, as Mrs. Eddy discovered in due time, that the two methods are diametrically opposed to each other, the one being a mesmeric influence of human will, the other an understanding of spiritual truth. In her writings, Mrs. Eddy dwells upon human psychology, material philosophy, magnetism, faith cures, et cetera, only to show the great difference between such human thought processes and Christian Science. Her writings in this respect show an analysis of cause and effect and depth of thought exceeding any other work ever written on the subject.

Before the critic attempts to show that Christian Science is anti-Christian, he should be sure that he really understands Christ's teaching by healing the sick as he directed. If Christian Science were in agreement with the dogmas of popular theology, it would not be in accord with true Bible teaching, and could not prove itself by its works. When one teaching answers the test Christ Jesus gave, and another does not, there is only one logical conclusion to be drawn therefrom. Christian Science is growing apace because of that conclusion, and more healing would undoubtedly be accomplished were it not for that unbelief in human consciousness which prevented even Christ Jesus from doing many works in his own country.

Christian Scientists are grateful for every sin overcome and every case of sickness healed through an understanding of Christian truth; for they are thus proving to the world that Christ, "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583), is not limited to a partial salvation or to a special period, but is here and now, as Mrs. Eddy amply proved, a full and complete Savior of mankind.

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[Written for the *Sentinel*]

Is This the Truth

THOMAS LAWRY

IS this the truth? That God is Love—
Not like to love; not nearly love;
But really, wholly, always Love—
The very Principle thereof?

Is this the truth? That perfect Love
Can fill the heart and so o'erflow
That with its tide all fear doth move—
And with it death, disease, and woe?

Then come, Thou God of love, to me,
And let me in Thee live and move;
Be Thou my guide: I'll follow Thee
In all Thy paths, thou God of love.

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Editorial

The Spirit and the Letter

When Mrs. Eddy wrote, on page 468 of Science and Health, "All is infinite Mind and its infinite manifestation, for God is All-in-all," she made a statement so definite that it ought to be incapable of any misunderstanding. Divine Mind and its manifestation being infinite, there is no room necessarily for anything else to exist, except as a counterfeit of reality. Consequently, every phase of materiality, whether mental or apparently physical, is necessarily a lie about something existing in infinite Mind and its infinite manifestation. This being so, mortal mind itself, and everything proceeding from it, is merely an untrue suggestion, and has to be resisted as such. This suggestion varies in its intensity of evil, but it is always evil. The supposititious good of the tree of the knowledge of good and evil is, that is to say, never really good, but only the human mind's concept of good, which it suggests as good to all those whose ears are sufficiently attuned to the knowledge of good and evil to accept it as good.

It is perfectly easy to see what this means, by the simplest of illustrations. That man needs physical food to sustain him is, in the philosophy of humanity, a wise suggestion, intended to preserve existence, and so a suggestion of good. But, as a matter of fact, the very suggestion that life is sustained by material food is a lie, and consequently a suggestion of evil. The mere fact that any man is convinced of the necessity for this food lays him open to the danger of starvation and to all the physical law that lies behind what is called the necessity of proper nutriment. An understanding of Principle begins to undermine this suggestion and this so-called law of matter, for in proportion as the individual grasps the fact that the necessity for food is a purely mental belief, the law of material sustenance is broken, and the emancipation of the individual from this particular law is commenced.

Now it is quite true that physical life is nearer Principle than physical death, therefore it is far nearer Principle for a man to eat and keep himself alive than for a man to lose his belief of physical life through starvation. Mrs. Eddy makes this perfectly clear on page 442 of Science and Health, where she writes, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually." This does not mean, it need scarcely be said, that the mortal should accept this apparent necessity for temporary food and clothing as anything but temporary. He should, on the contrary, set himself to work out his own salvation so as to destroy this belief, and gradually gain the dominion over the flesh which will raise him above the limitations of the flesh. Whilst, however, he is working out his salvation in this way, demonstrating his understanding of Principle to accomplish the end in view, he should beware of any temptation to go beyond his power to demonstrate Truth, which would lead him into the neglect of proper sustenance, and so render him guilty of listening to a malicious suggestion which would cause him to make himself sick or to risk his life by attempting something unscientific inasmuch as entirely beyond his power of proof.

It is this malicious mental suggestion which has to be watched against at all times. Indeed, it is the individual's power to resist and to dominate the suggestion of the human mind that constitutes the mastery of his understanding of Principle. So perpetually is it necessary for him to be on his guard against such suggestion, that Mrs. Eddy, on page 42 of the Manual of The Mother Church, has laid it down that, "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned." Now in this passage Mrs. Eddy is not satisfied with merely indicating the duty of a Christian Scientist to defend himself against mental suggestion, but she drives home the fact that the individual will be judged, not by his good intentions, not by his doing the best he knows, but by his obedience to Principle and his understanding of metaphysics, which will enable him to demonstrate the protection of Principle. Nobody in a business was ever saved from the effects of bad finance by pleading that he did the best he knew. Principle never pardons mistakes, but leaves the person who makes the mistake to learn through the bitter experience of making a mistake; in other words, Principle judges individuals not, as has been said, by their intentions or their opinions but by their understanding of Principle.

This is why an understanding of metaphysics must always go hand in hand with the spirit of Christian Science. A knowledge of metaphysics is a compass in the hands of a Christian Scientist, and no man can resign his compass into the hands of anybody else and permit that person to lay his course for him. Jesus made what this means perfectly clear when he said that if the blind lead the blind, both would fall into the ditch. If a person cannot steer his own course, it is quite impossible that that person should be able to judge the ability of somebody else to steer it for him. He may have the utmost faith in the metaphysical understanding of another person, but he must test that metaphysical understanding for himself, and only when he has tested it to the extent of finding that it steers him in the footsteps of the Christ, will he know that that person has been a safe guide. But what teaches him that the guide has been a safe one is that with the course laid for him by the guide he has been able to steer his own way. In other words, aggressive mental suggestion may easily come to a person by his accepting statements he has not proved or is incapable of proving for himself. The wise guide never allows this to be done, but insists that the person who is to be guided shall test for himself the advice given him, and shall only accept it as true when he has steered his own course accurately by means of the metaphysical instructions offered to him for his guidance.

The desire for good, the spirit of Christianity, is perhaps more widely existent than people think. Discouragement comes to those desiring good, largely because of their failures and mistakes, because they possess no compass by which they may steer their course. Actually, the compass does exist for every man, in the pages of the Bible, but he must be able to read his compass and to make his reckoning, otherwise the compass is of little use to him. The ability to do this lies in his understanding of metaphysics, and that

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surely is why Mrs. Eddy has stated, on page 495 of Science and Health, "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love."

FREDERICK DIXON.

The Ideal Platform

THE platform of a political party is an attempt to phrase certain opinions and theories about government. The only platform that could ever be ideal does not consist, however, of mere opinions and theories but must be absolute Principle expressed. This ideal is possible of statement in Christian Science, and has been stated over and over again with the variety of infinity by Mrs. Eddy throughout her works, which are altogether correlative with the Scriptures. The truly righteous platform must be a platform of healing, and healing is simply the consummate wholeness of Principle manifest as right activity. Anything less than the healing which comes about through the understanding of divine intelligence is not real relief from any false condition, whether it be called political, physical, economic, or moral. Hence any seeming condition, to be rightly dealt with, must be considered in the light of what the divine Mind knows about it, for the divine consciousness knows the whole idea to take the place of any sense of limitation.

On page 226 of Science and Health Mrs. Eddy says: "God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of 'on earth peace, good-will toward men.' Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself." Complete allegiance to divine Principle as the one truly governing power is what is always primarily essential. One who understands and practices in accord with Principle finds his rights fully protected and proves ceaselessly unfolding success in all righteous endeavor. Thus he has nothing whatever to fear, because he has turned away from human methods to the divine way.

There is just one infinite Principle which governs all that is real of labor, of suffrage, of cooperative activity of every sort. The knowing and demonstrating of this is the only remedy for supposed difficulties, whether they be of treaty making, of law enforcement, of provisions for revenue, or of whatever else concerns the public welfare. The whole solution for any problems lies in the truth that the divine Mind is the one source of action. It is infinite intelligence, God, the one spiritual cause of all real effect, that must be discerned, understood, and manifested in order that harmony in vigorous living may be proved as the constant experience of the true man. The one relationship, revealed through Christian Science, is the relationship of man, spiritual idea, to the infinite Mind, which alone is Soul. In other words, the spiritual man cooperates perfectly with divine intelligence. This is the cooperation which is immensely better than any human sense of cooperation that has ever been devised. As Mrs. Eddy says in "The People's Idea of God" (p. 11), "Above the platform of human rights let us build another staging for diviner claims,—even the supremacy of Soul over sense, wherein man cooperates with and is made subject to his Maker."

The harmonious operation of Principle is all that any one could ever desire. It has continued, continues now, and will continue forever, quite untouched by any mortal suppositions. In proportion as one turns to Principle and understands its operation, one finds the sense of human discord, whether it be called disease, economic disorder, or by any other name, subsiding into its natural nothingness. The real demonstration of Christian Science is the very knowing of Principle. That in itself is good, and as it is found to be all-sufficient, it necessarily takes the place of any supposed lack of knowing and experiencing Principle. Just to be alive, as idea expressing Mind, is to demonstrate Life, or, in other words, to show forth the one Principle which alone can cause true living. When it is understood that the only Life there is must be Principle, harmoniously expressed in every detail, the seeming operations of any erroneous sense of things give way. The fact is that the genuine creation does necessarily operate wholly in accord with Principle, never has operated in any other way, and never will cease so to operate. Before this absolute Truth, consciously understood, defective and inefficient human systems disappear. Through the vanishing of the worst defects first, they are, to human sense, improved until they are ultimately supplanted altogether by the divine activity which always has been the actuality, in spite of multifarious illusions of nothingness.

Because mortals, as politicians or as human schemers of any sort, have not realized what this process is, they have floundered around in illusions for ages. Yet "one day is with the Lord as a thousand years, and a thousand years as one day." So the flounderings of the supposititious mortal mind, with all its methods, are even now naught in the sight of the one divine consciousness which is all there is. The true operation of Principle, the perfect cooperation of spiritual activity with Principle, is now and always has been. One must perforce resolve to stand for himself on this platform, for on this basis only is healing accomplished. "Mental quackery," Mrs. Eddy tells us on page 458 of Science and Health, "rests on the same platform as all other quackery. The chief plank in this platform is the doctrine that Science has two principles in partnership, one good and the other evil,—one spiritual, the other material,—and that these two may be simultaneously at work on the sick. This theory is supposed to favor practice from both a mental and a material standpoint. Another plank in the platform is this, that error will finally have the same effect as truth." In place of any such grossly false sense of things, Christian Science shows the one perfect platform, that divine Principle is the sole power governing the true man now and always. The demonstration of this is man's eternal privilege.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

MURPHYSBORO, ILL.—The Christian Science Society of Murphysboro has purchased the old Logan property on Walnut Street, and will later build a church on the site. The consideration for the property was $4000. The Christian Science Society, after two or three years' work in Murphysboro, finds itself with a fairly good membership, which has grown steadily from the first.—*Republican-Era.*

SAN MATEO, CALIF.—First Church of Christ, Scientist, which recently purchased a piece of property on the corner of Monte Diablo Avenue and the state highway, is making arrangements to begin work on the construction of a beautiful church on this property.—*News-Leader.*

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The Lectures

GARY, IND. (First Church).—Lecturer introduced by W. P. Cottingham, who said in part:—

The word science is defined as "systematized knowledge of any one department of mind or matter; acknowledged truths and laws." Then it follows that systematized knowledge of that department of mind dealing with healing sickness and sin may properly be termed science; and when this is the Christian method of healing taught and practiced by Christ Jesus and by his followers for three hundred years after him, then surely its proper name is Christian Science. Through a knowledge of its truths, its followers are learning to understand God aright, are learning to depend upon His loving care in all times of stress, be it sickness, sorrow, or sin, and are at all times endeavoring to be mindful of the tenets to which they subscribe in joining the church, the last of which states (Science and Health, p. 497), "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

BELLINGHAM, WASH. (First Church).—Lecturer introduced by E. Ralph Kooken, who said in part:—

Christian Science does not usually come to those who are entirely satisfied with their present condition. Those who do feel satisfied, however, are very few. The general usage of the world deals out to each one of us such a moiety of its delectable things and such an abundance of its dissatisfactions that, if we are entirely honest with ourselves, we soon come to admit our great need of just what Christian Science has to offer.

So these lectures are given both for the purpose of extending this offer to you and for the purpose of explaining in some measure the terms of the offer. You are invited to give earnest attention to the conditions upon which this good may come into your experience. We are assured that these are the simple teachings of Jesus. We are assured that these works are a repetition in some degree of the great works done by the wayside and in the villages of Galilee centuries ago. The question is, How were those works done? Were they merely phenomenal exhibitions of some strange power that is no longer available, or did the teachings of Jesus contain an enduring principle, a Science of Christianity? These are the questions confronting Christendom, and these are the questions which the speaker of the evening will answer.

JOHANNESBURG, TRANSVAAL, SOUTH AFRICA (First Church).—Lecturer introduced by Aubrey L. Palmer, who said in part:—

In these days of wars, revolutions, and general unrest mankind needs, more than ever before, Christianity,—not a Christianity of ritual and dogma, not a Christianity of pomp and ceremony, but the pure, practical Christianity of Jesus the Christ, redolent with love and "good will toward men." Christian Science has come to this age to prove to mankind that the Christianity our Master taught and commended to his followers, when faithfully and honestly applied, is the true and only solution for all the problems of the world to-day.

MAYWOOD, ILL. (First Church).—Lecturer introduced by Mrs. Beatrice B. Carlsson, who said in part:—

Mankind has ever been seeking to know more of God. The prophets caught glimpses of truth and were able to do mighty works through faith. It was not, however, until Jesus' time that a definite rule or law was laid down and taught whereby man might demonstrate over the flesh, or over materiality. Our blessed Master demonstrated the truth, destroyed sin, and rose above materiality. For a time there were those who followed him and did mighty works. There was occasional healing through prayer, but again in our own time the truth has been expressed so that we can demonstrate out of the flesh as Jesus taught. This has come about through the teachings of Christian Science.

MIDDLESBORO, KY. (Society).—Lecturer introduced by Mrs. Nellie M. Arthur, who said in part:—

Jesus Christ, our Savior and Way-shower, commanded his followers to "preach the gospel," to "heal the sick," and he also said, "He that believeth on me, the works that I do shall he do also." Christian Scientists rely on this promise, and they have learned that when they understand the spiritual law through which Jesus healed the sick, and properly apply it, they can heal the sick also. There is nothing new in all this. Mrs. Eddy, when she wrote and published "Science and Health with Key to the Scriptures," made plain the teachings of the Savior and the spiritual import of the Bible.

NAMPA, IDAHO (First Church).—Lecturer introduced by Mrs. Pete McMahon, who said in part:—

The question Pilate asked of Jesus, "What is truth," is being repeated to-day. The questions, Why am I sick? Why is God's man sick and sinful? Why does God permit evil? Why is not God's kingdom harmonious?—these, and numerous other questions, are continually being asked by a world of suffering humanity. To the honest seekers of truth, these questions have all been satisfactorily answered through the inspired words of that noble woman, Mary Baker Eddy, in "Science and Health with Key to the Scriptures."

MINNEAPOLIS, MINN. (Third Church).—Lecturer introduced by J. Edwin Jensen, who said in part:—

In Jesus' time the Jews waited and watched for a Messiah, a crowned king, whom they would recognize by his material might and power, to deliver them from their enemies, and they ignored and scoffed at the simple Nazarene with his wonderful works. So to-day mankind is waiting and watching for something, it knows not what, to save it from its enemies of sin and sickness, want and woe, while Christian Science, which is the same truth that Jesus taught and practiced, is meeting with a similar reception in some quarters in spite of the strong proofs, given daily, of its efficacy.

PORTSMOUTH, ENGLAND (First Church).—Lecturer introduced by Capt. Greatwood, who said in part:—

The great question that has always been asked by perplexed humanity is, "What is truth?" and Jesus answered this nearly two thousand years ago. He said, "Ye shall know the truth, and the truth shall make you free." The age in which he lived, however, was so material that, with the exception of a few faithful followers, none understood his teaching or believed in what he taught. He told his disciples to go "into all the world" and "preach the gospel to every creature" and to "heal the sick;" he also said, "He that believeth on me, the works that I do shall he do also," and for three hundred years the early Christian church obeyed these sayings of our Lord. But although his gospel has been preached since then through every land, the second part of his command has not been observed, and the demon-

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stration, or proof, of the teaching of the Messiah has been conspicuous by its absence. The coming of Christian Science has once again brought to light the healing power of Truth, and is proving to-day that every promise of God is available here and now, and that He is "a very present help in trouble," to whom it is possible for all to turn in their cares and sorrows and get all the help they need. Before Christian Science came into our lives, our fears and discords seemed very real to us, and God seemed a long way off. But Christian Science is reversing this. It is showing us that in proportion as we make God first in our thoughts these inharmonies disappear.

TEMPLE, TEXAS (First Church).—Lecturer introduced by S. D. Stitt, who said in part:—

The question which most concerns mankind to-day, and in fact the question which should most occupy its mind, is that one which was asked our Savior two thousand years ago. We have no record of our Savior's reply to Pilate, but we do find that at another time Jesus told those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." No matter what the problem may be that we have to solve, whether a financial situation, a physical condition, or a moral question, what we need concerning the problem is to know the truth, and when this is done the problem is solved. Christian Science teaches us the truth. In fact it leads man into truth, and when it is diligently studied, understood, and applied it makes man free from all that is unlike God.

ELMIRA, N. Y. (First Church).—Lecturer introduced by Mrs. Anna W. Nichols, who said in part:—

Deeply implanted in the heart of man is the love of life and the desire for happiness. In the gospel according to John, life is thus defined by our Master himself, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jesus also said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." When we consider all that the word freedom implies, we find that it includes our deliverance from sin, disease, and all discordant conditions. In fact it means happiness in its fullest sense. Jesus thus answers the yearning of all mankind, assures us of eternal life, present and eternal happiness, and makes it all a matter of knowing,—a knowledge of the true God, and of His Son, Christ Jesus. It therefore becomes clear that a mere belief in God is not enough; understanding is essential. This understanding, as explained by Jesus, assumes the nature of law. It does things. It makes us free. Using Webster's definition of science as "accumulated and accepted knowledge . . . systematized . . . with reference to . . . the operation of general laws," it would come under the head of science, and as it was taught by Jesus the Christ, it would of necessity be Christian Science.

PULLMAN, WASH. (Society).—Lecturer introduced by Mrs. Alma D. Bixby, who said in part:—

Since the beginning of the world, humanity has been seeking that which heals and saves. Many of the early prophets caught glorious glimpses of God as infinite Love, "who," as David wrote in the Psalms, "forgiveth all thine iniquities; who healeth all thy diseases." But it was not until the prophecy of Isaiah was fulfilled, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor . . . The Prince of Peace," that one came who scientifically understood, lived, and demonstrated the unchanging law of God. Jesus the Christ proved the potency of this law by healing the sick and the sinning, feeding the multitudes, and raising the dead. He commanded his disciples to "preach the gospel" and "heal the sick;" and he said to them, "These signs shall follow them that believe." Later he promised them, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

About fifty years ago, through her own marvelous healing, Mary Baker Eddy made her great discovery that the law of God, which Christ Jesus demonstrated, was for all mankind and for all time. In our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy wrote on page 332, "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth."

ST. LOUIS, MO. (First Church).—Lecturer introduced by Miss Agnes Ruth Hoffinger, who said in part:—

I do not suppose there is any one in the world to-day who is not asking himself the question: What is the remedy for the suffering, the sorrow, the dissatisfaction, the unrest that exists everywhere in the world? My friends, we students of Christian Science have nearly all of us come from the very depths of suffering and despair, and we have found a remedy in Christian Science. We have learned that, in spite of all the suffering, in spite of all the evil and the discord of which the world seems so full, in the words of the poet Longfellow,

> Things are not what they seem.
> . . . . . .
> Life is real! life is earnest!

And because Christian Science has meant so much to us, we want to share it with those who are still weary and heavy laden, in order that it may help them as it has helped us.

GREAT BEND, KAN. (Society).—Lecturer introduced by Miss Florence Poole, who said in part:—

It is a special privilege and a pleasure to welcome a second audience to a Christian Science lecture in this Court Room,—the spot designated and set apart in this community for the administration of justice; for Christian Science has come to my understanding as a religion of justice, infinite justice, whose aim is to harm none and bless all mankind, a religion whose right thinking and right living take away the wrongs but not the rights of mankind.

The Great Bend Tribune.

WINONA, MINN. (First Church).—Lecturer introduced by Henry M. Kinney, who said in part:—

The age in which we are living is such an intensely material one that all things, even including the Bible, have been interpreted materially. But even the materialist acknowledges the power of thought. A prominent statistician of to-day says, "Statistics show clearly that we have gone crazy over material things and have forgotten that the real joys of life come by other means. Something must be done to bring people to their senses in order that they may think along better lines."

Within the past fifty-five years there has come into the world a revelation of Truth that is teaching man to think,—to think aright. Christian Science, or the Science of Christianity, is leading man away from matter into Spirit.

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Testimonies of Healing

Two years ago last February my little daughter, eight years of age, returned from school one day complaining that her feet and legs pained her, and that it was with difficulty that she walked. During the next two or three days she grew worse and lost completely the use of her legs. Two physicians, specialists in their line, were called, and, while they were unable to diagnose the case, they had great fear that she might never again be able to walk, picturing to us the possibility of her being compelled to go around on crutches. It was with considerable reluctance that her mother, who was not interested in Christian Science, consented to permit the case to be handled in Science. However, the physicians were dismissed and a Christian Science practitioner began treatment; and, although she did not see the child, the result was that in about four days the child was able to walk a little; in two weeks she was apparently healed, and in three weeks she returned to school as well as ever. She has had no return of the complaint and has enjoyed the best of health to date.

For this and other blessings that have come to me and to my daughter, I am very grateful.

W. L. Hay, Portland, Ore.

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When quite a young girl I became acquainted with the first Christian Scientist I had ever met. Visiting at her home frequently I was quite impressed with the deep interest with which she viewed her religion. She spoke frequently of her healing in Christian Science. When I was told that God was Mind it seemed to me that it was the most reasonable statement about God I had ever heard. Though at that time I did not feel I needed religion, a few years later I did feel that need and I found that I had really never lost my inclination toward Christian Science, and finally decided to buy "Science and Health with Key to the Scriptures" by Mary Baker Eddy and study it for myself. I read the book for hours each day, rejoicing that God was so clearly revealed here. After studying Christian Science for a while, its healing power was indeed proved to me. Headaches vanished, sore throat was overcome. I was an incessant novel reader, but the desire for this sort of amusement left me entirely.

Later a severe breakdown manifested itself, and this indeed seemed a hard testing time, as for about three weeks I was unable to sleep. With the aid of a practitioner this trouble was entirely overcome in a short time. Christian Science meets every need in our home and I am indeed most grateful for it and for all the activities provided by our Leader—for church membership, for our periodicals, and the privilege of class instruction. Many times our periodicals have come like a ray of light dispelling the cloud of material sense.—(Mrs.) Blanche F. Evans, Sacramento, Calif.

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In grateful acknowledgment of many blessings received in Christian Science the writer gladly sends her testimony in the hope that it may help some needy one. It is some years now since I first heard of Christian Science, through a dear friend who at that time was living with me. I had to mortal sense just gone through an attack of sciatica, and it was prophesied that I would never be quite free from it. My friend told me of her new-found joy, the Christ, Truth. At first, like others, I thought it all too good to be true, but still I had just enough faith to put it to the test. A few mornings after our talk I found myself getting out of bed perfectly free, and have never had any return of the trouble.

Some time after this an attack of pneumonia was overcome in three days and I was able to get up and attend to my business. This was in midwinter. I have laid glasses aside after wearing them for twenty-five years. Constipation of three years' standing was overcome. Many minor troubles, such as burns, bruises, cuts, and a lacerated wrist have all been healed in the same way. In March of this year I was preparing a meal, when I rushed out to see an aeroplane pass over. On returning to the house, a large dark patch seemed to get in front of me wherever I moved. I wrote to the same friend who had helped me before and she took up treatment at once. This error was overcome after a few months. It was a great joy when I found it disappearing into its native nothingness. It will be better understood why my joy over this healing was so great when I explain that I had only one eye, the other having been removed under medical treatment two years before I heard of Christian Science. During all the time I was having treatment for this trouble I was able to attend to all my household duties as usual. Now I can read and sew, doing the finest work without any fear.

I am most grateful to God and to Mrs. Eddy for the glorious truth revealed to us in "Science and Health with Key to the Scriptures," her gift to humanity, also for the loving help of my friend in my time of need, and for the knowledge revealed to me in the study of Christian Science that divine Love does indeed meet our every need.—(Miss) Lilley Norris, Burton-upon-Trent, Staffs, England.

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As I was returning this morning from a very pleasant hike in the country, the memory of what I love to think of as the sweetest demonstration I have had in Christian Science came to mind, and the desire to share its lessons with others through the medium of the *Sentinel* also came very strongly. While reading the testimonies of healing in last week's *Sentinel* the same desire again came to me, and so I trust in giving this testimony it may help others, as it helped me, to see of how much greater importance it is to have even a grain of the spirit than much learning of the letter of Christian Science.

It was the quick healing of the results of a bicycle accident which occurred several years ago. Just previous to the accident, I had begun to perceive that Christian Science was by no means just another church denomination, that it did not rely on the person of any one nor upon forms of church services, but that back of all these outward appearances was a spiritual law, the understanding of which was priceless. This realization changed my entire estimate of Mrs. Eddy's great discovery. Going out into the country for a bicycle ride one Saturday afternoon this beautiful spiritual law seemed very real to me and had I obeyed its marvelous guidance, the accident would not have happened, but the pleasure of the trip caused me to turn a deaf ear to divine care, and so the evening came on, and as I had an engagement in Chicago I was speeding with my head lowered. Almost the next thing I recall was that two men were lifting me off the road on which I had lain for over twenty minutes stunned. After seeing that I was conscious, the men left. I found that the handle bars of the wheel had loosened in their socket and I had been thrown headlong onto a heap of broken stones. Returning to my room I threw myself on the bed and later awakened in pain. I did not even deny the accident, mentally or otherwise, and when Sunday morning came I was

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certainly in a bad plight, but all the time this spiritual law kept me from fear and I had the feeling that it would take care of me, and in my childlike simplicity I spoke to this grand law, saying, "I don't know who or what you are, but I am in a terrible fix and I will be very grateful if you will help me." In the morning, going to church seemed altogether impossible, but here again this law led me to bind up my bruises and closed eye and take the train and attend the service. I certainly presented a sorry appearance, but I had learned humility and obedience through suffering. I will not say what mental feelings I had next morning in the office where I worked, surrounded by all the men, who knew I was relying on Christian Science. But through all these ordeals this grand spiritual law took care of me—beside which a human mother's love and care were as nothing—and I had the happiness of attending church the next Sunday without any bandages and with only a few small marks left, and the following Sunday I was perfectly healed.

As a proof of the severity of the fall I will say that for some days I expectorated blood frequently and could scarcely lift my arm from my body. I did the hardest and closest figuring on office books all the week and did not lose an hour from work. The healing has taught me many things, among which is that childlike trust and faith—the spirit more than the letter of Christian Science—heals and saves.

GEO. W. BEVAN, Hinsdale, Ill.

✧

Having received so much good and happiness since I became interested in Christian Science, I wish to send in my testimony. A little over four years ago I was a restless, discontented, unhappy woman. I had left the church of which I was a member because I made up my mind I could not pray to a God I did not know or love. Shortly after this my husband came home with "Science and Health with Key to the Scriptures," which a friend had lent him, and he asked me to look it over as it looked good to him. The book was in the house for about six months. I tried to understand it, but did not seem to get very far with it, until one day I was taken with a severe cold and a gathering in my head. The doctor came two and sometimes three times a day, but I could get no relief from the terrible pain in my head. I then decided to call a Christian Scientist and ask for help, which I did. The practitioner was with me for about one hour when I got up from my bed, and I had supper ready for my husband when he came home. Since then God has answered all my prayers, as I had discovered I was praying to a God of love. We have not had a doctor since, for any kind of sickness; in fact, have had very little. As soon as anything does try to manifest itself as disease, it is met and destroyed at once.

My son took up the study about the same time I did. He was nineteen years old, and when the war came entered the service as a radio man. His ship was sunk in mid-ocean, and I feel certain that the understanding he had of Christian Science was what saved the crew. As the ship was going down he took his Christian Science textbook and laid it on the table beside him. Reminded of the truth it contained, he said all fear left him. He sent a radio message out that brought a ship to them, and all on board were saved. They just had time to take to the lifeboats and get on to the other ship when their ship went down. My son did not have a *Quarterly*, but when he boarded this other ship some one saw him with his little book in his hand and came and handed him a *Quarterly*. How can I tell you how grateful I am? During the war Christian Science taught me what the ninety-first psalm means to all of us. I knew that God was with those on the water as with those on the land. My son and I are both members of The Mother Church and I have two more children who expect to join.

Words cannot express my gratitude and love to God, to Christ Jesus, and to Mrs. Eddy for making the word of God so spiritually plain.

(Mrs.) DAISY BELLE WHITNEY, Eagle Grove, Iowa.

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It is with deepest gratitude that I send this testimony to the *Christian Science Sentinel*. Christian Science was brought to my attention several years ago. It was not long after I had graduated from college and at a time when I was very unhappy and nervously worn out. One Wednesday night I went to church with a friend whom I was visiting. During the quiet service, healing came to me. The old beliefs of loneliness, restlessness, and nervous fear fell away like an outworn garment, and I went forth from that church a new being. At that time I lived in a small town in which no one whom I knew was interested in Christian Science. Buying Science and Health and subscribing for the *Sentinel* and the *Journal*, I went back to my home for study and application, which I knew were necessary if I wished to progress in this marvelous Science. During the years which followed I had many demonstrations of the healing power of Principle, which gave me joy unspeakable and proved for me again and again the truth of our Leader's discovery. The conditions in the high school in which I taught were improved; my work there became a greater pleasure than ever before; and my home relations were bettered. Debts of long standing were taken care of. Physical ailments were healed quickly for myself and others, and gradually a group of individuals began to read the Lesson-Sermons together, until a Christian Science Society with its various activities was formed.

In the course of unfoldment greater blessings followed: class instruction, participation in the joyous support of the Christian Science periodicals, and a closer acquaintance with *The Christian Science Monitor*, our great international daily newspaper. I had also the privilege of a visit to Boston, the scene of Mrs. Eddy's activities. My cup seemed to run over. Then there came a change. My work became heavy. Responsibilities weighed. Suddenly in a time of seemingly great stress I found myself on the verge of what the world calls a nervous breakdown. Thereafter for a year and a half the darkness of night closed me in a hideous prison house. The problem seemed to grow more and more serious until health and reason hung in a precarious balance. Through the kindness of friends and family and the patience of practitioners, the unchanging love of Principle was manifested. Yet so strongly did mental suggestion argue to me and such was my acceptance of the lie, that I believed I was lost, that I had never known Christian Science, that though it was the only truth, I had failed to grasp its fundamental meaning. And now comes the most wonderful part of this new-old story. For, in spite of the mental hell in which I seemed to be pilloried, the healing was going on all the while. Gradually the sleeplessness departed, gradually the cloud lifted, and the ability to think was seen to be unimpaired. Then I learned what I had seen but dimly before,—that human responsibility had tried to usurp divine prerogative, that instead of letting God's kingdom unfold to me in its due season, I had sought to force the kingdom of heaven. Human pride and human intellect were lowered before such a glimpse of the allness and oneness of Mind as

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I had never before had. For the first time I admitted to myself that I was glad of the experience. Since that time my days have been a succession of joyful demonstrations. The ties which apparently had to be broken have been resumed in a larger, happier way. I have indeed proved that not one thing is ever lost, for God is manifesting unto me every good and perfect gift. He has led me out of the valley of the shadow of death, restored me to health, happiness, and prosperity. In this larger sense of freedom I rejoice all day.

(Miss) Lola Jean Simpson, Berkeley, Calif.

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With sincere joy and gratitude to God, as well as to our revered Leader, Mrs. Eddy, I wish to testify to the many blessings which have come to us through the power of Truth. About two years ago my daughter was suddenly taken ill. High fever became manifest, accompanied by sharp pains in the side and back. I immediately declared the fact that God does not send sickness and that divine Mind creates only good, and held to these spiritual, true thoughts. During the same evening the fever lessened and she slept quietly during the night. On the following day my child was playing around, healthy and happy. I, too, have been a recipient of several blessings through Christian Science, for which I am heartily grateful. My husband has been simply showered with blessings, inasmuch as he was in the war of 1914-18 from beginning to end, and through God's goodness and care, together with the faithful work of a practitioner, was wonderfully protected from all the dangers. An unspeakable sense of gratitude fills us.

(Mrs.) L. Schüddekopf, Hannover, Germany.

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I should like to express my gratitude for Christian Science. It first appealed to me about fifteen years ago because of its logic, and about six months after I first began to study it I was able to prove that its teachings are true and practical. For about ten years previous to my hearing of Christian Science I had suffered with indigestion of a severe character, and had during this time obtained only temporary relief from medicines and doctors. After the teachings of Christian Science became slightly clear, it occurred to me to prove their truth by applying them to this trouble, and after a week of faithful application, during which the claim of fear had to be met and overcome, I was completely healed, and have been so ever since.

During the years that have followed it has been my only help for troubles of all sorts, and I do not think I shall ever forget what a solid rock of support it was during the troublous first days of the late war. Amongst the many experiences during this time, one stands out in my thought at the moment, which occurred some seven or eight years ago. I had promised to sing at a concert at which many of the audience knew I was a student of Christian Science, but two days before the event I completely lost my voice and was unable to utter a resonant sound. I worked mentally to the best of my ability during the intervening two days and suffered no inconvenience except that the use of the voice was not regained. About an hour before the concert was due to start I went aside and tried to sing to see if there were any improvement, but found that it was still impossible to make any sound except an inarticulate grunt.

The only literature available to me at this time was two *Monitors*, and I turned to the special article on the Home Forum page of each. The first seemed particularly applicable to my case as it recounted how the children of Israel, when they came to the Red Sea and their enemies were coming up behind them, were bidden to do nothing else but trust in God. The second *Monitor* article alluded to the opening sentence of the Preface to Science and Health, where Mrs. Eddy says, "To those leaning on the sustaining infinite, to-day is big with blessings."

I resolved then that I would rely on God for help and I was prepared to go upon the platform in this condition rather than abandon reliance upon God. Directly this mental point was attained I felt something altering in my throat; it seemed to be opening out, and it did clear immediately, and when the time came to sing my voice was in splendid condition. Many other helpful experiences have come to me, and I am very glad to have found a religion that both satisfies one's reason and shows one the way out from the ills of the flesh.

F. C. Hammant, Portsmouth, England.

✧

When I realize how different my life and my entire outlook on life have become since I have been interested in Christian Science, then I feel as though words were not adequate with which to express my gratitude. A year ago, I was in the midst of two struggles,—battling for the life of my child and fighting for the light of my eyes. Relying only on material aid and hampered by an overabundance of fear and selfish love, I lost the first battle—my baby died. It was then I began to defy God and man. I was convinced I believed in neither, and I did not seem to care what happened to my eyes. It was just at this time that I was brought in contact with several Christian Scientists, and their sweet confidence and faith awoke in me a new hope—the hope of a good God. Finally one day I was told by the specialist under whose care I had been that there was very little hope, and my foe, blindness, was gaining the upper hand; then I knew that the time had come when I would prove God's goodness to be or not to be,—and I did.

That day I went directly from the specialist to a practitioner and received a treatment. To me it was a wonderful miracle, when after the third treatment I casually glanced at a newspaper and found that, without any effort, I could read any part of it, while for over a year I had been unable even to decipher the headlines. Since then other physical troubles which had been the despair of my family and the puzzle of several physicans have been easily and permanently overcome, as also have feelings of bitterness and resentment. My one hope is that I may so live as to reflect truly that God who is Love. I am indeed grateful.

(Mrs.) E. Heine, Milwaukee, Wis.

✧

I wish to express gratitude for Christian Science and for what it has done for me. I have been healed of the need for wearing glasses which I had been told I should wear constantly. With the help of a practitioner this trouble was overcome in a very short time and I am most grateful for the help so lovingly given. Numerous other inharmonious conditions have been overcome, sometimes with the help of a practitioner, sometimes by the understanding I have gained through the study of the Bible and our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I am grateful to God and to our beloved Leader for this beautiful truth.—(Miss) Cena Banks, Oklahoma City, Okla.

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It was the beautiful character, so full of love and good deeds, of one of its adherents that first attracted my attention to Christian Science. I remember remarking about the mental sunshine in which she consciously and constantly

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lived, and perhaps my voice expressed a hope that the same joyous and happy experience might be mine; be that as it may, she very graciously lent me a copy of the textbook and from the study of its pages, so replete with the highest idealism extant, I found at last the fruition of hopes long cherished for a deeper and more expansive knowledge of the truth which Jesus says will make us free. When this revelation of the truth, as given in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was presented to me I was a communicant of the Episcopal church of England, fully in sympathy with its teachings. Now Christian Science means everything to me; it has been my guide through all the varied vicissitudes of my life since my acceptance of its teachings about twelve years ago; it has entirely changed my outlook upon men (whom I now see as my brothers, children of the one Father), things, circumstances, and conditions. Now I realize that life, with all its seeming complexities, is not an unsolvable problem, an enigma too intricate to admit of solution. Christian Science proved itself to be a chart which any tired, storm tossed mariner on life's uncertain sea can safely rely upon. This chart founded on Truth never fails—there is always light in the darkness.

Christian Science has met my every need time and time again. Space would not allow me to enumerate the many proofs of its redemptive, healing, sustaining, and protective power, but there is one demonstration which stands out preeminently in my memory. It was the first proof I had of what Truth can do. Probably fifteen years before coming into a knowledge of Christian Science I seemingly had two very firmly intrenched habits, drinking and smoking, which under the old thought were quite permissible and occasioned me no misgivings, but after embracing the truth as revealed in Christian Science and being attracted by the beauty of its teachings, the statement on page 454 of Science and Health, "It need not be added that the use of tobacco and intoxicating drinks is not in harmony with Christian Science," gave me no little mental uneasiness. A practitioner happened to be passing through the South American town I was then living in, and I thought to ask her aid, but later decided to let Truth be my practitioner and remove in its own time and manner the landmarks of the Egypt I was leaving and assist me in my journey to the Canaan of new hopes and aspirations. So not giving any further thought to the matter I continued attending the simple services held in a private drawing-room (in marked contrast to the gorgeous ceremonial services to which I had so long been accustomed) and steadily reading Science and Health. In about six months' time, without any effort of suppression or denial on my part, both these long-standing habits most easily and gracefully left me. I might add that some years previously when requested by an oculist to give up or seriously reduce my daily allowance of alcohol and tobacco I experienced great difficulty in partially acceding to his wish, notwithstanding the fact that nicotine was supposedly very injurious to my sight.

Truth works graciously and without effort, and its power to heal, bless, and sustain was my one support when I was called upon to pass "through the valley of the shadow," my Gethsemane. How comforting then to my sorrowing sense was our Leader's interpretation, "Patient woe; the human yielding to the divine; love meeting no response, but still remaining love" (Science and Health, p. 586). When I had to pass through the most trying ordeal of my life, the passing away of my companion for long years, it was then I realized "there is no death—'tis but a seeming."

This testimony would be incomplete if I failed to express my thanks to God, to our revered Leader, Mary Baker Eddy, who through ill or good report faithfully persevered, fought a good fight, magnificently overcoming all obstacles, enduring with undaunted courage all persecutions, through all of which she came out victorious, and out of her great loving heart bequeathed to poor tired humanity a way of escape from its self-imposed burdens, as revealed in her inspired writings.—JOSEPH H. FARADAY, San Francisco, Calif.

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It is with a heart full of gratitude that I send this testimony, hoping it may be a message of love to some of God's children. Christian Science has brought many blessings to me. I have had healings of many ailments, including typhoid fever, throat trouble, weak lungs, pneumonia, and numerous healings of cuts and burns. I can say, Whereas I was sick, now I am well; whereas I was weak, now I am strong; whereas I was in doubt, now I believe that God is Love, and ever present. Christian Science corrected many false beliefs about sickness, food, weather, and—greatest of all—about God and His love to man. I remember as a child seeing on the wall of the church, in gilt letters, "In God we trust," but I never knew the meaning of those words until I had studied Christian Science. I am grateful for all the activities of our church, for the privilege of teaching in the Sunday school, and I pray I may express my gratitude for our Leader, Mary Baker Eddy, by demonstrating each day that Mind "which was also in Christ Jesus."

MRS. R. H. RICHARDSON, Kansas City, Mo.

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In my earlier experience in the application of Christian Science I had what was to me a very beautiful demonstration of the healing influence of Mrs. Eddy's poems, as set to music. I was engaged in the development of some mining property and was digging a ditch along a steep and rocky hillside to lead water from a creek to a point below, where the water was used as power to run a hydraulic elevator. First the dirt and loose stone were dug away, leaving the more solid rock exposed to be broken out later on, by the use of giant powder. Prior to this time, in my experience in handling this explosive a very severe headache had always resulted, a common complaint with those who use this substance, and known as "giant powder headache." I tried to overcome the fear but it seemed so real and well rooted that soon I was in a condition where I might have voiced Job's complaint, "The thing which I greatly feared is come upon me." I sat down on the ditch bank and tried to overcome the error but it got more severe. At this time I was committing to memory our Communion hymn as written by our Leader, Mrs. Eddy, and had been rehearsing it on my way to work. With an apparent sense of desperation I dropped the treatment and resumed the rehearsing (Poems, p. 75),

> Saw ye my Saviour?
> Heard ye the glad sound?
> Felt ye the power of the Word?

and to my joy the demonstration was made.

In conclusion I wish to express my love and gratitude for a Leader whose life and teaching are so pure and uplifting that as we make them our own we are made free from our fears and sufferings. Although strong and hardy throughout my life yet have I found Christian Science always practical and at hand and I am grateful indeed for the merciful God who has been revealed to me.

ELLIS B. CLARK, Berkeley, Calif.

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Signs of the Times

[*Forbes*]

Success is finding, or making, that position which enables you to contribute to the world the very greatest service of which you are capable through the diligent, persevering, resolute cultivation of all the faculties God has endowed you with, and doing it all with cheerfulness, scorning to allow difficulties or defeats to drive you to pessimism or despair.

It is a reflection upon the business world that success in business heretofore has been measured not so much by what a man has accomplished as by the amount of money he has accumulated, whereas in other walks of life success is measured according to what a man has achieved.

It is coming to be recognized among modern business leaders that the rolling up of a gigantic fortune no longer is accepted as success unless the process has been accompanied by service of commensurate value to mankind.

Happily, as already said, many modern leaders in business now feel that the mere piling up of millions is not the highest goal in business, but that the supreme purpose of any business must be to render a service equal to the price charged for it, and that the business man or business enterprise which aspires to win the highest recognition for success must distinguish himself or itself, not by the magnitude of the profits, but by the value of the service performed.

[Rev. H. Preserved Smith, D. D., in *The Hibbert Journal*]

Organized religion suffers from accretion of dogma. The formulas which have resulted from past controversies cling to it and hamper its activities. For it must be evident that essential Christianity expresses itself in activity. Love to one's fellow leads one to seek him out and communicate of one's best. Steadfastness in following one's ideal means battling to subdue the lusts of the flesh and to resist the temptations which the world presents in such abundance. So far as the church brings other objects before its members, it suffers from defect as well as by excess. And that it does so suffer must be plain to any one who studies the social movements of our own time. For these movements show that the organizing power of religion is manifesting itself outside the churches.

[Angus Stewart Woodburne, Ph. D., in *The Biblical World*]

One of the results of the participation of so many religious workers in welfare activities is a growing consciousness that the time has come for the church to assume a more positive attitude toward current problems and movements. The idea that it is the sole business of the preacher to preach a "simple gospel," and avoid all matters not strictly religious, is fast passing away. Nevertheless it still happens occasionally that when one dares raise his voice in behalf of cleaner politics, improved sanitation, better housing conditions, or any other public welfare, somebody is ready to advise him to keep to his own back yard, and preach the simple gospel. If our religion be the redeeming force that we claim, none of us should be turned aside by such intimidation. The day is upon us when the Christian forces must make positive contributions to such problems, or be brushed aside as negligible factors in the community life. The necessity is twofold,—namely, for the preservation of our idealism of which the church has been the doughty defender of the past, and for the sake of the church itself, the very existence of which is threatened if its redemptive influence be not applied to current problems.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U.S.A.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I AM deeply grateful for an awakening interest in humanity that has come about in my consciousness through the reading of our daily newspaper, THE CHRISTIAN SCIENCE MONITOR.

ALLOW me to say a word in praise of your paper. I am not a Scientist and so my opinion is not prejudiced on account of faith. Of all the papers I have ever seen in this country, THE CHRISTIAN SCIENCE MONITOR has the finest and most complete world news and gives the highest class service of general interest in the United States.

I CANNOT do without THE CHRISTIAN SCIENCE MONITOR. Its name indicates perfectly what it is in human affairs. And I need its clear, impersonal statements.

OF all daily newspapers I feel that THE CHRISTIAN SCIENCE MONITOR is making the most helpful and complete contribution to the solution of the important problem of acquainting the public with the true status of education in this country.

THE CHRISTIAN SCIENCE MONITOR
An International Daily Newspaper

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII AUGUST 7, 1920 NUMBER 49

True Prayer

MOLLIE A. HOWE

WHEN Paul wrote, in his first letter to the Thessalonians, "Pray without ceasing," and prefaced this admonition with the words, "Rejoice evermore," following it with, "In every thing give thanks," one can readily see that the writer of this epistle recognized joy and gratitude as essential to true prayer, and these two qualities are so linked together as to make it difficult to find where the one ends, and the other begins, in attempting to differentiate. In the fourth chapter of Philippians we find the apostle again coupling rejoicing and thanksgiving with prayer; for he says, "Rejoice in the Lord alway: and again I say, Rejoice. . . . Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

Now the student of Christian Science knows that true prayer can and should be expressed constantly, whether he is going about his daily business affairs, or pondering the things of Spirit in his study of the Bible and the writings of Mrs. Eddy. And just in proportion as he consistently exchanges the human, or material, sense of things for the divine idea,—in other words, that which really exists as consciousness manifest,—just in that proportion will he find his prayer answered. Thus, for instance, that which has suggested itself as a lack or need, may be shown after all to be but the mist of false belief, which is always dispelled before the presence of light or spiritual understanding, proving the unreality of the former and the consequent reality of the latter. This brings us again to Paul's insight into the things of Spirit, for he says in I Corinthians, "All things are yours," and this recognition of God's allness expressed as His infinite idea is far more than the answer to mere petition.

Now in the awakening to the fact that prayer without ceasing is the true experience of the earnest student of Christian Science, one may ask: Does it follow that one can just as constantly and consistently be joyous in the face of perhaps frequent difficulties and struggles, as he can when things are apparently running smoothly? The answer must always be in the affirmative, for just in the proportion that we correct each thought that asserts itself as lack of good in any direction, with the fact of the infinitude of good in this same direction, just in this proportion are we going to recognize the quality of joy as existing in the place where the error of thought seemed to be. Again we have the Scripture for this in Nehemiah, "The joy of the Lord is your strength," as a reminder that the only Mind there is knows nothing but joy all the time, while erroneous sense can only obscure this fact through false belief.

One should grasp his privilege of knowing that, in the face of the most trying conditions and circumstances—let them seem to be want, injustice, opposition, or sorrow—there is only the truth about that condition (although at first it may be difficult to comprehend that fact), which brings with it its corresponding joy that was there all the time, even though one did not see it, and when once he does see this unfold in his experience he will have gained a point in progress he can never lose, for retrogression is impossible in Christian Science. Mrs. Eddy tells us on page 149 of Miscellany, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance."

One's first effort to prove this rule may be accompanied by many suggestions of doubt and defeat, and, like the child taking his first steps, the tumbles may seem for a time to be discouraging, but if he persists in steadfastly holding on, he is bound to prove that, as Mrs. Eddy says in Science and Health (p. 380): "Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, 'but on whomsoever it shall fall, it will grind him to powder.'" With each proof he lessens the seeming power of evil, consequently banishing to a degree at least the mental condition or darkness that insistently argues for its own false existence.

Now to the one who has not experienced the joy of conquest and victory in proving the nothingness of evil and its claims, by discovering the truth about God and man, the question may arise, "Why do I have so much to meet?" As a student in mathematics has to demonstrate each step in the science of numbers before he can make a practical use of it, or claim it as his own, just so in Christian Science is the student forced to prove every inch of the way of the Science of being, and step by step through the unfoldment of the omnipresence of good will he learn that there is nothing too hard for Truth. Here, too, will be his opportunity to awaken to the joy of conquest in the true sense of the word; for Webster tells us that conquest is "the act or process of conquering," "act of gaining by struggle." Many a soldier in this recent war has recounted with gratitude his experiences in camp as well as at the front where he was forced (perhaps as never before) to test the efficacy of true prayer—prayer which is not necessarily expressed in words but which is the acknowledgment of God's omnipresence and allness.

On page 568 of Science and Health Mrs. Eddy gives as a marginal heading, "Pæan of jubilee," to that wonderful paragraph in which she sums up the metaphysical meaning of the passage in Revelation so pregnant with meaning to the one who has conscientiously struggled with the problems that confront every earnest seeker for Truth. In this paragraph she says, "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."

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Persistence

LESLIE M. KNAPP

WHAT a wonderful thing Christian Science is to the person who, befogged in sin, worried over financial difficulties, disappointed in the failure to find joy and peace in some human relationship, or clogged by the pain and weariness of some belief of physical ill, hears the joyous message of divine Love and the good which it brings to all the world, in the inspired words of Mary Baker Eddy: "The notion that both evil and good are real is a delusion of material sense, which Science annihilates. Evil is nothing, no thing, mind, nor power" (Science and Health, p. 330). When the joyous realization of what all this means—release from pain, release from sorrow, release from fear and worry—brings the happy knowledge that good alone is the only real experience that the children of God can ever have; when we learn that there is a way out, and a sure way out, of all our difficulties, we look upon a new world, a larger world, a brighter world. Enthusiasm for Christian Science, desire to master quickly this knowledge of God's laws which enables one not only to solve his own problems but to usher happiness and harmony into the lives of others, must abound.

We soon learn in Christian Science, however, that it requires work and patience to keep permanently this joyous conception of the wonderfulness of God's goodness, for mortal mind seems always busy endeavoring to suggest material concepts of life and being. Sometimes, too, when a beginner's problem seems difficult and its perfect solving does not appear instantaneous, discouragement may creep in, and for a while a mighty struggle against doubt and failure may take place. This is the testing time to the student of Christian Science. To understand God's law and to make the demonstration thereof is not a work to be haltingly undertaken. True demonstration requires a steady, persistent knowing, the deep, ever immanent prayer of Truth, which will yield not one inch to error, let error assume what proportion it may. In this struggle, in which the victory must rest on the side of invincible Truth, we are encouraged when we remember the words of Mrs. Eddy (Science and Health, p. 22): "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified."

After all, there is no real difficulty in overcoming any condition which the beginner meets, whether it be discouragement, fear of lack of understanding, belief in sickness, or any other suggestion of discord. Then is the time to cling more steadfastly to the simple teaching of Christian Science—that God is good, that He is Love, that He never made sin, sickness, or lack; that He *is* the Father and the Mother of all; that divine Love is so infinite that men's thought cannot compass it, and that in the full warmth and affluence of this Love there is no such thing as discord. Then, through one's knowing that this Love is ever present, the thought of discouragement will flee away; perhaps instantaneously a demonstration is made, and the discord, no matter what its name and nature, vanishes into its native nothingness. Then indeed do we begin to realize what our revered Leader meant by the sentence previously quoted, "The notion that both evil and good are real is a delusion of material sense, which Science annihilates."

The beginner in Christian Science needs to possess patience and persistence, and must know at all times that there is no condition of mortal seeming which will not yield, immediately or eventually, to Christian Science treatment. In reality, of course, there is no discordant condition to be treated, for in God's kingdom—and His kingdom is infinite and all and everywhere—there is no discord. Patience and persistence in replacing every kind of suggestion of evil with this God-inspired understanding, will result in the final overthrow of all error and hasten the coming of that day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Mrs. Eddy says (Science and Health, p. 462): "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life."

A Glimpse of Truth

LEWIS C. STRANG

AGAIN and again, when battling with the claims of finite sense—the suggestions of physical or mental inharmony and lack—the student of Christian Science is tempted to cry out for more of the truth to help him in his time of need. This cry is to be expected when finite sense seems dominant, for finite sense cannot know the infinite and must multiply the burdens of materiality in a vain effort to comprehend that which is for it incomprehensible. Yet it is not more of the truth—more of the ever present—that the demonstrator of Christian Science really needs, even though he lend his lips to the despairing call of finite sense. What is actually needed is a quality not a quantity—just a glimpse of the truth—and healing inevitably follows.

When one strikes a note on the piano, the note struck is found to have corresponding tones which sound with it, if the ear is well enough trained to hear them. Those tones of a higher pitch are called overtones and those of a lower undertones. With the low notes on the piano it is quite easy to hear the overtones and the undertones; as one goes higher in pitch, the overtones apparently cannot be heard, though the undertones will persist. When one gets very high in pitch, both the overtones and the undertones seem lost. Yet the overtones and undertones are there just the same. Every tone in the whole gamut of tone has its overtones and its undertones. They are always sounded, though they may not always be heard by the physical ear. Furthermore, the overtone of the note sounded also has its overtones and undertones, and the undertone has its overtones and undertones, and so on *ad infinitum*. Consequently, though only a single note on the piano may be struck, actually when that one note is sounded the whole infinite range of tone is brought into expression. This is really so; the only reason we do not recognize that it is so is because our limited sense of hearing does not enable us to hear the tones that actually are sounded.

When we catch a glimpse of Truth, we sound a single note in the great gamut of being. That glimpse of Truth has its overtones and its undertones, which in turn have their overtones and undertones, and so on, through the whole infinitude of Truth. Therefore our single glimpse of Truth is in reality the perception, the expression of all Truth that ever was, that is now, and that ever can be. The only reason that we call this sense of Truth "a glimpse of Truth," is

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because we are limited in our perception, but Truth is not limited by our perception of it,—its nature of omnipotence, omniscience, omnipresence, infinitude, remains unchanged. Therefore our glimpse of Truth is really Truth perceived, and as the perception enlarges, the glimpse of Truth must become the fullness of Truth made manifest in our experience. It is because this fact is so thoroughly demonstrated in human affairs that Mrs. Eddy's statement (Science and Health, p. 49) is profoundly true: "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing."

One Standard

JESSIE L. REMINGTON

THE student of Christian Science early learns that thought is turning in new directions, is seeking new channels for expression. Old standards are found to be tottering. Possibly existence seems at times to express itself in one great interrogation point; one may frequently find one's self asking, Why? For each individual there is the answer, which comes not from without but from within. Since this answer must come from within, none can advise or prophesy for another; but each can help his brother in the way that wisdom teaches. As there is always some one to help, there is always the opportunity to point to the Mind of Christ as our unalterable standard.

The human mind, in its ignorance, sets up itself as a standard. To be sure, it is often ethical in its requirements and frequently soars to heights which it thinks approaches the spiritual, but never attains thereto; for Spirit is not a state to be reached,—it is always at hand. When conforming to mortal mind, we find there are as many standards as there are persons, each differing from the other according to the mental status of the person. There are often attempts at honesty, but these, because of mistaken standards, may be untrue. For example: A man may believe he is judging righteous judgment when he commiserates instead of criticizing another. Neither course is right. Obviously criticism, when used as it is ordinarily, in a destructive sense, is cruel even from certain human standpoints, while commiseration argues thus: He shall not suffer criticism from me; I have only pity for him, since I might do no better, nor as well, under like conditions. This line of thought sets up a false standard. The one pitied, in his individuality—which is his real self—is as free as is God, his Father-Mother, and the knowing of this intelligently helps to heal him and ourselves from the belief that there is a cause for pity. True pity is akin to love; for compassion destroys evil in all its forms.

Mrs. Eddy says, "Mortal mind is a myth; the one Mind is immortal" (Miscellaneous Writings, p. 82). Human experience, therefore, is a dream. Do we really desire to enthrone a myth or a dream,—to worship them, to trust them with our prayers? To look away from such as these into spiritual good, is to look to that which is real. It is well to remember that divine law operates normally. We are constantly having proofs of this, even in the seemingly little occurrences of the daily routine. So simple are they and so often in orderly arrangement, that unthinkingly we are tempted to take them all for granted. Christ Jesus said, "I am the way;" and this way, in its operation of divine law, lifts up the perfect standard, than which there is in reality no other.

The constant metaphysical thinking done by those who are learning to understand God's law, is bound to leaven human thought. Many are blessed thereby, not knowing whence the blessing comes; for, as Mrs. Eddy tells us on page 206 of "Science and Health with Key to the Scriptures," "in the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply." What a help is this knowledge in breaking the fetters of envy, malice, jealousy, and competition, and in teaching us to know that all are God's.

Thus is the standard of the world being raised; not that God is changing, for He is "the same yesterday, and to day, and for ever;" nor is man changing, for as God's image and likeness he is capable only of perfection; neither is mortal mind becoming gradually good. This is impossible, for mortal mind is acquainted only with itself and its phases; but thought is turning toward Principle and its standard, the human footsteps taken show the guidance of Truth, which inevitably dooms mortality to destruction.

Steadfastness

MABEL ERNST

WHEN the light of Truth first appears midst the chaotic beliefs of mortal mind, the individual feels as if he were inhabiting another world; the old false beliefs and fears begin to drop away, one by one, and all things become new. As the student realizes that he lives and moves and has his being in Mind, instead of in matter, he spontaneously gives utterance to the language of Spirit and finds that he can, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 418), "speak the truth to every form of error."

It happens not infrequently that our very first glimpse of Truth raises us from the depths of darkness and despair, but afterwards we are obliged patiently to go over the entire groundwork of human experience, in order that we may uproot every seed which error has sown, and be wholly free. This is when discouragement would try to thrust itself upon us if we would let it; but we know that a student of mathematics does not become discouraged when he is required to solve one difficult problem after another, because he knows that each problem correctly solved increases his proficiency in mathematics; likewise the student of Christian Science does not become tired and discouraged when his problems become more difficult and require a firmer and more steadfast allegiance to Principle, because he knows that each problem, solved through absolute reliance upon Principle, hastens the day when he will be able to solve every problem in human experience through divine metaphysics.

In "Miscellaneous Writings," Mrs. Eddy says (p. 340): "There is no excellence without labor; and the time to work is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful." Continuing further, on the same page she also says: "The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God."

One of the blessings which the writer has derived from this steadfastness of thought is the understanding that all of the good which divine Love gives us is ours for all eternity; therefore we can never be deprived of it by any erroneous belief of evil. If error tries to suggest to us that the

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belief of death has deprived us of some of our dear ones, by turning persistently to the truth we learn that we have not really lost them at all, but have only lost the false human concept of them; and the Godlike quality, which is all that we ever really loved, is still ours to love, and will live on in the one true consciousness throughout all eternity.

The same truth can be applied when those whom we love seem to be living away from us, and, indeed, when any false belief of human limitation tries to separate us from God. We have this assurance from Paul: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Be still"

KATE I. MAC LAREN

AT the present time, when this material world seems so full of trouble and unrest, it is good to remember the words of the "sweet psalmist of Israel," "Be still, and know that I am God." When we begin really to "be still" and consider all that this means, the thought is stupendous. "Canst thou by searching find out God?" How can we know the All? How can a mortal understand the infinite?

In speaking of God, Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 275), "No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows."

In order to know God, we must turn away from mortal, material concepts and human beliefs. Material knowledge is not wisdom. We read in the book of Ecclesiastes of "a poor wise man" who "by his wisdom delivered the city," when it was besieged by a materially powerful enemy. This wisdom was not the "wisdom of this world," nor was it culled from learned books or gained from professors. This wisdom was the wisdom spoken of by the wise king as being "more precious than rubies," and "more to be desired than gold." It was understanding,—that understanding which recognizes God, good, as the only power and protector of man.

Jesus promised that "the pure in heart" should "see [understand] God." To understand God as Truth, frees us from all fear, worry, and sickness, and reveals man as the perfect idea of God.

The "love" which is "lovely," is the love spoken of by Mrs. Eddy on page 17 of Science and Health, where she says, "And Love is reflected in love." Love is only lovely when it is the reflection of divine Love, which heals and saves, which comforts and forgives. Our human sense of love is sometimes more akin to hate than Love, in that it includes the element of fear, which injures those whom it desires to protect and bless, and which is the very antithesis of divine Love, which casts out fear. If we really spent our lives in reflecting Love, we should have no time for fault-finding; indeed, if we only loved enough there would be no faults left to find, for they would have melted away because, as Mrs. Eddy says in Science and Health (p. 224), "no power can withstand divine Love."

Love is Life, therefore if we understand Love, we understand Life and we know that all that is lovely, all that is true, must express Life, and can never die nor be destroyed. Now God Himself bestows this understanding of Him. It is this understanding of God as divine Principle which made Jesus entirely independent of all material means of existence. It enabled him to heal the sick, raise the dead, walk on the water, and feed the multitudes. Jesus left us the command, "Go, and do thou likewise" and this becomes possible when we remember that as Mrs. Eddy writes on page 494 of Science and Health, "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good."

God and Idea

ROSE MAUDE KEELER

IN "Science and Health with Key to the Scriptures" speaking of the chapter entitled "Recapitulation" (p. 465), Mrs. Eddy says, "Absolute Christian Science pervades its statements, to elucidate scientific metaphysics." She further states on this page, "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." From this absolute statement we are confronted with the oneness of God and His idea, of the indissoluble unity which Christ Jesus exemplified throughout his earthly career. Jesus never failed to turn the thought of the disciples to this fact: "I and my Father are one." In other words, he demonstrated man's oneness with the Father.

The spiritual idea, then, originates in Spirit, God. Thus idea cannot be separated from its cause, because God and His idea is one. Paul says in the eighth chapter of Romans, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." Then man's union with Principle is indissoluble. Infinite Principle has its expression in infinite idea. Mrs. Eddy says (Science and Health, p. 258), "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis." The true man is the active manifestation of this boundless, limitless One.

It is a great thing to begin to know something about God and idea, to find that as the sun's ray is to the sun so is man to God—inseparable from Him. Though the mists of so-called material sense may seem to hide the sun, yet there it is—untouched, shining in its resplendent glory. So humanity learns that man is the pure reflection of Mind. Then comes the question, How do I know this? I know it because I am conscious of my own existence. I am conscious of living, and Life is God. To be conscious is to be intelligent, to be intelligent is to be active. Thus from this reasoning we deduce conscious, intelligent activity.

This line of reasoning does not come from the testimony of the so-called material senses, but it does come from the conscious and continued capacity to understand the infinite One. To be able to prove this every moment is surely something to be grateful for. What a wonderful inspiration to nerve endeavor, to stimulate activity.

Through Christian Science the world is learning that there is only one consciousness, one Mind, one intelligence governing completely the infinite idea. As Mrs. Eddy says in "Unity of Good" (p. 3): "God is All-in-all. Hence He is in Himself only, in His own nature and character, and is perfect being, or consciousness. He is all the Life and Mind there is or can be. Within Himself is every embodiment of Life and Mind." The divine Mind, which is All-in-all, cannot be conscious of anything unlike Himself, nor can man, the image and likeness of God, be conscious of anything unlike God, or good. The human concept is but a false belief, just the lie about God's idea. This so-called man is not the

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reflection of infinite Mind, and is therefore wholly without intelligence. Strictly speaking, there is no mortal mind, for Mind is immortal. So man can never be conscious of sin, sickness, death, or limitation of any kind.

We have but to deny the mortal sense and to practice being rightly conscious for the present single moment to find God and His idea perfect and harmonious, and that which comes claiming to be consciousness must have the searchlight of Truth turned upon it to find whether it is or is not. In the words of one of our hymns (Hymnal, p. 103):—

Imposture shrinks from light,
And dreads the piercing eye;
But sacred truths the test invite,
They bid us search and try.

The Valley of Decision

FANNY DE GROOT HASTINGS

THOSE uninstructed by Christian Science may spend most of their seemingly perplexed existence in the "valley of decision," so named by the prophet Joel in his exclamation: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Even if one is sincere in his desire to follow the right course, he often strays and reaps the consequent misery, or fails to act at all, for he has no positive knowledge of Principle with which to work.

The Christian Scientist, on the other hand, though he may find himself in the valley of decision many times a day in his journey out of materiality, has an unfailing guide. He is learning through precept and practice to lift his thought above error, the conflicting arguments of mortal mind that would suggest confusion, and in the rarefied atmosphere of spiritual consciousness to listen and hear the divine commands. He no longer seeks personal opinions and advice, for he rejoices in the knowledge that, as Mrs. Eddy writes (Message for 1901, p. 20), "the Christian Scientist is alone with his own being and with the reality of things," and that in the blessed solitude of his own uplifted consciousness the angels of God's presence will come and minister to his needs.

When the light of Christian Science dawns, there comes to man the realization that he does not have to take the long road, the steep and stony road, the prodigal's road; in proportion to the wholeness of his heart, the cleanness of his hands, and the sureness of his understanding he can walk the broad highway of Spirit. Obedience, the willingness to lay down the baggage of materiality that one may be free to follow where Truth leads, is the signpost in the valley of decision that points the way to heaven. In "Miscellaneous Writings" (p. 117) Mrs. Eddy gives this admonition to students of Christian Science: "Be sure that God *directs* your way; then, hasten to follow under every circumstance."

[Written for the *Sentinel*]

Love's Guidance

EMELIE J. BEERS

AT night the listening shepherds
Heard the tidings, glad and clear;
And at night the watching wise men
Saw the guiding star appear.

Though to sense the night is darkest,
Truth still speaks, Love leads the way;
If we follow, it will guide us
Out of darkness to God's day.

Selected Articles

["The Only Love"—*The Christian Science Monitor*, Boston, U. S. A., May 6, 1920]

Love is Mind's potent provision of abounding good for its image and likeness. That is, love in the sense of loving. Mind, of course, is Love, the All-power that expresses itself in constant and exclusive unfoldment of good. Mind never brings forth evil, because it is eternal, and destructive elements of evil could never be contained in what is everlasting, because destructibility and indestructibility do not mix. In "Unity of Good" Mrs. Eddy's statement of this point is found on page 17: "Error says God must know evil because He knows all things; but Holy Writ declares God told our first parents that in the day when they should partake of the fruit of evil, they must surely die. Would it not absurdly follow that God must perish, if He knows evil and evil necessarily leads to extinction? Rather let us think of God as saying, I am infinite good; therefore I know not evil. Dwelling in light, I can see only the brightness of My own glory."

It is well to know these facts, in order to love rightly, and in order to escape from hatred of any person or thing. Repeatedly in the Bible and in "Science and Health with Key to the Scriptures" there is found the urging to "love your enemies." To hate is not scientific, because it is a belief that there is more than all there is, namely, the all-power that expresses itself in constantly unfolding good. Nor is it Christian; and as authority for this, there is the statement of Christ Jesus, whose words and works are the basis for all that is Christian: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . . For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

It is usually easy enough for a person to have a human liking for those who are in agreement with him, who do what he wishes, though even this may grow irksome, since mortal whims and fluctuations carry the human sense of love hither and thither. There is only one absolute basis for loving, and that is Principle. That statement makes it obvious that such affection has nothing in common with mere so-called loving that finds its outlet through the five material senses. Knowing that divine Love and its potent manifestation is all there is, not only enables one to love those who are friendly to him, but to have settled good will toward those as well who are supposed to dislike him. This does not mean that wrong is to be condoned in order to love one's so-called enemies. One cannot do evil that good may come. It does mean that one can know that right where enmity seems to be, there is the activity of divine consciousness. Thus one can quietly oppose a wrong, letting the unwise pass by, while still maintaining active affection for all mankind. If the whole world would turn to Principle on this basis, Principle would be universally manifest in a surprisingly short time.

It is simply impossible deliberately to hate Peter and love James, and accomplish effective healing work. It makes no difference whether one's dislike is expressed mentally, or both mentally and audibly, the guilt is the same. Likewise, it matters not how much evil Peter seems to be bringing about, the true method of helping the whole situation is to exercise love and charity from the scientific standpoint in Christian Science. And the loving is, without doubt, to

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the human mind a hard thing to do. It is just because it is a difficult task for this so-called mentality, that the mortal counterfeit mind prefers to go on hating. It requires metaphysical work, the turning to Principle, to Truth, to regard with kindliness the actions of a supposed enemy. But just as surely as the belief of a foe is faced by reality, the myth disappears and one no longer has an opponent so far as he himself is concerned.

The pseudo mind that is mortal, fancies that it says: "I will love James and John, but Peter—is it not apparent what wrong Peter is doing? He must be hated. It is necessary to oppose him with any and all weapons." But here this travesty called mind fails to see the logical consequence of such an attitude. Sooner or later, as experience shows, the one hating is liable to turn upon John and James, as well as Peter, because human love and hate reverse themselves frequently in a moment of time. But whether he shows enmity against one or three, he will finally discover that what he has been doing all along was simply penalizing himself, in just the way that Mrs. Eddy points out in "Miscellaneous Writings," in an article entitled "Taking Offense" (p. 223): "There is immense wisdom in the old proverb, 'He that is slow to anger is better than the mighty.' Hannah More said, 'If I wished to punish my enemy, I should make him hate somebody.'"

And on this same subject Mrs. Eddy says on page 11 of "Miscellaneous Writings:" "We must love our enemies in all the manifestations wherein and whereby we love our friends; must even try not to expose their faults, but to do them good whenever opportunity occurs. To mete out human justice to those who persecute and despitefully use one, is not leaving all retribution to God and returning blessing for cursing. If special opportunity for doing good to one's enemies occur not, one can include them in his general effort to benefit the race. Because I can do much general good to such as hate me, I do it with earnest, special care—since they permit me no other way, though with tears have I striven for it."

Could there have been, from the standpoint of the human senses, any more inimical treatment than that accorded the Master when the Jews crucified him? And yet he said, "Father, forgive them." It was just because of this method that Christ Jesus had of dealing with evil, a way further illustrated in the garden when he healed the ear of the soldier sent to capture him, that enabled him to reduce mortal mind's supreme efforts to their native nothingness and conquer the tomb itself. The Father and the Son, Principle and its expression, are one. Jesus knew this, declared it to the Jews, and demonstrated it, thus proving the Christian logic that there cannot be more than all there is—the infinite Mind and its manifestation. Hate, therefore, actually is nonexistent.

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[Louis A. Gregory in *Omaha* (Neb.) *World-Herald*]

An Episcopal layman recently declared in the *World-Herald* that the Nicene creed is practically the constitution of orthodox Christianity, and finding that Christian Science does not accept the theory that Christ is God, stated in that creed, he jumped to the conclusion that Christian Science has no Christian basis. If both his premises were admitted, Christian Science would still have for its foundation, as actually it does have, the whole of the sacred Scriptures, the Holy Bible, for the Nicene creed is not a part of the Bible, and discussion of the relationship of that creed to Bible teaching has continued without conclusion for fifteen centuries with a vigor and persistence that no other subject has exceeded.

It may well be that the statement is correct that the Nicene creed is the constitution of various religious doctrines, but creed or belief cannot be the basis of scientific teaching, for that must rest upon absolute law. Christian Science is truly scientific and is based upon the spiritual law stated in the Bible and fully demonstrated by Christ Jesus. This law declares the infinitude and goodness of God, and the Savior showed that this law must be understood and applied, thus destroying all manner of evil, including sickness. The science of Christianity operates according to that law, overcoming sin, disease, and all evil in proof of God's allness.

When Christian Science emphasizes the desirability of going beyond mere faith to a demonstrable understanding of Christianity, it does not ignore faith, as the layman critic assumed. It does not conflict with the Pauline teaching of the importance of faith or of justification by faith, but it does show the superiority of faith in works over faith in words. The New Testament makes very clear that works without faith are just as vain as is faith without works, but that gives no ground for anxiety lest undue emphasis be placed upon works that result from an understanding of the unceasing and unlimited activity of God's power. Certainly no one has done so much as Jesus did, for most of the gospel record is occupied with the account of his good works, and probably the healing of disease is the most frequent event.

The deeds and works of the great Nazarene show that he held works in high esteem, especially healing. He always coupled the admonition to preach the gospel with the command to heal the sick as he did. He said, "By their fruits ye shall know them." In Matthew we are told that he healed the palsied man to prove, as he said, his power to destroy sin. Another time, when his healing work was criticized, he said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." In harmony with such statements Christian Science holds that it is more important to appreciate the significance of spiritual healing, as proof of God's allness, than it is to recognize it as the most effective of healing methods.

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[Harry K. Filler in *Cincinnati* (Ohio) *Enquirer*]

The rabbi's sermon, "The Problems of Evil," extracts of which were printed in a recent issue, takes plain issue with some Old Testament teachings on the question of God's knowing or permitting evil. He asks, "If God is all-powerful, why does He permit these things?" In the first chapter of Genesis we have the statement, "And God saw every thing that he had made, and, behold, it was very good." Elihu, in his accusation of Job for charging God with injustice, writes, "Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity." The distinguished Jewish prophet Habakkuk, about 610 B.C. wrote, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Jesus, the Godlike man, who taught mankind the way to God by demonstration, had to say of evil that it, the "devil" [alias evil], "is a liar, and the father of it."

Christian Science teaches exactly what the Bible teaches on the subjects of evil and suffering. The great mission Christian Science has to fulfill is to take away the sin of the world. One of the duties of every member of the Christian Science church is to pray each day (Church Manual, p. 41), "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

One only becomes a Christian Scientist as one rises above

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the desire to sin and the tendency to believe that evil has any God-given authority or power. Evil, as a false claim, has to be reckoned with, but evil, as something that enjoys, suffers, or is real, does not exist. In her textbook, "Science and Health with Key to the Scriptures" (p. 460), Mrs. Eddy has to say of sickness or suffering: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

Christian Science goes to the bottom of evil and error, and thoroughly and scientifically destroys them. Being destroyed, they are proved unreal. The rabbi is entitled to his belief about God being the creator of evil and ills; but as I read his statement of this belief, the wholly consistent and incontestable logic of a truth uttered in the first chapter of the epistle of James clamors for utterance: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." God, who is revealed by the Bible, and whom we are learning to know and to love in Christian Science, is the infinite, ever present I AM, "with whom is no variableness, neither shadow of turning."

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[Willis D. McKinstry in *Wichita* (Kan.) *Beacon*]

Infinite Spirit, God, divine Mind, is the fundamental basis of all true being, and the universe and man reflect Him. Christian Science is purely metaphysical, it is above the physical, it reveals a true knowledge of spiritual cause and effect. Mrs. Eddy says in "Science and Health with Key to the Scriptures" on page 14: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'"

While Christian Science cannot be defined by the shadow screen there still remains a profitable field for a better class of photo plays, such as manifest the higher ideals of human character, portraying an ethical system of morals, actions, motives, and conduct of living. Such qualities as health, happiness, joy, contentment, forgiveness, gentleness, honesty, integrity, justice, mercy, and goodness, entering into the affairs of men should be the paramount feature of every play; then as these higher and more perfect attributes of being become the ideals of the human mind, mankind will be blessed. Mrs. Eddy further says on page 234 of Science and Health, "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty."

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[A. J. Chapman in *The Times-Picayune*, La.]

From the standpoint of Christian Science, the only true healing method is the one employed by Christ Jesus. We know that when his followers possess as much of the divine Spirit as the Master possessed, they will be able to demonstrate the same healing power that he did. If the method employed by the so-called "Miracle Man" is an exercise of the human will or the practice of hypnotism or mesmerism, then it is not the Christian Science method, but far from it.

Mrs. Eddy said on one occasion (Miscellaneous Writings, p. 97): "Erring human mind is by no means a desirable or efficacious healer. Such suppositional healing I deprecate. It is in no way allied to divine power. All human control is animal magnetism, more despicable than all other methods of treating disease. Christian Science is not a remedy of faith alone, but combines faith with understanding, through which we may touch the hem of His garment; and know that omnipotence has all power."

Christian Scientists have no quarrel with other systems of healing, nor do we criticize or condemn other systems, however much we might disagree with them. We realize that when a man is sick, he wants to be healed, and when he is benefited by any of these methods, we are glad. When the Master was performing his wonderful healings, he was condemned by those who opposed him and it was claimed that he cast out devils by Beelzebub, and to this he replied: "If I by Beelzebub cast out devils [evils] by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you." Perhaps the words of Jesus will better illustrate the position of Christian Scientists on this subject, for when his disciples discovered one who was not strictly a follower of Jesus casting out devils in his name, they complained to him about it in the following words: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us;" and in reply the Master said: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

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[James M. Stevens in *Martin County Independent*, Fairmont, Minn.]

In the paper "The Dual Personality" published in a recent issue, Christian Science is referred to in a way which is almost certain to be misleading. The authority to whom is attributable the statement that Christian Scientists heal disease "through faith and suggestion," could not have been correctly informed concerning Christian Science and its method of healing. Neither faith, as that word is commonly used and probably was intended to be used by the authority, nor suggestion enters into Christian Science healing. Christian Science healing is a restoration of primitive, spiritual healing as taught and practiced by Jesus, and in lesser degree by his disciples and by some of the ancient prophets. Christian Science healing is not faith cure; neither is it the effect of the action of the human mind upon itself or upon another human mind. It is the intelligent application of the ever present law of God. It is the utilization of spiritual understanding in contradistinction to blind belief or to human will power.

The following statements of Mary Baker Eddy, the Discoverer and Founder of Christian Science as found on pages 23 and 144 of "Science and Health with Key to the Scriptures," are illustrative of the Christian Science teaching relative to faith and suggestion: "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God." "Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace, be still.'"

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Frederick Dixon, Acting Editor Gustavus S. Paine, Acting Associate Editor

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Editorial

The Reign of Law

The world is suffering very largely from the belief that there is a law of evil. It is perfectly obvious that if such a law exists, it is useless and impossible to fight against it. Law, scientifically, is not an enactment which can be modified or set aside by a legislative body, or by the fiat of autocracy. It is the working of Principle, which is absolute; consequently law itself is absolute, and being absolute, cannot be escaped from. The effect of this must be not only intensely dispiriting, but absolutely crushing to anybody who believes himself under a law of evil. It is, indeed, the crushing sense of inability to escape from this which operates with such disastrous effect in the physical universe.

Almost a single example of what this means will make the whole argument clear. It is a fully accepted medical dogma that there is a law of heredity. This law of heredity works in the most remorseless fashion. It may skip a generation, it may skip two or three generations, but it is always liable again to assert itself in some horrible trait of character or manifestation of disease, which makes the person marked out for its operation a misery to himself, and perhaps a terror to mankind. A degenerate or a sick man is the complete victim of such a law. The world has been taught that it is impossible for him to escape its effects, and he bows to the world's decision, sometimes in desperation and sometimes in despair. Nor is the world which believes in the law, and which is consequently aware of the impotence of the victim in the meshes of the law, in any way fair to him. If it is merely a case of disease, it regards him with a certain amount of pity or loathing, according to the nature of the disease; if, on the other hand, it is a case of vice or criminality, it turns upon him with the anger of society, fighting for its own protection.

Now the curious part of all this is not that purely materialistic mentalities should be deceived by such a claim of law, but that a so-called Christian public should be equally deceived by it. To the man who believes that nothing exists but matter and its various manifestations, a sick man or a degenerate can only be observed and treated as a sick or a dangerous animal. The law is there, and there is no more chance of fighting the law than of preventing the revolution of the earth. It is when it comes to the so-called Christian theology that the wonder grows. For according to the teaching of the Bible, everything that ever was created, was created good, so that there is no room for evil at all. Orthodox Christian theology, faced, therefore, with the manifestation of evil, and being thoroughly materialistic in all its conceptions,—as, in spite of its theological dogmas, it must be, inasmuch as it has accepted matter as the creation of God, Principle,—has to find a way out of its dilemma, and it finds this way in the most illogical manner, by some theory of free will, predestination, or divine permission.

Such arguments are, of course, hopelessly illogical, and hopelessly unscientific. If nothing was created which is not good, then there can be no evil to which a man can be predestined; if no evil was ever made, no opportunity for the exercise of free will, in a choice between good and evil can exist; and no possibility of an infinitely good power permitting any exercise of evil can occur where no evil is. This is precisely what Mrs. Eddy saw, when the Science of Christianity first dawned upon her; and, being naturally logical, she found it impossible to accept any such argument of despair. In consequence, she wrote, on page 253 of Science and Health, "Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called material law, for no such law exists." What, of course, Mrs. Eddy was endeavoring to make clear was that no law exists but the law of God, the law of divine Principle; and that as God, Principle, is infinitely good, and has created nothing that is not good, therefore the widely advertised law of evil must be a counterfeit of law, a mere negation of law,—in short, a supposititious law.

Such a statement can, fortunately, be tested by every one for himself. It is not a dogma that has to be taken on trust, and the result left to be proved at some future time, in another phase of existence. It is an appeal to law, to absolute law, as against a so-called physical law. If the claim of hereditary evil or hereditary disease to enslave mankind be proved, even in one instance, to be untrue, it is proved that there is no such law as a law of hereditary evil or hereditary disease. When to one proof that there is no such law, there is added another proof, and ultimately hundreds and thousands of proofs, then the demands of natural science itself have been met, and met under what should be, even to the human mind, the surest of evidences, the evidence of the Aristotelian process of induction. "Christian Science," Mrs. Eddy writes, on page 461 of Science and Health, "must be accepted at this period by induction."

It must be clear from this that what dominates the human mind is a mere belief of law, and it is the business of the metaphysician to argue clearly the truth about law so as to prove the unreality of the popular conception, and, having done this, to demonstrate, by the healing of sin and disease, that no law of evil exists. If a law of evil did exist, it could never be overcome, but the moment that the supposed law is broken, it is proved immediately never to have been law, and all the fear of it is destroyed. It is the belief in law that above everything fills the human mind with fear, for the human mind realizes that it is impossible to fight against law. Now it is perfectly true that it is impossible to fight against law, but it is not only possible to fight against a false belief of law, but to overcome that false belief, and prove it to have no power at all. The importance, then, of a true understanding of law becomes easily obvious, since in this true understanding is the relief from all the terrors of a belief in the reality and power of evil. "The strength of sin," Paul wrote to the Corinthians, "is the law"—in other words, the belief in the power and reality of evil which constitutes the claim of law. "But," he went on immediately, "thanks be to God, which giveth us the victory through our Lord Jesus Christ"—for it was the teaching and demonstration of Jesus, the Christ, which explained and proved to me that there is no law but the law of God, good.

Frederick Dixon.

The New Earth

Earth is so often thought of as matter, as a type of gross materiality, that some may have lost sight of the fact that there must be the true idea of earth as well as of anything else. Any seeming mortal sense of things is but counterfeit of the infinite idea created and sustained by divine Mind.

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There could not even seem to be a counterfeit without there being first of all the genuine. The spiritual fact is, of course, that the genuine is simply omnipresent Mind manifested. All the presence and substance there is or ever has been, divine Mind and its Idea, could not really be counterfeited, could not allow even a suppositional opposite actually to exist. The very supposition of an opposite to infinity is from its nature mere supposition of an impossibility,—in other words, utterly nothing, than which it could never be less nor more. In place of this supposititious nothingness, the divine Mind with its boundlessly varied idea is always the present and eternal verity. This Mind's substantial activity must, therefore, be all there is to the true earth, to the "new earth, wherein dwelleth righteousness."

On page 585 of "Science and Health with Key to the Scriptures," Mrs. Eddy defines "EARTH" as: "A sphere; a type of eternity and immortality, which are likewise without beginning or end." Then she explains even more fully: "To material sense, earth is matter; to spiritual sense, it is a compound idea." There need be no fear whatever, therefore, that anything that earth truly means or includes will ever be destroyed. The true idea is as eternal as its divine source, though necessarily quite apart from any belief in matter. The belief conceived of by a wholly suppositional mortal mind is what dissolves and leaves the perfect idea intact as what it always has been, the expression of Principle. If we substitute any other word for "earth" the same truth remains true. The divine idea is what God knows of anything, instead of the human belief.

Take, for instance, the word "summer." The summer which divine intelligence knows is the eternity of joyous fulfillment. Of the true idea, there could be neither too much nor too little. Immortal Mind is ever conscious of just the right season for all activity. This true season is not limited to any human sense of seasons but unfolds perpetually as idea, altogether separate from supposed matter. The spiritual season which is the product of Principle is exactly right in quality and tangible unfoldment. It is, of course, endlessly varied, simply because it is the effect of infinite divine consciousness. Nothing less than the one Mind, which is all the Mind there is, could possibly be conscious of this perfect season of activity, and nothing less than the one Mind could be conscious of anything else, for there is nothing else either to know or to be known. In other words, the spiritual fact is that even now the true season which God knows as perfectly satisfactory in every way is the only season of true experience. This is the joyous eternity of the true earth, as idea, not as matter.

Thus Mrs. Eddy says on page 96 of Science and Health: "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end,—until the final spiritualization of all things." As the spiritual idea is discerned and demonstrated as the reality, illusion necessarily is proved to be void. The mortal belief called earthliness is thoroughly unsatisfactory; but in place of it there is always the true earth, the "compound idea" which is exactly right in every respect because it manifests Principle.

Whether in midsummer or in midwinter, therefore, one's work is to consider and experience the new earth in place of any false sense of things. What divine intelligence knows of heat is ever occasion for true happiness and animation. The growth that immortal Mind is conscious of is simply the unfoldment of infinity and not what is humanly called growth at all. The whole free activity of Principle, in fact, is the reality of spiritual summer. Truly, in the words of Genesis, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The true idea of heat, however, for instance, is simply the true idea of activity, for what is humanly analyzed as heat is, after all, but a sense of activity. With the turning away from the limited mortal sense of heat or of any other belief in earthliness, to the unlimited spiritual idea, there can be only continuous enjoyment of Principle. As just so much of the human sense of anything disappears, the eternal idea, the new earth, is demonstrated as ever immanent in Mind. The new earth, then, is the only earth there truly is, and it is forever good because it is spiritual. Mrs. Eddy has explained the new earth in the light of Christian Science numerous times, and always she turns attention to infinite divine Love, which is Principle, as the source of all true manifestation. The idea which expresses the one loving, divine intelligence must always be enjoyable. As she declares in "Miscellaneous Writings" (p. 113): "Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven."

GUSTAVUS S. PAINE.

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday service (during July and August), 10:45 a.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

MARYVILLE, MO.—The regular Sunday morning services of First Church of Christ, Scientist, will be held in the Empire Theater Sunday morning, beginning May 16, and they will be held there until the work of remodeling the Christian Science church building on South Main Street has been completed. The church building is being entirely rebuilt and will be a beautiful and attractive building when finished.

Democrat Forum.

The Lectures

YAKIMA, WASH. (First Church).—Lecturer introduced by Mrs. Maude Weisberger, who said in part:—

Christian Science is a religion of hope and of fulfillment. It is the "On earth peace, good will toward men." The mariner, struggling upon the storm tossed sea, hails with joy the gleaming light, whose rays shine out through the dark night, guiding him safely into the harbor. So in the midst of the seeming chaos in the world to-day, Christian Science comes as a light, shining through the dark sea of materiality and woe, showing sick and sinful humanity the way

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to God. The world is beginning to awaken from the horrible nightmare of war and pestilence, want and woe, and to cry out for the light, for comfort, peace, and rest. Too long it has been groping in the dark, vainly seeking through creed and dogma for that which, the psalmist says, "satisfieth the longing soul, and filleth the hungry soul with goodness."

Lawton, Okla. (First Church).—Lecturer introduced by Mrs. Gertrude Goode, who said in part:—

Nineteen hundred years ago, there lived a man, known as Christ Jesus, who healed all manner of disease, who opened the eyes of the blind, who fed the multitude, who raised the dead, and who in fact never failed to relieve those who came to him in distress. This man of Galilee never claimed any power of his own, never claimed any power underived from God. He said, "My Father worketh hitherto, and I work," "The Father that dwelleth in me, he doeth the works." This selfsame Jesus also said, "He that believeth on me, the works that I do shall he do also;" but for many centuries after these words were spoken, it was generally believed and taught even by the Christian world that these works were supernatural or belonged to a dispensation now ended, and this false teaching did not lighten the burden of mankind, it did not bring to the weary and heavy laden peace and rest, but bound upon men's shoulders burdens grievous to be borne.

In the year 1866 the same healing truth demonstrated by Christ Jesus, was revealed to a woman, Mary Baker Eddy, through an earnest study of the Bible. Her realization of the world's great need of redemption, coupled with a fervent desire to know and do the will of God, enabled her after years of prayerful devotion, consecration, and study to point suffering humanity to the Lamb of God, to the healing Christ, the new-old truth expressed in Christian Science.

Long Beach, Calif. (First Church).—Lecturer introduced by F. H. Downs, who said in part:—

Many of you are here for the first time perhaps to hear a lecture on the subject of Christian Science. You may be here prompted by curiosity only; but many of you have come to learn more about God and his healing power as taught in Christian Science. You may be suffering from sin, disease, or sorrow, from seeming lack and limitation. You may be discouraged, and the outlook is dark and foreboding. You may not know that the same law of God is operative here and now and at this very hour that was in operation and used by Jesus himself when he healed the multitudes on the shore of the Sea of Galilee. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is this vision of the Christ as revealed through Christian Science that brings the understanding of God that heals the sick, that brings health, happiness, joy, and freedom from fear, sin, disease, and death.

Urbana, Ill. (Society, University of Illinois).—Lecturer introduced by Harold F. Cope, who said in part:—

Christian Science should be of particular interest to the college student. It is practical enough to apply to every one, from those in the most humble walks of life to those in the positions of highest importance; but still it should be of primary importance to college students, because it gives an answer to the problem which every student is seeking to solve. Students in such a university as this are in reality doing nothing more than attempting to find the truth. They are chiefly concerned with the truth about men and things. But Christian Science not only teaches the truth about men and things but also shows their relation to God. It is primarily a religion; but still it is just as much a branch of knowledge as mathematics, or chemistry, or physics, or any of the other natural sciences. Furthermore, it is an exact science; when it is applied correctly, its results are just as certain as the results in a mathematical problem; also, it is what may be called the ultimate science. Knowledge of it is the one kind of knowledge which man should seek for. The importance of this understanding was the principal point at issue in the Biblical passage: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Richmond, Surrey, England (First Church).—Lecturer introduced by John Reed, who said in part:—

Christian Science is a natural, simple, and practical religion; it meets all human needs; brings rest and peace to the weary; health, joy, and happiness to the sick; and heals all discordant conditions. These lectures are given in order that others may share with us the rich blessings which the study of this Science brings.

Stockholm, Sweden (Society).—Lecturer introduced by Percy Hsson Tamm, who said in part:—

When Christian Science first came in my way I shrugged my shoulders at the whole thing, believing it to be "one of the ordinary fancies of superstitious people." Years passed, until one day I came to witness an instantaneous healing through Christian Science of a very severe case of organic disease, from which a member of my family had been suffering for many years. That a healing had taken place was undeniable, but at first I thought that it must of course have been effected through will power or hypnotism of some kind or another. Nevertheless I had to promise that, if the healing proved permanent, I would study the teachings of Christian Science; and when later on, to fulfil this promise, I took up its study, it was with the intention of finding out where the fault lay; for I was firmly convinced that there was something wrong about it, but very soon I realized that instead I had found the truth.

What happened to me can happen to any one. Christian Science is offering a solution to all problems, and if we do not always succeed, the fault is not in Christian Science but in ourselves.

Silver Creek, N. Y. (Society).—Lecturer introduced by Miss Bertha Train, who said in part:—

Quite a portion of our lives is spent in seeking not only a livelihood but also pleasure. Now pleasure in the broad sense of the word is that which brings joy, peace, comfort, all that is good, into our own lives and to those with whom we associate. We know, too, from experience that joy usually follows work well done. Christian Science is applicable to our every thought and action and teaches us how to do better work and also a happier way in which to do it than most of us knew of before taking up this study.

Greensburg, Ind. (Society).—Lecturer introduced by Ralph G. Dock, who said in part:—

Christian Scientists accept the teachings of Jesus in all their simplicity, and believe that they apply to present day conditions just as well as they did to conditions existing two thousand years ago. The Bible is authority for the statement that Jesus said to his disciples of all time, "He that believeth on me, the works that I do shall he do also; and

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greater works than these shall he do." Therefore when he commanded his disciples—in other words, his students and followers—to go into all the world and preach the gospel, heal the sick, cleanse the leper, and raise the dead, this command was not intended for a chosen few, but was for all those followers who rose to a full understanding of his teaching of the one omnipotent, omnipresent, omniscient God or Principle which is the same yesterday, to-day, and forever.

As Christian Scientists we are preaching this gospel and we leave the world to judge the tree by its fruits.

St. Louis, Mo. (First Church).—Lecturer introduced by John Ashcroft, who said in part:—

After thousands of years of effort to obtain health through material means, the world is rapidly growing weary of its lack of success, and is asking eagerly if there be not a better way. We who have had some experience in Christian Science are gratefully conscious of our debt to our Leader, Mary Baker Eddy, for having shown us such a way.

In the press and periodicals of the country may be found constant allusions to this trend of thought. Quite recently a writer in one of the mid-western denominational organs, after dwelling at considerable length on the assurance of James that "the prayer of faith shall save the sick," portrayed in heartfelt language the possibilities of divine help in the hour of need. It was quite regrettable, however, that he felt called upon to assure his hearers that what he was saying was not Christian Science; that there was nothing in the apostle's statement that precluded recourse to the best material means available.

Olympia, Wash. (First Church).—Lecturer introduced by Arthur W. Higgs, who said in part:—

Christian Science comes to the world-weary seeker after truth with full assurance of God's unchanging love, "the same yesterday and to day and for ever" and it confidently affirms that the Scriptural promises are as available for mankind to-day as in past ages.

This assurance is based, not on mere theory, but is the outcome of fifty years' demonstration of the Principle of Christian Science in healing the sick and reforming the sinner. So widespread has the Christian Science movement grown in a comparatively few years that skeptics admit that there "is something in it," and its healing influence is acting as an incentive to orthodox churches to obey the divine command, "Heal the sick," as well as, "Preach the gospel." Christian Science tenderly repeats the appeal of Jesus and its promise, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Lakeland, Fla. (Society).—Lecturer introduced by Fred D. Jacobs, who said in part:—

By holding steadfastly to the true concept of man, a Christian Science practitioner is enabled to restore to a normal balance the momentarily confused consciousness of one who appears, to mortal sense, to be sick, diseased, or otherwise in a discordant state. Christian Science is precisely what its name implies: scientifically applied Christianity. It is as exact and demonstrable as mathematics. A pupil in mathematics may make a mistake in adding, subtracting, multiplying, or dividing, while working out a problem. If so, and he desires to correct it, his course is plain, and admits of no deviation. He must see his mistake, erase the wrong figures, place in their stead the right figures —and his problem is correct.

Just so is it with the man who in working out life's daily problem makes a mental error, and seems to be manifesting mortal discord in the form of sin, sickness, or disease. His course also is plain, and admits of no deviation, if he desires to be restored to harmony. He must see the error, destroy it, and place in its stead the true facts of being—and the true consciousness of being will appear.

Washington, N. C. (Society).—Lecturer introduced by Judge Stephen C. Bragaws, who said in part:—

Science is knowledge gained and verified by exact observation and correct thinking, and Christian Science then must mean knowledge of Christ, and God and of their existence by exact observation and correct thinking—not mere belief, but knowledge, such as must have been possessed by him from whose patient lips came the triumphant cry that has trumpeted down the centuries, "I know that my redeemer liveth." To have the opportunity to be led even a little nearer to the means of such knowledge is worth much—to be led into the very ways of exact observation and correct thinking which will gain for us absolute knowledge of the divine Father and our Redeemer is a journey greatly worth while.

Sierra Madre, Calif. (Society).—Lecturer introduced by Miss Christine Johnston, who said in part:—

When the children of Israel's vision of the healing and saving power of the ever present Christ was clouded by material rites and ceremonies, the voice of Truth spoke through one of their prophets saying: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." In this age, with human consciousness asleep in the shadow of creeds and doctrines, the voice of Truth has again spoken, and that its message is being heard is evidenced by the fact that thousands of earnest men and women are turning to God as the source of health and comfort. During the past few months many orthodox churches have united in an effort to include spiritual healing in their religious activities, which convinces the student of Christian Science that the leaven of Truth is at work in the universal consciousness, destroying the prejudices of the human mind and awakening men to recognize and accept the Comforter which Jesus said the Father would send in his name.

Pietermaritzburg, Natal, South Africa (Society).—Lecturer introduced by Miss E. Murray, who said in part:—

Christian Science is the very same religion taught and practiced by Christ Jesus two thousand years ago. We believe that Jesus the Christ meant every word he said; so when he told his followers to "preach the gospel" and "heal the sick," he meant these commands to be obeyed just as much as the command to "love one another." True Christian Scientists are trying humbly and faithfully, though perhaps imperfectly yet, to obey all these commands and to present to the world a religion of love and healing.

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Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

New York—Far Rockaway: Edifice German Evangelical Church, Central Avenue, 8:20 p. m., Aug. 10.

Saranac Lake: Pontiac Theater, 4 p. m., Aug. 15.

Notice

Notices of lectures to be delivered can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

As I have been helped so many times by reading the testimonies of others, I feel it my duty as well as a privilege to tell of some of the blessings that have come to me through Christian Science. I had suffered for many years from a serious internal trouble, there being a displacement which caused me constant suffering and pain. A great deal of the time it was impossible for me to be on my feet. I was constantly under the doctor's care for more than six years, and a great deal of the time for two or three years before that. Several doctors tried all kinds of treatments, but there was no permanent benefit. Besides this I suffered from a serious heart trouble. I would sink away almost into unconsciousness. Many times it seemed that I could not possibly live through the attacks, and they would leave me in a weak and helpless condition. I also suffered from periodical attacks of headache during which I could hardly lift my head off my pillow for several days at a time, and would only get over one siege when another would come on. I was under the influence of drugs most of the time, and it seemed that almost every organ of my body was affected in some way. I was gradually growing weaker and getting more helpless, until as a last resort my attending physician advised us to consult a specialist. He said that medicine would not do me any good and that he was sure that I would never be any better unless I would undergo an operation. The doctors had thought for some time that an operation might help me, but would not advise it on account of the heart trouble.

On the first day of September, 1915, my husband and sister took me to a hospital in Chicago for an examination. After making a thorough examination, followed by two weeks' treatment, the specialist very kindly told us that there was no use staying there any longer, that the operation could not be performed then as it would not be safe to give me ether. He told them to take me home until I got stronger, and then to come back.

About three weeks after returning home a dear neighbor came to our house and told us about Christian Science. She offered to lend us her copy of Science and Health. We did not know anything about Christian Science and had never heard of the textbook. At first I thought that it could not help me, but after thinking about it for a few days I decided that I would like to try it. I asked my sister to go and borrow the book for me. As I could not read more than a few minutes at a time, she read to me a great deal and I began to get a little stronger right away. A little improvement could be seen the first day, and such a feeling of peace came to me that I thought, This surely is the way Jesus healed the people when he was here on earth. I was soon able to sit up and with assistance take a few steps. After reading about two weeks we called a practitioner and she lovingly began treatment for me. I felt much better after the second treatment, walked around in the house that evening, and next morning dressed myself, something I had not done for a long time. After dinner I told my husband that I would like to go outdoors, so he took me out in the yard for a few minutes. We could see so much improvement each day. I commenced helping with the housework the fourth day and in just one week's treatment was completely healed. At the end of that time I walked one block and climbed a flight of stairs to visit some relatives, then walked home again, and without any ill effects. I knew I was perfectly healed and that God had healed me. Words cannot express my happiness, for it was so wonderful to me and my heart overflowed with gratitude. Since that time many discordant conditions have been overcome. Divine Love has met every need in our home; my husband and I have both had many healings and we have been very thankful for every one. Each experience has been added proof to us that God is ever present and that He is all-power.

Fear, resentment, and self-condemnation have been overcome to a great extent, for which I am truly grateful. I thank God for all of these blessings.

I am also very grateful to Mrs. Eddy for giving us the Christian Science textbook, "Science and Health with Key to the Scriptures," so that we may understand the Bible; also for all of the Christian Science literature. My earnest desire is that I may grow in understanding and be able to help others as I have been helped, and that I may have more of that Mind in me "which was also in Christ Jesus."

(Mrs.) Lucy Hibner, Michigan City, Ind.

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It is with a heart full of gratitude that I testify to my healing through Christian Science. I was taken very ill with what the doctors called shingles and suffered great pain in my right leg and was extremely nervous. I tried many remedies but nothing seemed to help me. I went to the hospital and had various kinds of treatments, but nothing seemed to give me relief so I returned to my home much discouraged. A friend suggested that I try Christian Science treatment, so I asked a Christian Science practitioner in my neighborhood to give me treatment. In a short time I began to feel better, the nervousness began to leave me and I could sleep as I had not done for months, and felt rested. All pain and nervousness soon left me and I knew I was healed. When I returned to my work I found my disposition much changed. Being manager of a large business I had been irritable from rush and worry. I found that my work did not bother me any more and I myself was becoming habitually kind and gentle and patient. I could hardly believe such a change possible. For this wonderful healing I am grateful to God and am grateful to Mrs. Eddy for the discovery and unfoldment of this beautiful truth. I am grateful to the practitioner who was so faithful and earnest in bringing about the healing.

(Mrs.) Winifred Tudor, Boston, Mass.

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To say that I am grateful and rejoice is to express but faintly my thankfulness to God and my gratitude to Mrs. Eddy for the many blessings that have come to me and mine through the study and teachings of Christian Science. Not only am I grateful for the wonderful healings, but I am most grateful for the moral and spiritual regeneration while studying the textbook. It is nearly six years since Christian Science was introduced to me, up to which time I had been a martyr to muscular rheumatism, for long periods unable even to bathe myself. I also suffered from chronic hemorrhoids, a terrible form of neurasthenia, and insomnia for which a powerful opiate had to be given to keep me from becoming demented.

Specialists were consulted. I was told that I had a most dangerous growth on the bowel and must undergo an operation. I was full of misery, had become exceedingly weak, and wished that it was all ended. I was placed in a nursing home for this operation, but it was postponed, and I was taken home for a little time. While lying in bed in the depths of despair, without hope and without God, Christian Science was mentioned to me, and I now know that what has proved to be true thousands of times, was again proved

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true in my own case; namely, that "man's extremity is God's opportunity." It brought to me some understanding of Truth and Life, though at first I doubted its efficacy. Never shall I forget the first visit of a dear Christian Scientist who, after some explanation of the healing power of Christian Science, read from the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which seemed to sooth me in my wearied condition.

The next thing I remembered was apologizing for having been nearly asleep! Both the practitioner and my wife laughed, saying, "Why, you've been asleep two hours." I could not understand it then,—to sleep without a strong opiate,— but I felt it was the power of Truth contained in that book, and that I must know more about it. I asked for help, which was cheerfully given, and my heart goes out in loving gratitude to this practitioner whose most patient, self-sacrificing, and loving devotion helped me to overcome not only many physical discords, but to find a God who is ever willing to answer prayers. While he was helping me to gain some understanding of this ever healing truth, all these seeming discordant conditions vanished.

I did not undergo an operation, and am now hale and hearty, doing gardening or anything that I wish. I am also very happy in the privilege of taking part in the activities and formation of a Christian Science Society. My earnest hope is that I may understand still more of this beautiful truth, and be a channel to help others as I have been helped. God is good and His promises sure. I am indeed most grateful for the nearness of God which Christian Science reveals.

CHARLES CRACKNELL, Morecambe, England.

✧

My blessings have been many and I feel I must send a second testimony. In 1913 whilst in school I was examined by a Harley Street eye specialist who ordered me to wear glasses and said I would have to wear them constantly. I studied Christian Science for about two and a half years before discontinuing the wearing of them, and though for a while my sight was very poor, I did my best to put into practice my understanding that sight is spiritual. After a few months I saw clearly. I have lately done much traveling and can sew, write, or read in a moving train with perfect comfort. I am very thankful for the freedom.

During the war a beloved one passed on, and in the seeming darkness Science was indeed the divine Comforter. Last year my left arm became paralyzed and useless. I was unable to help myself so after a week I got help from a practitioner, and within two days the pain had vanished and I was able to use my arm again, and was given strength to pack up our household belongings during that week, working over ten hours a day. I am very grateful for all the literature and for being able to help others. I know that Science cannot fail; I have only to be faithful.

(Mrs.) DOROTHY M. T. PEARSON-POWIS, Simla, India.

✧

Christian Science was presented to me six years ago, at a time when, to human sense, I had to have relief or pass on. I took it up solely for physical healing and as a last resort. I not only have been healed of physical ailments, but have found God,—a God who is Love, and a religion that, when correctly applied, solves all problems of daily life. Stomach and bowel trouble, extreme nervousness, also a chronic disease, have all been healed by the application of Christian Science. I am grateful that such thoughts as self-pity, self-condemnation, self-depreciation, and sensitiveness have been overcome.

I am trying to prove my gratitude to our revered Leader, Mary Baker Eddy, by living the beautiful truth that she in her unselfishness and purity discovered and gave to the world in her book, "Science and Health with Key to the Scriptures." The Christian Science periodicals are a source of so much help and comfort.

My healing was not instantaneous, but I am grateful for the slow healing, for during that time I learned that God is the only Physician. Therefore, I would say to any one whose healing seems to be slow, Be not discouraged. For the physical healings I am grateful, but for the spiritual uplift and the healing of sin I am more grateful. I am grateful to the practitioners and kind friends who have so lovingly and patiently helped me along the right way.

(Miss) LAURA TATMAN, Indianapolis, Ind.

✧

When I first turned to Christian Science five and a half years ago, I had not known relief from pain for ten years. The optic nerve of one eye was cramped and congested and much inflamed, causing pain in the other eye also, through overstrain. I had been treated by four different specialists. After treating my eyes once a week for six months, changing my glasses on an average of a new pair every two weeks the last oculist finally told me nothing more could be done for me. Three months later my sight had become so blurred, and my eyes so increasingly painful, that I could not read or do any close work. Very despondent, I went to a Christian Science practitioner, feeling that if there was any method by which I could regain my sight, I must try it even though it meant the giving up of my church. Even then my religious prejudice was so intense that I was ready to reject the help of Christian Science had the practitioner during that first interview used a single quotation from Mrs. Eddy's writings. In this particular I believe the practitioner to have been divinely led as she referred only to the Scriptures, so familiar to me yet seemingly so new in the comfort they gave. Indeed I thought them misquoted, and was puzzled until I looked up the quotations in the Bible, to verify them.

I was given one treatment and was asked to read Science and Health by Mary Baker Eddy while taking treatment. I borrowed a copy as I did not wish to own the book after finishing treatments; that is, I thought I did not. I read a paragraph each day merely to comply with the practitioner's request, but read it with distaste and in a spirit of criticism. On Sunday morning nine days after the one treatment I had had I took up the book and started to read. Then the thought came to me that if Christian Science was to help me at all I must read this book more open-mindedly. I read for about ten minutes, forgetting the pain and the blurring of the words. When I read some lines in the chapter on "Prayer," I then understood that the healing works of our Lord were not miracles, but the result of the application of a scientific understanding of Principle, which had always been in existence, and is as efficacious now as then. At the moment of that understanding I felt a sharp twitch in the optic nerve of the eye most affected and I knew that the adjustment of my sight had taken place. In that moment of sudden relief from pain, I knew with joy that sight is spiritual, never in nor of matter, and that all healing is possible in Christian Science. I threw away three pairs of glasses at the time. I am deeply grateful to the practitioner who so lovingly led me to this understanding.

Another healing was that of chapped knuckles with which I had been troubled during the winter for a number of years. I always avoided having them seen because of

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their unsightliness, and was embarrassed one Sunday morning when I saw that they were being noticed by a Scientist to whom I was talking. I apologized for their appearance. A little later I was on my way to church and during the service I realized that I was conscious of no discomfort and on removing my gloves I found my hands completely healed. That healing occurred nearly four years ago and I have had no return of the trouble. In connection with this trouble there had always been the fear of putting my hands into water as it aggravated the condition; this fear has also left me.

For these and numerous other blessings which I have received in Christian Science I can never be thankful enough, and for Mrs. Eddy's discovery of Christian Science.

(Miss) E. Gertrude Freiberg, Kenilworth, Ill.

✧

About six years ago I was in a very sickly condition and had given materia medica every opportunity I could think of to restore health, but it was of no avail, for I only fell deeper into a darker and more sorrowful condition. One Wednesday I made up my mind to investigate Christian Science, believing it to be just the same as any other denominational religion. I went and found it to be only what was good for any one to learn and decided then to go also to the next Sunday's service to see what sort of Sunday services they held. I heard only that which God had always taught His children through the teachings of His beloved Son Jesus Christ. I went home happy and full of new inspiration, but not realizing that God had already met my needs. When I got home my eyes pained me terribly, and I had to wear glasses. They had bothered me once before in the same way, but when I had taken the glasses off I could not do without them, so I thought this intense suffering to be the same condition presenting itself again. I took off my glasses and found my eyes perfectly well. I must say that I was the happiest woman that moment, and ever after, as I never needed them again, and to this day I have not been bothered again with my eyes. I have also been healed of internal trouble, rheumatism, Cuban itch, severe pains, and weakness which I used to suffer from all the time.

I am also deeply grateful for the understanding I have received through reading the literature, and I can say that God is present everywhere. I am so grateful to God for these wonderful healings. I am not able to utter enough thanks to Mrs. Eddy for her wonderful words of truth which she gave every one through her textbook, "Science and Health with Key to the Scriptures."

(Miss) M. Block, St. Louis, Mo.

✧

In Habakkuk 2:2 we are told, "Write the vision, and make it plain upon tables, that he may run that readeth it." It is with a loving sense of gratitude that I write this testimony, in appreciation of the countless blessings that have come to me and mine through the study and application of Christian Science, as taught by our revered Leader, Mary Baker Eddy. I did not come into Christian Science for physical healing. It was with the earnest desire to be of assistance to one near and dear to me, who seemed, at that time, to be greatly in need of help. The result was that I received an instantaneous healing of a very painful ear trouble, from which, like the woman in the Bible, I "had suffered many things of many physicians . . . and was nothing bettered."

Since that time many discordant conditions and problems have been overcome, some quickly and others very slowly. For all of these I am most profoundly grateful, as I am learning each and every day that as I have "been faithful over a few things" I have been made "ruler over many things." I am also learning that in proportion as we apply our understanding of the Christ, Truth, in like degree are we able to demonstrate its healing efficacy.

I am also most grateful for all the periodicals, and particularly so for *The Christian Science Monitor*, with its daily healing message for the good of all mankind.

(Mrs.) Sallie F. Wachs, San Francisco, Calif.

✧

The testimonies which appear in the *Sentinel* and *Journal* are very interesting and I enjoy them very much and feel as if it were time to add my own. My attention was brought to Christian Science in one of our large army camps. At that time I was paying but very little attention to church or religion. I became interested by overhearing a conversation between some of the boys and a Christian Scientist. His answers to their questions were like a cup of cold water to one wandering in the desert, and before he left us I asked him for a copy of "Science and Health with Key to the Scriptures," which he gave me. That day was the turning point of my life. I immediately began to study my newfound treasure and in a few weeks I overcame the tobacco habit of about fifteen years' standing. I had been a victim of severe headaches for a long time, but since reading Science and Health I have been free from them. Chilblains were healed just from reading in this wonderful little book. But what I am most grateful for is the new life it has taught me to lead. It is a wonderful help in overcoming all problems one meets in daily life. To express one's gratitude in words is impossible. I cannot but give thanks to God, and to Mrs. Eddy, our dear Leader, for the treasure she has given us in Christian Science.

Adolph A. Tessmer, Excelsior, Minn.

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I would like to express my very sincere appreciation for Christian Science, for Mary Baker Eddy, and for all of the periodicals. I did not come into Science for any physical healing. I had always enjoyed the testimonies of others, and when I had a need I turned very naturally to Science and was healed of the bondage to glasses almost instantaneously, laying them aside as useless, and without their aid reading "Science and Health with Key to the Scriptures," by Mrs. Eddy. Finally the daily lesson was studied and the Bible read through, followed by a desire to read the periodicals.

Now after several years a clearer understanding is coming and I rejoice in knowing that a demonstrable religion is here. My little girl of four years is an earnest little student and my husband is much interested. We have had many healings, including the overcoming of colds, chicken pox, and indigestion. Each day brings many helpful and corrective thoughts and we are glad to know that, in the words of the psalmist, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

(Mrs.) Ethel Moore Woodbury, Phoenix, Ariz.

✧

There must be other mothers who are passing through the ordeal of the sense of loss such as I experienced a year and a half ago when my dear son, a boy of sixteen, passed away at one of our public schools, after only three days' illness. I send this testimony, knowing it will reach these hearts, and comfort them, as I have been comforted. For

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a while I lost all sense of God as good and just groped in darkness, although I had known of Christian Science for about eight years. I could find no comfort in it in my selfish grief; in fact, never during that one year did I even open my copy of the textbook, "Science and Health with Key to the Scriptures."

On the anniversary of the passing of my boy, I felt impelled to visit one of our reading rooms, where I had always had such a sense of peace and rest, found nowhere else. I knew there was help and comfort for me if I would earnestly seek it. Never shall I forget the loving help I met that day and the glorious healing I have had from sorrow and a sense of separation. It came very gradually, but I was lovingly and patiently guided into the right way of thinking. I know that my son lives and moves and has his being, now and always, in God, Life, and that we never are and never can be separated. For a while I could not part again with my other son, although he loved his school life. I could not overcome the fear that he also might be taken from me. That fear has now disappeared and he is happy, away at his school again. He is a student of Christian Science and has been an untold comfort to me in my darkest hours. I know that he is in God's care, and that no harm can come near him.

I have been healed of a desire for and use of stimulants, a dreadful sense of resentment, and many bodily ailments. For all these blessings I daily try to prove my fervent gratitude to God and to our Leader, Mary Baker Eddy, who has so gloriously shown us the way to heaven, harmony, through right thinking and living, here and now. Truly the kingdom of God is within, and the truth is waiting for us to receive it.

(Mrs.) MARION HOPEWELL, London, England.

✧

With a grateful heart I wish to give thanks for the teachings of Christian Science and for God's great and omnipresent love. First, I desire to express gratitude for the wonderful spiritual awakening which I received through this teaching. Since I know that God's love surrounds me I do not worry any more. All our needs are met as soon as we become conscious of the fact that divine Love is the source of supply and that we cannot lack anything. On this point I could relate daily experiences and state how we were healed in many instances during the war, as well as how we are being helped now. I am also able to tell of healings of several sicknesses in the family, among which is the healing of my daughter of a severe nervous trouble, resulting in insanity. To the great astonishment of the physician, who considered the case very serious, she was completely restored in ten days. My son was also healed in a short time of severe grippe accompanied by fever and delirium. Our small child was freed of heavy fever and vomiting. Over a year ago I was healed of articular rheumatism in a severe form.

I also wish to mention a wonderful healing of the results of an accident which took place some time ago. While coasting on a sled, we ran into an automobile at full speed. Before commencing the ride I sent my small daughter from our sled to another, quite contrary to my usual custom of constantly keeping her with me, and through this she avoided the accident. I myself knew nothing of the whole affair. I was told afterwards that I was thrown about six yards and, according to the statement made by the physicians at the hospital to which I was taken in an unconscious state, suffered a broken thigh, fracture of the skull, and concussion of the brain. The accident occurred on a Saturday night, and as soon as my husband received word of it Christian Science treatment was asked for, which was immediately given. On Tuesday I had regained full consciousness, and to the astonishment of the physicians the second X-ray picture showed no trace of the fracture of the skull, but they refused permission for me to leave the hospital, although I was not receiving medical aid. During my stay there I never had reason to complain of pain, the physicians repeatedly expressing amazement over this fact. Although the doctors had told my husband that my leg would probably remain shortened, it was found on my departure that it was exactly the same length as the other. During these weeks I received love from all sides. For these proofs of the healing efficacy of Christian Science I express whole-hearted thanks to God.

(Mrs.) MARIE KIRSTEN, Zurich, Switzerland.

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It is a great pleasure to give the following testimony of healing through Christian Science. In March, 1919, I was taken with a severe attack of influenza which was overcome in two treatments from a practitioner. The following August I had a severe attack of lumbago, followed by typhoid fever, both of which yielded to Christian Science treatment. Both my wife and I find that Christian Science fills every need and cures every ill, and we would not go back to the old way of living under any circumstances. God bless Mrs. Eddy for devoting her life for the benefit of mankind.

O. H. HEIL, Oconto, Wis.

✧

As I have been helped so much from testimonies in the *Sentinel* and *Journal*, I wish to express my gratitude to God and to Mrs. Eddy for this beautiful truth. We know there is no problem that comes up that cannot be met if Science is rightly applied. I wish to tell of a healing I had of influenza and pneumonia. I was awakened one night breathing with great difficulty. The neighbors did not think I would last until morning, but at twelve o'clock a practitioner was called and I read Science and Health propped up in bed, not being able to lie down. By three o'clock with absent treatment I was entirely easy, and only had two other treatments. I got up next morning and attended to all my household duties. This is only one of the many blessings I have had in Science. I did not come into Science for physical healing, but because through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have gained a better understanding of God and the Bible.

(Mrs.) MAMIE WILDER, Tampa, Fla.

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[Written for the *Sentinel*]

True Rest

ETHEL E. HOLMES

WEARY, while miles stretch before me,
Fagged by the long way I've trod,
I hear, ever nearer and sweeter:
Be still, and know I am thy God.

Worn by the weight of world worries,
Scourged by the chastening rod,
Yet I hear o'er the noise and the tumult:
Be still, and know I am thy God.

Blessed the peace of that knowing!
My eyes lift and see not the clod,
For force and fear yield to the mandate:
Be still, and know I am thy God.

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Signs of the Times

[*The Congregationalist and Advance*]

The world of growing things is a witness just now to the power of quiet and hidden forces. Yesterday—or it seems but yesterday—the fields were gray and sodden, the trees gaunt and bare; to-day the grasses are quickened into green, and a misty wonder of verdure clothes every tree with gracious beauty which will soon have deepened into the full foliage of early summer. The meadows are gemmed with gold, and shy and sleeping things have awakened to their all too brief season of blossoming. Winter wheat is tall enough to bend to passing winds and the corn has begun to draw faint emerald lines across new-planted fields. All this has been done in silence and by forces which, though we may work with them and be thereby tremendously reinforced, nevertheless go about their business with a kind of elemental certainty, unhastened by our restlessness, unchecked by our hesitations.

This steadfastness of quiet things is a great comfort in a world like ours, so divided in its counsels, so doubtful of its purposes. If spring had been left to us, quite likely we should never have had any spring at all. The Senate would have debated it, the Supreme Court adjudicated it, and the Administration would have considered it in the light of the next election. The Labor Unions would probably have voted to strike over it and Capital, doubtful of its dividends, would have been unwilling to have made any investments in anything so unsubstantial as leaves and blossoms and grass. We should probably have called meetings and passed resolutions and appointed committees. The committees would not have met until July and meanwhile we should have lived through a springless world.

As we contemplate the failures of the reputed wise and great into whose hands the issues of history are just now entrusted, it is a great comfort to know that there are still forces which really get something done. Spring after all is a tremendous achievement. Sun and rain and life and mother earth have done their blessed part and remade our world, even as we watched it. Perhaps it is after all the quiet, hidden forces which we need to cultivate and to trust.

The great things of life do not depend upon machinery, least of all such a creaking machinery as ours. They depend upon labor and faith and friendship and quiet openness to the ways of God, the use of His forces and obedience to His laws.

So much more need, then, that we strengthen the quiet forces, making much of education and religion and the shaping of character and the realizing amongst us of the spirit of Jesus Christ. Our machinery has outrun our moral and spiritual force. We have sought to secure a League of Nations when we have as yet no really international mind. We are anxious for socialized organization, while we lack the socialized soul. We have wanted all the fruits of the Tree of Life whose very leaves are for the healing of the nations, when it has hardly so much as been planted in our human soil. We ought not to be discouraged, but we do need to go about our work with a larger patience and a clearer vision.

Only as we create the international mind can we hope for a true international organization. Only as we create the love of peace and the willingness to pay for it, can we hope for peace in our troubled world. Only as we are rich in the spirit of Jesus Christ, can we secure the fruits of Christianity in the manifold complexities of our lives. And we shall secure these deep and necessary things only through an utter hospitality to those quiet forces of the Divine, which are waiting to change our lives and our world as the God of growing things has remade our fields and our forests.

[Charles R. Brown, D. D., LL. D., in *The Biblical World*]

The hour is coming swiftly when it will be seen that all any man is worth is to be found in the good he has done and in the character he has won.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

IT is a continued and constant source of gratification to find THE CHRISTIAN SCIENCE MONITOR, without exception, of great interest, no matter how old as to date.

I WOULD also like to add my appreciation of such a valuable newspaper. To me there is nothing that compares with its news service and in many other respects it is the most desirable newspaper I ever saw.

IT gives the writer great pleasure to extend the hearty congratulations of our community to you and yours in connection with the work which you are doing with your editorials. The many interesting articles concerning our native land (Greece) are of great interest to each and all of us, numbering in all about two thousand.

THE CHRISTIAN SCIENCE MONITOR is indeed filling a place in the world affairs that no other daily newspaper is anywhere approaching with regard to reading the signs of the times. I wish personally to thank the Editor for God-inspiring editorials, which are doing much to mold and fashion public opinion in the direction of right thinking.

YOUR paper has a nation-wide reputation for its foreign news, and I wish to compliment the publishers on this splendid service.

I RECOGNIZE your publication as an authority upon all affairs of world-wide interest, and therefore look forward with interest and a great deal of pleasure to receiving the copies.

LET me here express my gratitude for all of our Christian Science literature. I have had instantaneous healings from reading these splendid articles in THE CHRISTIAN SCIENCE MONITOR. In fact, most of the articles in our periodicals seem to be especially written for me.

I SIMPLY have not words to express my appreciation of the value of these publications (MONITOR, SENTINEL, and JOURNAL). THE CHRISTIAN SCIENCE MONITOR covers many subjects. The editorials are solid comforts and keep my thought clear. Truth and Love surely shine through all the pages of the MONITOR. It is a true blessing.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII AUGUST 14, 1920 NUMBER 50

Arise

THEOPHILUS ALLEN

IN these days of rapid change, amid the restlessness of peoples all the world over, one has hardly time, supposedly, to pause, so great seems to be the endeavor for a man to attain the height of his ambition—it matters not in what direction that ambition lies. In spite, however, of seeming human limitations, there is always hope for the active man. He is bent upon exerting every energy to reach that height which he has set out to attain. Notwithstanding all obstacles, and however good it may seem to him from the base upon which he started, it must of necessity be insufficient to satisfy him if that premise be human. All the pleasure and joy of human sense testimony may be brought to bear upon this career; he may reach the goal where he has abundant possessions and wealth; yet he is not satisfied with his achievement. This being so, he pauses to think of the absence of happiness,—why with this abundance he is not content,—what it is that he lacks. Perhaps his thought has been arrested by a present day Paul, who has seen how idolatrous has been his concept and perchance brought to his remembrance the saying of Paul to the Athenians: "Whom therefore ye ignorantly worship, him declare I unto you." Whatever it may be, he has nevertheless found the opportunity to turn his activity in the opposite direction from his idolatry, to set his affections "on things above,"—to arise. He is earnestly attracted to the higher meaning of life and living and its achievement.

Perchance a man may have attained the position where, in a life of humanly intelligent activity, at the very zenith of his success, sudden calamity overtakes him, and he is deprived in belief of one of his active faculties—perhaps of the very one he considers the most useful and needful. He is curtailed in his endeavors and forced to depend on others. Being deprived of the ability, humanly speaking, to do for himself that which he always has accomplished alone, he now meditates upon his dependence on others. Here again he discovers that the capacity to think is ever present. He ponders, examines himself, and in his self-analysis honestly seeks the remedy. With opening vision such a one finds the hope within that is bound to rise above the bondage of human sense, discovers the cause of right activity, and commences the ascent in thought which leads above the mists to the sunlight that purifies and invigorates. So pregnant with meaning is this small word "Arise," that he flings away his false concept of ambition and replaces it with the true, the real effort to attain the salvation which is from on high.

The lack of satisfaction is discovered to be the outcome of ignorance, the darkened physical sense which had shut out the light of wisdom—though always masquerading as wisdom. The real effort one makes on arriving at this conclusion is the grasping of the opportunity to think aright and gain the true knowledge of one's origin and environment. The Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy reveal the fundamental rule for learning the reality of man in God's image, to the utter destruction of the ignorance or humanly false belief of man as mortal. This is the healing. Mrs. Eddy says in Science and Health (Preface, p. vii): "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity," and again, on page 123 she says, "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas."

The Bible is replete with instances of this exaltation of thought. Elijah's obedience in seeking the height of Horeb, notwithstanding the suggestion of death, under the juniper tree, because, as he said, he was not better than his fathers, enabled him to hear "the still small voice" and complete his work according to spiritual understanding. Why did Moses lift up the serpent in the wilderness? Did the thing of brass possess any virtue to heal, in itself? Was it not rather to exalt the thought of the people to the comprehension of the power of wisdom and spiritual understanding, and away from the destructive concept of material sense? Jesus of Nazareth presents the same fact in these words: "I, if I be lifted up from the earth, will draw all men unto me." Repeatedly did our Master prove this in his healing work. At Nain, in the raising of the widow's son, he said, "Young man, I say unto thee, Arise," and in the restoration of Jairus' daughter to life, his command was practically the same: "Talitha cumi . . . Damsel, I say unto thee, arise."

As Jesus in his day taught mankind, through his knowledge of the allness and omnipresence of God, how to rise above material sense and seek the true way in righteousness,—that exact knowledge of God which he named "the truth," saying, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free,"—so, in this age, through the spiritual vision, fidelity, and wisdom of God's messenger, Mary Baker Eddy, humanity has Christian Science proclaiming the fact that material sense, with its vague hypotheses, can never reveal the truth of being, but that spiritual sense does reveal God and enables the human race to grasp the nature of God as Mind, and man's relationship to Mind, as His idea, establishing the scientific unity between God and man and uplifting humanity to the true consciousness of being. Isaiah in prophetic utterance had proclaimed this fact ages before. "Arise, shine," he exhorted; "for thy light is come, and the glory of the Lord is risen upon thee." Truth is always true, and what was true in Isaiah's time, is true now. The human race can therefore open the gates of understanding, by turning to Christian Science and receiving its message. Thereby we can expel false human theories and with sheer joy and gratitude replace them with the spiritual idea for ever associated with Mind,—man inseparable from God, the divine Principle of His being.

The truth about ambition, aim, and desire is revealed. A man has the ability to rise above every false concept of material sense and rejoice in the discovery and apprehension of the fact that for every false belief the exact truth exists.

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In deed and in truth, a glorious revelation to this age is this glimpse of the Christ, Truth, the ability to distinguish between the real and the unreal, to exchange every wrong thought for Love's idea. Mrs. Eddy makes this quite clear in Science and Health, where she says, beginning on page 574: "Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife,—Love wedded to its own spiritual idea.' Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense." This understanding is open to all mankind. The active man, then, finds his activity turned in the right direction, and as he is faithful to his understanding of good and practically applies it in his daily life, he demonstrates the exact measure of its power in the destruction of evil. This supreme joy of expressing God is well stated in one of our hymns (Hymnal, p. 125):—

Know, O child, thy full salvation;
Rise o'er sin and fear and care;
Joy to find, in every station,
Something still to do, or bear.

"Crumbs of comfort"

MARY E. ARMSTRONG

ON page 234 of Science and Health Mrs. Eddy writes, "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty." Some beginners in Christian Science go through seeming difficulties in trying to get understanding and perhaps the experience of one may help others.

When I first read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I did not seem to be able to grasp anything tangible from it to work on. It all seemed to me a beautiful theory until I later learned that I had to put it into practice and demonstrate it to gain its wonderful fruition. After several weeks' desultory reading I opened the book one day at page 469 and read the question, "What is Mind?" and its wonderful answer. As I read it and the truth dawned on me, I realized that I must first think rightly,—that is, understand my way into the kingdom of heaven, which is really at hand. I found at first that one does think rightly perhaps once or twice a day, but that during the rest of the time the thoughts wander willy-nilly. It is astonishing, however, to see how with the study of the Lesson-Sermon one does learn to pull one's self up gradually and form a steadier habit of right thinking, until with spiritual growth, help, and study one forms the habit of thinking rightly all the time and with a steadiness that surprises even one's self. It is all practice; and practice makes perfect.

Soon after beginning this study I was plunged into activities in connection with the world war, and though still reading Christian Science I was not giving it steady attention, as my thought was evidently not stable enough and was easily drawn into other channels. Circumstances arose which caused me to go and live quietly in the country, and since then I have discovered that Christian Science is an exact Science, applicable to every detail of one's daily life. At first in the country I seemed to have no occupation whatever until one day I opened "Miscellaneous Writings," at page 60, and read, "Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand."

I applied this to my problem and found that the belief was lack of material work; this reversed meant abundance of spiritual work at hand. I looked for it, saw I had all of Mrs. Eddy's works new and unread, and then and there determined to read them. It did not seem an easy task, but I persevered. I used to take these books and sit out in a field alone and study them. They were all read straight through and a wealth of spiritual understanding unfolded to me! All the time I was praying for understanding, never beginning to read without that little prayer from the Psalms, "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." I read Science and Health through twice, and each time this sentence on page 19 seemed to stand out above all else: "Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life,—even God, good." It seemed to me the *summum bonum* and the all of Christian Science. If one could demonstrate that sentence for one day, or for even one hour, what progress one would make! At this crisis to-day in world affairs and in all the unrest of mortal thought, if we Christian Scientists could all obey that command, "Thou shalt not know evil" of any kind, shape, or description, how we would help the world, and, above all, how we would help our fellow Christian Scientists! Christian Science reveals this great fact,—namely, perfection *is*. This truth is to be demonstrated *now*. To me the study of the two words "perfect" and "perfection," with the concordances to Science and Health and Mrs. Eddy's other writings, has been most illuminating.

To return to my own experiences: I have lately had to demonstrate the unreality of evil. My husband and I were looking for a home in a beautiful resort. To mortal sense the demand for any kind of accommodation in this town was so great that it seemed impossible to find one of any sort. But very distinctly and twice we were directed to a most suitable home and shown very clearly that this was our place. Then friends suggested that it was foolish taking a home just now with the seeming disturbance in world conditions, lack of servants, lack of labor, high prices of food, and difficulty of getting things. I thought of them all and then clearly saw that all material belief must be ruthlessly brushed aside and I must get to the fundamental spiritual facts. I turned to Science and Health and found this as my basis for work: There is no material law, and perfection *is*. I then resolved to hold firmly to these two points. What a comfort and help the latter thought has been to me. It matters not what the seeming, perfection *is;* perfection always is.

Suffice it to say, all the so-called material difficulties were rendered null and void. I found a most suitable maid and experienced no scarcity of anything; and I found all I required at the right time. For the painting, decorating, and furnishing I relied absolutely on the truth contained in lines 21-27 of page 247 of Science and Health. A seeming difficulty with a painter over obtaining a certain color was easily overcome; window poles which I was told in two shops I could never find, were brought to me, exactly as I wanted them. I also received help from an article in a *Sentinel* of last year, entitled "Gratitude," in which the writer said, "Man's environment is perfect because man is always with God." I feel that one can certainly prove that there is no question, however seemingly insignificant, whether physical, moral, financial, which does not find its answer in Science and Health.

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As to so-called physical conditions, I was what is known to the doctors as a nervous case; in fact, my so-called nerves seemed as bad as they could be. I have discovered that in my own case lack of nerve control nearly always means mental laziness. There is no circumstance beyond our control. Man has dominion over all. When things seem impossible and the belief of nerves seems to suggest itself, if we then and there strongly and steadily know that we can overcome, that we have strength for every circumstance, and that false belief is a temptation to separate ourselves from God, we do overcome, and the overcoming of so-called nervousness can become a stepping-stone to higher things. There is but one infinite Person—God, and there is nothing but God. Let us then help each other, help our cause, our church, and our periodicals by being exact Christian Scientists, and let us demonstrate this Science in obeying Jesus' command, as interpreted by Mrs. Eddy, "Thou shalt not know evil," and steadily and persistently affirm it matters not what the seeming, perfection *is!* Mrs. Eddy says in "Unity of Good" (p. 7), "Certain self-proved propositions pour into my waiting thought in connection with these experiences; and here is one such conviction: that an acknowledgement of the perfection of the infinite Unseen confers a power nothing else can." If God is all, then all must be perfection, and as our Leader tells us on page 158 of Miscellany, "The burden of proof that Christian Science is Science rests on Christian Scientists."

Distinguished Service Order

FLORENCE BOSWELL

THESE words convey a world of meaning in human experience; they stand for a military decoration given for prompt action taken oblivious of personal safety; for a recognition of achievement, of victory. Two pictures present themselves to me: A young man in command of a company of men, who, having taken part in a reconnaissance in force and taken possession of one of the enemy's trenches, when the counterattack developed and the time came for retiring saw that all his men were out of the trench before he was, and after successfully repulsing the first attack of the enemy sprinted back to the lines, taking advantage of any available cover, and safely rejoined his men.

Another picture: A young officer patiently training men year in and year out, keeping up their enthusiasm in their work and imparting it, in spite of all difficulties; and then straightening the line, and unfailingly giving in dispatches to his general. What was their distinguished service which entitled them to the D. S. O.? They, like many, many others, had simply done what to them was the obvious, most natural thing in the world to do; they had put the safety of their fellow men before their own, just as Christian Scientists are doing all the world over. They had no sense of disappointment at not getting a decoration, because it had never entered into their thought, and therefore the world's recognition or lack of it could neither give them anything nor take anything away. The brotherhood of man was so much a part of their daily life that "my safety" and "thy safety" were one, and that Christ-sense had stilled every suggestion of self-preservation at another's expense. Is not this, too, the "way of the Lord" in Christian Science—the way of preparation for the D. S. O. of Spirit, the "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord"?

Mrs. Eddy says on page 15 of her Message to The Mother Church for 1901, "The Christian Scientist has enlisted to lessen sin, disease, and death, and he overcomes them through Christ, Truth, teaching him that they cannot overcome us;" and in Miscellany, page 194, she says, "Only those men and women gain greatness who gain themselves in a complete subordination of self." From the nature of the activity of good, as one awakens to the fact that good is the Life, the Principle of his being, there is an hourly reaching out and striving for perfection in all things,—from a desire for a better understanding of government and a truer representation of the people, to adopting the many methods of saving unnecessary labor and for making less drudgery in experience, as seen in the "ideal homes" and many kindred exhibitions. Truly has Mrs. Eddy said, "The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch" (Miscellaneous Writings, p. 26). John said, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith,"—in other words, our understanding of the true nature and character of God and man, which comes from silent victories over malice, envy, evil thinking and speaking; victories that no one knows anything about, because the untruths believed about God and His perfect spiritual creation are blotted out and there is no recollection of them; those nameless victories over sense and self that prepare for the day when materiality has been so expunged that there remains nothing but the reflection of Spirit, which thinks, speaks, and acts only as the Father-Mother God directs. That surely is the "D. S. O." of Spirit, and that is an ever expanding sense of Life and activity, blessing all upon whom thought rests. In that consciousness there is no personal sense to offend or be offended, no temptation to be seen or heard of men, to be accounted great in metaphysics or physics, but just an expression of the unselfed love that melts away all the sorrow and suffering and sin, the suspicion and the doubt, and bears unflinching witness to Truth, the truth about God and man in His image and likeness.

The living of our beloved Leader, Mary Baker Eddy, was a daily demonstration of that truth. She had so gained the victory over personal will, wish, and desire, that when she came to others with the fruits of nights of conflict followed by the morning of victory and inspiration, her hearers were inspired to obey lovingly, joyfully, because there was no self-will answering to self-will and no lack of moral courage to invite criticism. Surely that was the secret of her great power and of the willing service she inspired, the selflessness that enabled her to know that "thus saith the Lord" and "none can stay his hand, or say unto him, What doest thou?" Just as Jesus said, "I ascend unto my Father, and your Father; and to my God, and your God," so it is possible for all to-day, who will, to follow in the steps of him "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Right Knowing

HELEN T. BELFORD

TO-DAY when the world seems to be divided and confused, hesitating as to what path to choose, amid the apparent maze of ways, the student of Christian Science has but to go to the one source, the one Mind, and he will know beyond a doubt. "Be still, and know that I am God," does not mean sluggish inactivity or standing in the middle of the road inert and asleep. To "be still" is to silence the belief in mortal mind, a belief that by subtle suggestion

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would mesmerize and influence mortals to believe that evil is good and by false reasoning lead them into devious ways. To "know that I am God" is to know that the divine consciousness is all there is, and because consciousness, or God, is all there is, there is no room for anything else—for any mortal mind suggestion of evil or error, past, present, or yet to come. Mrs. Eddy says in "Miscellaneous Writings" (p. 367), "It was not against evil, but against *knowing* evil, that God forewarned."

Much of the time spent in the so-called mortal mind existence is taken up in endeavoring to know what to do, which course is right, what way to take. To many, activity seems to mean flitting about from one personality to another trying to extract the truth from erring mortal mind. A student of Christian Science has the one source, the one Mind, to which to appeal, and the appeal is never in vain. Having scientifically put aside and away from him any suggestion of anything but the one Mind, he can confidently and patiently await the decision of Mind. This, again, is not being sluggish or inactive. It is being harmoniously and eternally active,—active and alert to know that consciousness, God, good, is ever present, ever active, ever operating, ever bringing out the right result. Mortal mind itself recognizes what the result of knowing should be when it places such a weight on the oft quoted phrase, "Knowledge is power," but it misses the very essence of it all by not comprehending that real knowledge,—the only true knowledge there is,—is a realization that there is *one* Mind, or intelligence, supreme and all-seeing. Right knowing is power, power to prove throughout experience that nothing is real but what is good, enduring, and true.

Giving Testimony

BLANCHE M. WETZELL

WHEN disciples of John came to Jesus with the inquiry, "Art thou he that should come, or do we look for another," his answer was, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The writer has often thought that there may be a comparison drawn between Jesus' answer and our present Wednesday evening meetings. To the world's questions: "What is your religion? What will it accomplish which our churches do not?" we find at each meeting satisfying answers and ample reason for believing that the promises of Jesus are being fulfilled anew. Christian Scientists do not rejoice as did the Pharisee that they are not as other men nor as the seventy who returned to Jesus rejoicing that devils were subject unto them, but they are grateful, and a continuous song of gratitude is singing itself in their hearts that they have found the kingdom of harmony, where their names have always been written. What wonder, then, that they lovingly bear witness to the Christ and that the Christian Science churches are full at the Wednesday evening meetings.

Giving testimony seemed such a formidable undertaking to the writer and after each attempt she was inclined to self-condemnation because of errors in English, which rose up so vividly to rob her of the spiritual joy which was rightfully hers. Then these words of Mrs. Eddy, on page 505 of "Science and Health with Key to the Scriptures" came to her: "This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light." These lines from our textbook brought the realization that each testimony given is an effort to bring the reality, the truth about God to light, to help the hungering one to exchange his mistaken sense of God for the knowledge of Him, who is all good, the preserver of man.

The way in which the speaker expresses his gratitude, giving precedence to the spiritual awakening, is probably new to the guest at the Wednesday evening meeting. At a meeting not long ago the testimonies were on many different phases of Christian Science healing, but in each one the speaker expressed the desire to be all that a Christian Scientist should be, more just, more honest, pure, and loving, proving to the visitor that successful business, good health, and happiness are indissolubly connected with right thinking and living. We must remember that with our testimonies we share the responsibility of bringing out the helpfulness and availability of Christian Science in our meetings. The faithful Reader has performed his part by the study and preparation of his lesson. With what care he selects his references and seeks in the hymnal those hymns which most nearly express the thought the lesson carries. We of the congregation expect to come prepared to do our part. Mrs. Eddy realized this and instituted the silent prayer for the purpose of protecting our services. She writes in the Manual (Art. VIII, Sect. 5), "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." The sincere effort, during these moments, to realize God's allness and man's at-one-ment with Him will do much to loosen the bands of self-consciousness and timidity and increase the spontaneity and joy of giving testimony. The spirit of rejoicing which is included in each testimony will give the visitor an impulse to acquaint himself with our literature, to investigate this new-old religion which is redeeming so many thousands from misery, suffering, despair, and death and bringing them into newness of life, freedom, happiness, harmony, and success in honest endeavors.

Mrs. Eddy knew that the success of the Christian Science movement depended upon the individual effort put forth by its followers, their spiritualization and unfoldment, watchfulness, and careful study of our Church Manual and Mrs. Eddy's other works. The application of the statements of the by-law, Article VIII, Section 24, will surely result in implanting in the hearts of guests a desire to know more of God and of His healing truth. Truly giving testimony is an obligation which can be gratefully and faithfully fulfilled, as it includes a most wonderful opportunity for unfoldment both for those testifying and for the listeners.

Count Your Blessings

ALBERT E. BARNARD

WHENEVER a certain student of Christian Science finds the way a bit difficult, and problems do not seem to be solved so quickly as they should be, he harks back to the day when he was healed of very severe inflammatory rheumatism; for that was the day he caught the first real glimpse of God. The circumstance was as follows: Practically over night the argument of this false belief appeared to bind him in iron chains, so that on the following morning he could scarcely move limb or muscle. This student was occupying at the time a rather active and responsible position in a large business establishment, and his first thought was that he should be at his desk, that it was the one period of the year when he could least be spared from his post. And so, being new and uninstructed in Christian Science, he called for a practitioner to set him on his feet at once.

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For four days absent treatment was given, but no appreciable results seemed apparent. On the fifth day she asked the patient this startling question: "Have you ever counted your blessings?" His reply was in the negative, coupled with the declaration that his chief concern was to be cured so that he could return to business. As a result of her patient insistence, however, that he devote the afternoon to counting up and giving thought to everything for which he should be grateful, he agreed to accept the prescription.

The ultimate effect was wonderful. The student opened the gates in accord with what Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 201), "The way to extract error from mortal mind is to pour in truth through flood-tides of Love," and the blessings presented themselves so rapidly he had to call for pad and pencil in order to write them down. The hand that had seemed to be in a vise the day before formed the words on the paper without effort or pain. And the list kept on growing. Page one, page two, page three were filled with reasons why he should be positively grateful instead of languidly indifferent. "Where do all these blessings come from?" thought he. And as the sunlight of Truth broke in upon his thought he came face to face, for the first time, with a realization of what God is, and the steel-like grip of false belief that had entangled his free limbs began to weaken.

Out of the contemplation of these many blessings there soon developed the thought of gratitude,—gratitude for an understanding of God, gratitude for the works of Jesus Christ, gratitude for the life and revelation of Mary Baker Eddy, gratitude for all her writings and the various periodicals she founded, gratitude for the fact that he could actually know himself to be a child of the one infinite God, "Our Father-Mother God, all-harmonious" (Science and Health, p. 16),—and he arose and walked the entire length of his apartment. The bonds of resentment, hate, self-will, self-righteousness, self-justification, self-love had melted before the realization of the presence of God, and he was healed. Thus he proved that really there is one infinite blessing, the complete goodness of God.

Although so-called mortal mind endeavored to tell him he could not do it, he next day walked a considerable distance to the home of the practitioner and back again. And the following day, which was Sunday, he attended church and deliberately climbed the stairs to the balcony, to prove that "God is love," and that "Love is the liberator" (Science and Health, p. 225). So to-day, when arguments of false belief try to set themselves up as real, this student counts his blessings, and the clouds of sense disappear into their native nothingness.

[Written for the *Sentinel*]

Our Isaac

MABEL GORDON-INGLIS

HAST thou an Isaac who is held most dear?
Perchance a memory, or still so near
That every thought of him is fraught with fear?
Give him to God.

Hast thou an Isaac with a gilded crown,
Worldly ambition for the world's renown?
Build thou an altar, humbly lay him down,
Trusting to God.

God gives us back our Isaacs purified,
Tried in the furnace, tested, glorified;
With our desire for good so magnified
That God is All.

Selected Articles

["An Understanding Heart"—*The Christian Science Monitor*, Boston, U.S.A., June 1, 1920]

In the days when Solomon had succeeded David on the throne at Jerusalem, the new king, facing the problem of judging his people, that is, of ruling them with justice, prayed that he might receive an understanding heart so as to be able to discern between good and evil. The sense in which judgment is freely used, all through the Bible, of the power not to pass sentence on the evildoer but to be able to distinguish good from evil, is made perfectly clear here. Solomon saw the problem that was before him and he asked neither for long life nor for riches nor for revenge—the things commonly so dear to the eastern potentate. He asked, on the contrary, for that mental quality which he conceived would be of most use to his country—namely, the ability to understand Principle. Now every human being stands, in his relation to humanity, in some degree in the position of Solomon. It is true that the ordinary individual is not called upon to rule kingdoms; but he finds himself in the midst of a world stricken with sin and disease, and if he is not to add to that sin and disease, but is to exercise his power to separate good from evil, in order that he may help to destroy the latter, he must, as Solomon saw, possess an understanding heart.

The average man is apt to imagine that he has no opportunity for exercising anything but the most infinitesimal influence in the world. The great power of influence, which, in his philosophy, is reserved for kings and statesmen, for great generals and great poets, is, he believes, entirely outside his reach. Yet the fact is that there is no limitation to his power of influence, except that placed upon it by his own sense of limitation. The whole history of the world is rich with men who have broken the limitations with which they were apparently surrounded. The greatest instance of all is, of course, Jesus of Nazareth, whose understanding of Principle enabled him to be the founder of the Christian religion. But Muhammad started upon his evangelistic career an elderly and unknown merchant with one servant as his follower; whilst centuries later Shakespeare trudged out of Stratford to hold horses at the doors of a London theater; and, again centuries later, a rail-splitter in North America became one of the greatest figures in the world's history.

There is, it is unnecessary to say, a tremendous gulf between the founder of Muhammadanism and the founder of Christianity, just as there is a tremendous gulf between the founder of Christianity and the great English poet and the great President of the United States. But there must have been, even in Muhammad, some sense of Principle, far in excess of that of the Arab world in which he found himself, to have enabled him to stir the savage Bedouin tribesmen into even as much recognition of something beyond the grim materiality of their everyday existence. Of all these men, including Solomon himself, Christ Jesus alone understood the scientific secret of Life, what Mrs. Eddy refers to when she writes on page 506 of Science and Health, "Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final." Yet Solomon in his own way was groping after this final truth when he prayed for an understanding heart, which was an understanding of Principle. At that moment in his career, the king, though in a glass very darkly, saw that neither many years, nor riches, nor revenge, were going to profit a man anything if he should lose his understanding

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of the fatherhood of Principle. That Solomon failed to live up to what he saw that day was owing to the fact that he was being guided not by a scientific understanding of Principle, but by a fitful gleam of spiritual intuition. That gleam came and went so fitfully that he kept wandering after the will-o'-the-wisp of materiality. One man and one alone, Jesus of Nazareth, ever understood Principle sufficiently not to be diverted from the straight and narrow road by any will-o'-the-wisp, and so to be able to demonstrate the full meaning of Principle in the overcoming of sin, disease, and death. This understanding was possible to him because he had gained it by overcoming the lusts of the flesh, just as through this understanding he was able to overcome these lusts.

The writer of the book of Kings makes it very clear what the lusts of the flesh are which lie between a man and the acquirement of an understanding heart. There is the belief of life in matter, summed up in the demand of the human mind for a long life in the flesh; second, the insatiable demand for riches, the idea that substance is contained in matter, and that pleasure and power can be gained by the accumulation of such substance; and, finally, the passion of revenge, the thing which, sometimes even in the hour of victory, causes a man to let go his hold on Truth, and himself to be swept away in the torrent of animality.

An understanding heart, then, is the realization of Principle which enables a man to separate the true from the untrue,—in other words, the material from the spiritual. In the exact proportion in which he succeeds in doing this he frees himself from the lusts of the flesh and gains the fruits of the Spirit. It is that which Christ Jesus was teaching and demonstrating from one end of his ministry to the other; and it is that which Mrs. Eddy has summed up, on page 178 of Science and Health, where she writes, "In proportion to our understanding of Christian Science, we are freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power in proportion to our spiritual understanding of the status of immortal being."

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[H. R. Colborne in *The Australian Baptist*]

Christian Scientists are taught, not to deny, but to follow in the steps of Jesus Christ. They use the Lord's Prayer in all their services, and they, so far as they understand, utilize the power of prayer in healing the sick and in reforming the sinner. The fact that we are taught to pray in God's name does not narrow but rather broadens the approach to Him when we learn, even in a small degree, to think of and to know God as the Father-Mother God of all His spiritual, perfect creation, the one omnipresent, infinite, divine Principle, Life, Truth, Love.

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[William E. Brown in *Riverside* (Calif.) *Enterprise*]

A dispatch of recent date announces the verdict of a New Jersey jury convicting Andrew Walker of manslaughter for the death of his daughter under Christian Science treatment. As this incident has caused much inquiry, the following comment will doubtless be of interest to your readers.

The query that has been expressed, "Why was a physician not called?" illustrates the fixity of adherence to long established customs. In looking over the death notices published in one of our daily papers the fact is disclosed that for the week ending May 4, over one hundred and thirty persons passed away. Doubtless the majority of these died under the care of a regular physician and ceased to exist in a regular and orthodox manner. Here the question may be legitimately asked, "Why was a Christian Science practitioner not called?" Judging by record of achievement and realizing that in many cases Christian Science is employed only as a last resort and frequently saves the patient after all material methods had been exhausted, the failure to call in a Christian Science practitioner might well be denominated "neglect"—and yet there has been no public condemnation nor criminal prosecution.

New Jersey has a peculiar statute which has been construed to mean that medical attention is required. It goes without saying that this is an infringement of personal rights and many of the states have enacted legislation that recognizes the right of parents to employ for themselves and families the method of healing that they deem most efficacious. Healing in Christian Science is identical with the religion of Jesus, who commanded his followers to heal the sick as well as the sinner, and the right to believe in and practice the religion of one's choice is an inherent right of the individual guaranteed by the constitution of free America. This will finally be conceded by courts and juries everywhere.

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[Harry K. Filler in *The Enquirer*, Cincinnati, Ohio]

During the course of his sermon, as reported in a recent issue, a clergyman made some statements about the teachings of Christian Science, which were his opinions of what Christian Science teaches, rather than the actual facts of the teachings of this science of Christianity.

It will always remain the privilege of ministers of the gospel to tell their congregations many things about Christian Science that are not true, but when they see the wisdom of getting at the facts of the Christian Science teachings, and of giving these facts to the hungering hearts of their hearers —and some ministers are doing this to-day—their sermons will heal and save and bless those who have ears to hear and hearts to understand. The Christian church of this and every land must approximate the healing power of Christ, as has been taught and practiced in Christian Science ever since its discovery by Mrs. Eddy in 1866.

Christian Scientists do not affirm, nor is there anything in the teachings of Christian Science that would rightfully cause them to "affirm that they are by nature perfect in soul and body," as this minister asserts. Christian Science does stand on the Bible teachings about man: "So God created man in his own image, in the image of God created he him." John states, "Beloved, now are we the sons of God." Paul declared that "we are the children of God, heirs of God and joint heirs with Christ." Man in God's likeness must be spiritual, perfect, and true. On page 476 of "Science and Health with Key to the Scriptures," Mrs. Eddy states, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

This is actually the basis on which the healing work in Christian Science is accomplished. We in Christian Science are being taught to look for, and find, God's man, rather than man's man. The ability to do this is gained only in the proportion that we become spiritually minded, or as we put on the mind of Christ, as Paul has admonished. In no particular does the teaching of Christian Science depart from the teaching of Christ Jesus and his healing ministry. Jesus on one occasion cast out a devil, and the dumb spake. This would tend to show that the works of Satan are illusions which Christ, Truth, casts out. Sin and disease would

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deceive man; they would have him think they have more power than has God, who is omnipotent, omnipresent, and omniscient. Multitudes of men and women have been healed of almost every known disease and sin in Christian Science. Every one of the more than seventeen hundred churches of this denomination throughout the world stands as a monument to the fact that Christ's healing and saving Christianity is again being preached and practiced among men.

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[Samuel J. Macdonald in *Hudson Dispatch*, Union, N. J.]

The brief editorial entitled "Curtailing Religious Freedom" was gratifying indeed as a recognition of the vital and inestimable value of religious freedom. We are apt to forget that religious freedom was the most cherished possession of our ancestors, that our country was first settled by pioneers of spiritual liberty, and that the Federal Constitution and constitutions of the several states guarantee to the fullest extent that freedom which our fathers held so dear. But if this freedom is to be limited by a medical tether, of what practical value are these solemn constitutional guaranties? It is certainly obvious that a tethered freedom is not freedom at all.

You say in the editorial referred to, "It is a serious matter to permit a nine-year-old child to die for want of medical treatment," and you also refer to the child as a "victim of the belief of Christian Science." Surely, the use of such expressions was the result of that sense of haste which often prevails in editorial sanctums. Haste is undoubtedly one of the worst of "the little foxes that spoil the vines." Let us then pause for a moment, forget haste, and stop long enough to think fairly and without prejudice.

Because a child dies under medical treatment, do we accuse the doctor? Or do we speak of the child as a "victim"? No, we do not: we are polite, and say the death could not be prevented, "everything was done for the child, but to no avail." Well, then, when a Christian Scientist proves to be not entirely infallible, why are we not equally polite and fair? Can the difference we make be rated in anything else than prejudice?

If the medical doctor always healed and never lost a case, we might be justified in denouncing as "victims" those who sought other treatment, but until that happy day dawns, assuredly we are not justified in placing other curative systems in the pillory of public scorn.

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[Joseph Coffer in *Nowata* (Okla.) *Star*]

An evangelist recently delivered a sermon to the church-going people of Nowata, a sermon worn threadbare by repeated use in vain attempts to discredit Christian Science. In this sermon, as reported in a recent issue, the Discoverer and Founder of Christian Science, Mary Baker Eddy, is also assailed. Christian Scientists are charged with the statement that "there is no sin," with the desecration of the Lord's Prayer, and as not believing in a "personal God." Such unmeaning loquacity fails to convince or convert sinners, nor does it draw people from the Christian Science faith.

There is but one God to the Christian Scientist, the God of the Bible, and we are told therein that "God is a Spirit," recognizing all His creation as spiritual. The investigator who enters upon the quest for health, peace, and happiness, with an open mind, discovers in Christian Science that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465). Emerging from the mists of materialism, which would hang a pall over the spiritual vision, the true man appears, who heretofore has been lost sight of through the belief in sin. Man as understood in Christian Science is the image and likeness of God. The Scriptures corroborate this statement and God's word ends all argument: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The image and likeness which is referred to is spiritual and perfect, not the base counterfeit referred to by our esteemed critic.

Christian Science is a religion of love, and is known throughout the civilized world as demonstrable in our daily lives. By its study men are made better, seeking higher ideals in every walk of life. It is indeed a religion of progress, enlightening all mankind. Through the discovery of this gentle New England woman, the Bible has been rescued from dusty, secluded corners in many households, and restored to its rightful estate. The teachings of Jesus of Nazareth are again found practicable in everyday affairs; the great truth the Master taught was not for a chosen few but for all who follow in his steps. "Neither pray I for these alone," he said, "but for them also which shall believe on me through their word."

The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, illumines the pages of the Bible. In a simple way the honest seeker for truth discerns the light. He learns that God is not seated upon a pedestal in a far-off city paved with gold, nor does he find man the sick and sinful creature theology and medicine would have him believe. Coming into possession of his rightful heritage, he learns that man coexists with God; "for in him we live, and move, and have our being," as the Scriptures declare.

The false belief of sin is proved an illusion; examination of the record shows God did not create sin; on the contrary, it shows that all He created "was very good." The seeming reality of sin, to mortal mind, is but an illusion, unreal, and has no origin when understood in Christian Science. Remove the false erring belief from human consciousness by penetrating the camouflage of the five physical senses, and the nothingness of sin and disease will then become apparent.

Spiritual understanding, an essential element in the destruction of sin, is best explained by Mrs. Eddy: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497). Prayer brings man into harmony with the operation of God's law. Christian Scientists are a prayerful people, believing in the Scriptural injunction that "the effectual fervent prayer of a righteous man availeth much." Mrs. Eddy devotes an entire chapter in her book to the subject of prayer, and gives there the spiritual interpretation of the Lord's Prayer, which has done much to heal the sins of the world. Mortal man believes in many minds and persons; mankind would personalize God. There is but one God, and through reflection His personality is discerned in limitless ideas. Writing of divine personality Mrs. Eddy says in Science and Health on page 517: "The only proper symbol of God as person is Mind's infinite ideal. . . . This ideal is God's own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections."

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Editorial

Fallen Man

IT would be difficult to say how much of its theology the Anglo-Saxon race owes to Milton. "Paradise Lost" is not, probably, read as much as the greatest poem in the English language should be; indeed it is impossible to escape the conviction that had Milton devoted his genius, as he originally intended, to the Round Table instead of the Garden of Eden, he would be more popular to-day. Time was, however, when Milton set a tremendous impress upon English theology, and that impress is still exerting its influence. Consciously or unconsciously the Protestant world has never rid itself of the eschatology of Calvinism, and deep down in its consciousness is the belief of the human being as fallen from grace, working itself out in the extraordinary belief that material man, passing through death, exchanges a material for a spiritual body, and ascends in this body to a future state known as heaven.

Now heaven, it is generally admitted to-day, is purely a state of mind, a state of mind in which harmony and spirituality prevail. It is defined by Mrs. Eddy, on page 587 of Science and Health, as follows: "HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." This is the perfect and eternal state of the true image and likeness of God; but it is also a mental condition cognizable on this earth in proportion as the human mind gives place to the Mind of Christ. Christ Jesus made this perfectly clear when he declared, "For, behold, the kingdom of God is within you," obviously meaning that the kingdom of God is a mental condition attained little by little as a man's materiality is destroyed, but unattainable in full until the last vestige of humanity has disappeared and nothing but the true image and likeness of God remains. "In his resurrection and ascension," Mrs. Eddy writes on pages 292 and 293 of Science and Health, "Jesus showed that a mortal man is not the real essence of manhood, and that this unreal material mortality disappears in presence of the reality." The old theology did not look upon it in this way. The old theology taught that a man was born the image and likeness of God, that in death he passed the portals of earthly existence and was either consigned to a material hell or transported, in a condition of spiritualized matter, to a material heaven. This is the inevitable result of the teaching of fallen man, a teaching so subtle that it carries the curse of sin, disease, and death everywhere in its train. If material man was born the image and likeness of God, and by a process of the elimination of evil became a spiritual man, then the fruit of the tree of the knowledge of good and evil would indeed become a reality, the human mind would merge into the divine Mind, matter in some way become Spirit, and evil be gradually converted into good. This is, of course, the very antithesis of Jesus' own teaching. He made it abundantly clear that that which was born of the flesh was flesh, and that that which was born of the Spirit was spirit, just as the writer of the fourth gospel has shown that the sons of God "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The human mind, with its dense materiality and its terror of self-destruction, fights doggedly against the obvious meaning of Jesus' words, and in its effort to establish itself derives the human being from God, spiritualizes matter, and then damns or exalts God's creation. Yet Jesus made it as clear as it could be made that the human mind is simply a lie about the divine Mind. "Ye are of your father the devil," he declared, speaking of the human being, the image and likeness of the human mind, and this devil he defined as a lie, a mere negation or nothingness, and Paul drove this further home when he wrote to the Galatians, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Writing of this Mrs. Eddy says, on page 345 of Science and Health, "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism."

So long, however, as mental suggestion can induce the human being to cling to the suggestion of fallen man, so long will the human being cling to the suggestion of an image and likeness of the human mind which is a material body, and so long as it clings to this will it be handicapped in the effort to find healing and salvation, by the belief that there is a man to be saved or a man to be healed, instead of a lie to be discovered and to be destroyed. Now just as long as people believe in the reality of material man, so long must they believe in the reality of material disease. From this it follows that just as the sinner is a man fallen from grace, so the sick man is a man who has fallen from health. The truth, of course, is that there never was a healthy human being, since the human mind holds in itself the belief of so-called good and of supposititious evil, making it impossible for health, which is salvation, to proceed from it, unless it is possible to gather figs from thorns or grapes from a bramble bush. The simple fact is that all that actually exists is infinite Mind and the manifestation of infinite Mind, and only in the manifestation of this infinite Mind, which is itself entirely unconscious of the unreality evil, is true health or salvation a possibility. Consequently, divine healing has to be accomplished not through the belief that there is a fallen man to be saved or a sick man to be made physically well but through a realization of the fact that the physical body is just as great a lie about the spiritual body as the human mind is about the divine Mind.

Christ Jesus healed the sick instantaneously, not because he believed that there were any sick to heal, but because he persistently insisted on recognizing the fact that there was nothing real but the perfect man, the image and likeness of God. In the same way he raised the dead, not because he believed that there was a dead man, who had been alive and who was to be restored to life, but because he knew perfectly well that man never had lived in a material body, but that his life, in the words of Paul, was hid in Christ, in God. Declining, in other words, to accept sickness or sin as a reality, he was able to destroy sin, disease, and death, whenever they were presented to him, through his perfect knowledge of their unreality. Had he for a moment believed that man was fallen, he would have been driven to believe that the sick man had once been well, and that the dead man had once been alive. To the human senses all these propositions are perfectly natural ones, and they terminated in a belief of sin, disease, and death, with all its practical effects. But to Christ Jesus they were all nothing

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but a lie, and he brushed them away with the declaration that the real man was the image and likeness of God, and the material man nothing but the child of evil, and so of nothingness.

Frederick Dixon.

Language That Heals

The healing power of the right statement of Truth consists simply in the fact that the idea caused by the divine Mind is always whole. As this wholeness of the true idea takes the place of any human sense of lack, what is called healing comes about. Really, of course, the health that is of Spirit, not matter, always has inhered in the man who is God's image and likeness. Robust action is the only state of real being. To the extent, though, that the surety of this proves the utter nonsense of any fear of seeming limits, just so much of even the dream of evil is vanquished so that it ceases to suppose itself in any fashion. One reason for stating Truth is that this process may go on, for every word of true good shows that the counter lie, called evil, always has been void. Then too, the word of Truth is good in itself because it reveals with constant freshness the boundless Mind that is ever joyous. The student of Christian Science, therefore, is eager to know and to use the richness of right language.

In order to last, the words of Christ Jesus had to be inspired by the divine Mind. In a number of places Mrs. Eddy reminds us that "his words were articulated in the language of a declining race, and committed to the providence of God" (Miscellaneous Writings, p. 163; see also pp. 100 and 121). "In no one thing," she goes on to say, "seemed he less human and more divine than in his unfaltering faith in the immortality of Truth. Referring to this, he said, 'Heaven and earth shall pass away, but my words shall not pass away!' and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race." It is, indeed, the fact that what is expressed by the divine Mind alone is real that preserves the very statement of the true idea, in all sorts of varied phrases, to declare the Christ, who is present even unto the end of the world.

When one really knows God as the only Mind, one can speak the truth in the simplest words and heal by so doing. Words as arranged in common speech make up what is known as prose. The best and most truly healing written language is that which most nearly equals the best spoken language. All will admit that the spoken words of Christ Jesus, as the four gospels record them, are a model of clear and forceful language for those who are eager to prove constant healing through both wise speaking and wise writing. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always;"—surely no words could be simpler than these, and yet surely no words could more truly state the healing wholeness of right knowing. As they stand in quiet prose, they state the exact truth to bless the many of all times and places. An attempt to work them over into a sort of verse, charged with mortal feelings, would not improve them. It is the merely mortal feeling that one needs to turn away from in order to know and to prove the simple goodness of God.

Thus by far the most of one's daily language, either in speaking or in writing, is prose rather than verse. As a means for stating the truth, clear, straight prose gives one a freedom that many verse forms surely could not provide. In prose, one can round out his subject with the needful detail, express in full what one has to say, and thus heal through giving wholeness in place of any seeming lack. Much of the verse that is so common in the world to-day consists of mere flashes of mortal feeling, and therefore can state little of the entire idea of good. Human feeling, at its seeming best, is the very reverse of the true feeling of the divine Mind. Hence it has to subside before the calm force of reason that proceeds from Mind and is ever apart from the belief in matter. For the healing logic of Christian Science, Mrs. Eddy herself used mainly prose.

Rightly to enjoy the verse that Mrs. Eddy has written one has to be alert to the import of every word that she has used. Consider, for instance, her poem "Easter Morn" (Poems, p. 30), which is dated, "Pleasant View, Concord, N. H., April 18, 1900." Here she is voicing the truth in every line, with a sure touch and a healing motive that wholly succeeds. Each stanza is packed with meaning; yet the effect of the whole is simple when one is really looking for the truth. Mrs. Eddy had a high regard for the value of verse as a form of writing, so high a regard for it that she maintained in her own writing of poetry an exact metaphysical diction equal to that of her prose. The exact statement of what the divine Mind knows must be the ideal in all writing. Thus, though one may most often do well to use prose, if he does write verse he must do so with quiet sureness that the divine Mind alone uses the true language.

The work of each one, then, is simply to express the divine Mind. As one proves what this Mind is and how it acts, one's whole language is sure to show forth more and more of the true idea. An attempt to copy what someone else has said will never suffice, however, to prove God's boundless way of healing. The one divine Mind and its idea is the only real pattern. How this Mind and idea must be applied to take the place of every mere seeming is an endless subject for clear speaking and clear writing, at the right time and in the right way. Each one must know for himself that his every word is a message of healing for the blessing of all, when it is inspired by Truth. As Mrs. Eddy says on page 454 of Science and Health, "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action." This, of course, is the kind of language that heals.

Gustavus S. Paine.

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Among the Churches

Current Notes

Cincinnati, Ohio.—Members of Second Church of Christ, Scientist, have given their approval of plans for the construction of a meeting place at the southwest corner of Clifton and Probasco Avenues, opposite the northern end of the University of Cincinnati, work on which is to be started in the fall. Ground for the improvement, 120 by 200 feet, the latter being the frontage on Probasco Avenue, was obtained several months ago. The building is to stand back 70 feet from Clifton Avenue, and toward the rear there will be an approach to a parking space for automobiles. The auditorium, with the balcony, will have a seating capacity of approximately one thousand, and the Sunday school will have accommodations for eight hundred persons. The building is to have a frontage along Clifton Avenue of 90 feet.

Cincinnati Enquirer.

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The Lectures

CHICAGO, ILL. (First Church).—Lecturer introduced by Miss Ella D. Schindler, who said in part:—

It has been truly said that the greatest thing in the world is Love; and the Scriptures tell us that the effect of this Love is peace. The world has sought to attain these priceless gifts through countless avenues by material means, but it has failed. It has failed because it is impossible to attain either without an intelligent understanding of God.

Christian Science reveals to the world a God who is Love; whose boundless wisdom and intelligence are available at all times and in every circumstance of our lives,—a God at hand and not afar off.

LEOMINSTER, MASS. (Society).—Lecturer introduced by Albert W. Hall, who said in part:—

Many of us have sought for years a solution of the problem of our life and its relation to God. We have asked certain questions of the exponents of the old theologies and have received vague and unsatisfactory answers. Only in the study of the Science of Christianity have logical, convincing answers to our questions been given. Many have applied to the physicians for help for mind and body, only to be told finally that there was no cure for their ailments. But in the study of Christian Science and with the aid of its practitioners, complete healing of these same cases has been found. Many of us, in our search for truth, have wandered among the isms of to-day and have found nothing but this—theories that appear beautiful, but only theories; for they all lack the practical, vital, essential help that Christian Science gives us in even the smallest details of our everyday life.

LOS ANGELES, CALIF. (First Church).—Lecturer introduced by Miss Bertha L. Babcock, who said in part:—

Long ago as shepherds watched their flocks by night on the hills of Judea a wondrous message came to the world, a message of good tidings of great joy which was for all people. To-day Christian Science brings to all people the good tidings of the ever present Christ, Truth, able to deliver us from all sorrow and sickness and sin. In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read on page 332, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness." This divine word speaks to you and to me and to all mankind, and as the power of the Christ is demonstrated in the healing of our human needs, our grateful hearts echo the chorus of olden time, "Glory to God in the highest, and on earth peace, good will toward men."

HAMBURG, GERMANY (First Church).—Lecturer introduced by Paul Thiele, who said in part:—

To-day for the first time our church has the pleasure of seeing here a lecturer of The Mother Church, The First Church of Christ, Scientist, Boston, U.S.A. We thought that we ought to invite every one to it and permit all to participate in it: in the first place because Christian Science is relatively little known here in Germany; secondly, because many erroneous ideas have circulated regarding Christian Science and its teaching; and, lastly, because many seekers for the truth would come, and a good seed might fall on fruitful ground.

In Germany Christian Science is comparatively little known. To be sure there are a number of churches here—the largest in Berlin—but what do these few churches with their adherents signify in comparison with the hundreds of thousands of adherents who are spread over the whole earth! And what blessings proceed from them! And who are the adherents of this church? Not religious fanatics who have agreed upon a dogma, but people whose lives Christian Science has entered at a fortunate moment to free them of some evil, whether it be of mental discord, or a physical affliction, or other inharmonious conditions. They are people who put into practice this practical, daily applicable Christianity, who are thankful to have found their God, and who regard Mary Baker Eddy, the Discoverer and Founder of Christian Science, with reverence. The aim of the Scientist is to know the truth and to be freed thereby. The way is known, much has been accomplished, and the goal is clearly visible.

KALAMAZOO, MICH. (First Church).—Lecturer introduced by Mrs. J. M. Bach, who said in part:—

It is an undeniable fact that the world never stood in greater need of healing than at the present time. You well know how inadequate have been the efforts of material medicine to eradicate disease and suffering from the earth. From the standpoint of the ordinary physician, the list of diseases to which mortal flesh is heir, has increased rather than diminished—and yet the Bible tells us of a God "Who healeth all thy diseases." Christian Scientists are acquainting themselves with that God. To them there is no incurable disease, no inevitable suffering; and great numbers of men and women are demonstrating this fact in the world to-day.

The Kalamazoo Times.

COLUMBIA CITY, IND. (First Church).—Lecturer introduced by Mrs. Frank Briggs, who said in part:—

As citizens of the world to-day we are all striving for a higher good than has ever yet been reached by mankind. In our effort for the attainment of our ideals we have invariably found our human theories faulty, inadequate. We might say in Bible language: "For to will is present with me; but how to perform that which is good I find not." Christian Science rising above the physical into the metaphysical comes with Love's message revealing to us the truth of infinite Mind, making possible to-day the attainment of all good—even more than we have ever dared to hope for.

The Post.

MOBILE, ALA. (First Church).—Lecturer introduced by Israel Pickens, who said in part:—

In the gospel of John the truth that Christ Jesus proclaimed to the world is referred to as a light that "shineth in darkness." The Master indeed bore witness unto this light; and it was his spiritual understanding of the truth about God and man that enabled him to awaken the sinner, to heal the sick, and to raise the dead. He plainly taught that humanity could, and would, come into the same understanding of truth. He said, "If ye continue in my word... ye shall know the truth, and the truth shall make you free."

Christian Science is nothing more nor less than this selfsame freedom-giving truth about God and man. Its teachings, when understood and properly applied, are accomplishing the same works of healing sickness and saving from sin that were known to, and practiced by, the primitive Christians.

ST. LOUIS, MO. (First Church).—Lecturer introduced by Robert A. Silliman, who said in part:—

In his second letter to Timothy the apostle Paul writes: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly

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furnished unto all good works." And in Psalms we read, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Christian Scientists are learning to regard these as postulatory statements and to expect, in their everyday experience, to realize the truth therein declared; that is to say, by reason of diligent study of the Scriptures under the light of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, they are becoming so acquainted with God and man's relation to Him that they are enabled to place their dependence on God as the Lord, the ever present and controlling authority, and are thereby finding themselves fixed, eternally established, under the care of our omniscient Father, the only cause and creator.

TUCSON, ARIZ. (First Church).—Lecturer introduced by F. E. Gerlach, who said in part:—

Christian Science is a practical religion. It interprets the Bible for us, and shows us man's relationship to God. It is a religion that can be used by the business man as well as the workingman; in fact, it makes no difference who you are or what your calling in life may be. Christian Science when spiritually understood can be demonstrated to meet the needs, whatever they may be.

PRETORIA, TRANSVAAL, SOUTH AFRICA (Society).—Lecturer introduced by Rendle Carl Leathem, who said in part:—

The subject of the lecture, which we are to have the privilege of listening to this evening, is one which has been of interest throughout all ages; for the words "Christian Science" may be interpreted as "exact knowledge of the Christ," of "the way, the truth, and the life," and you will agree that all thoughtful men and women of all times have earnestly desired this exact knowledge of the way of life, of spiritual truth, of the true relationship between God and man.

Mary Baker Eddy in her wonderful book, "Science and Health with Key to the Scriptures," says on page 313, "Jesus of Nazareth was the most scientific man that ever trod the globe;" and as we study his life, we see that he ever used an exact knowledge with authority, without hesitation, which made him master of sin, disease, death, and even of what are usually described as the laws of nature. And our Master plainly stated that his true disciples, those who believed on him, would do the same and even greater works than he, and his whole teaching shows us that it would only be through spiritual, and not material, knowledge that these greater works would be performed.

Christian Science in the short period of about fifty years has spread over the whole civilized world, and there are two reasons which might be given in explanation of this: that its teaching is purely spiritual, and that it proves its truth by its works, in the same manner as did our great Master.

Thousands are everywhere testifying to the victory over sin and all manner of disease in their own experience through Christian Science, to the banishment of fear and want, to protection in time of danger, and to a new appreciation of that most precious of all books, the Bible, and the object of the lecture this evening is that those desirous of these and similar blessings may learn that they are available for them, both here and now.

CLINTON, MASS. (Society).—Lecturer introduced by E. R. B. Allardice, who said in part:—

In these trying times when the whole world appears in a state of turmoil due to the seeming ravages of sin, disease, strife, and jealousy; when the old, accepted doctrines, creeds, and systems fail to satisfy or bring relief, Christian Science, with its application of the teachings of Jesus, is proving that it can and does solve these perplexing problems. This proof stands as an accomplished fact, attested by its millions of adherents in every corner of the civilized globe.

Speaking of the light which the healings in Christian Science reveal, Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in our textbook, "Science and Health with Key to the Scriptures," on page 347, "Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which is restoring an essential element of Christianity,—namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not."

FORT SMITH, ARK. (First Church).—Lecturer introduced by Mrs. W. G. Koch, who said in part:—

There is one thing, I am sure, about which we are all of one mind—and that is in our desire to be rid of whatever disturbs us; whatever seems to rob us of peace of mind or peace of body, be it sorrow, sin, sickness, fear, worry, discouragement—whatever it may be, we are all anxious to be free from it. Now Christian Science frees us from such conditions because it teaches us the truth about them, the truth that they are not of God, hence they are not true nor real, despite how very real they may seem to our human sense. We are subordinate alone to our Maker, and His law is a law of Love, a law of infinite good. Now if we are paying the penalty of a belief in a false law, this penalty can be removed by learning the truth,—that there is in reality but one law, the law of God. Christian Science comes with the truth about God and man, and frees man from any false belief in a power apart from God, good.

The Fort Smith Times Record.

PORTLAND, ORE. (Second Church).—Lecturer introduced by F. Elmo Robinson, who said in part:—

The great conflict which has been going on in universal human thought during the past few years, is not, in the final analysis, a conflict between nations or individuals, or groups of individuals, but between law and lawlessness; the question being, Shall law and order, based upon some adequate sense of Principle, prevail, or shall the lawless, self-destructive qualities of the carnal mind supersede a true sense of law?

Christian Science stands for law and order. Mrs. Eddy, writing of this period on page 96 of Science and Health, has said: "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."—*The Spectator.*

KOKOMO, IND. (First Church).—Lecturer introduced by James C. Finney, who said in part:—

What is the supreme good? The Christian Scientist answers that to know God is this good. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That Christian Science teaches this correct knowledge of God is proved by its works,—by healing the sick man and the sinning in obedience to the divine command of Jesus of Nazareth, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

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Testimonies of Healing

Love and gratitude for Christian Science have led me to write this testimony, trusting that any one experiencing similar conditions may read and profit. When I was a child my mother passed on as the result of tuberculosis, and two years later my brother followed. I was a delicate child, and seemed to inherit my mother's tendencies. Relatives and friends believed that I would eventually have the same disease. As I grew into womanhood the belief of heredity developed. Each spring I would have a total breakdown and a cough lasting for months. I tried different remedies, but finally our family physician found my left lung affected. I was finally somewhat relieved and discontinued the treatment he had recommended, but the evidence of heredity remained. Each year I experienced the same conditions.

In the spring of 1914 a neighbor whom I had never met called upon me on business, and each time she came I was sick. She expressed so much love that I looked forward to her visits. Our conversation drifted toward religion. From childhood I have been interested in church work, was at the time a Sunday school teacher in a Baptist church, but never heard any one quote Scripture as she did. She frequently left a *Sentinel* for me to read, and when she went away for the summer she lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began reading the book and became interested in its religious teachings. I was under the doctor's care, spending my time lying in the hammock, wrapped in a heavy bath robe, the hot summer's sun shining on me. I enjoyed reading and resting, and by the time I finished the book I was up and about my housework, with interest I had not experienced for some time, and was healed, although it was not until the following winter that I fully realized the belief of heredity had entirely disappeared.

In the fall an abscess formed on my face, which was very painful. I called in the doctor and after I had suffered with it for a month he lanced it. The swelling did not go down as it should, and he said I might expect such abscesses to form often. He mentioned other things I might look for, which made me quite unhappy. As I passed the home of my friend who had previously shown so much love, I decided to call on her, and after spending a pleasant afternoon with her, promised I would visit her church. I went to the Christian Science church on the following Sunday. The Lesson-Sermon was on "Truth." The golden text was, "Ye shall know the truth, and the truth shall make you free." I realized then that this was what I had looked for all my life, and became interested at once. In March an abscess began to form again and I called on a Christian Science practitioner. The abscess broke without any of the discomfort which I had before experienced and I have not had any return. In the spring of 1918 I had a cough and used the understanding I had of Science as best I could, but there was a condition surrounding me I could not seem to clear my thought of; so the cough developed into pleurisy, and my heart and lung were affected. The pain was intense and I could not stand up straight. I called in a practitioner and realized the healing at her first visit, although it was three weeks before it was manifested on the body. I have never felt any of the pains which follow that disease. The spiritual uplifting I received during convalescence was wonderful and I am deeply grateful for that experience. I greatly desired to pay the practitioner for her loving help but could not see my way clear to do so. Realizing that God is the source of supply, I was very unexpectedly called by a friend to assist him at his place of business during his wife's absence. I accepted, and rejoiced to know that the opportunity had come for me to recompense the practitioner for her work.

During the six years I have been interested in Christian Science I have been healed of many physical complaints; milk leg from which I had suffered for fourteen years gradually disappeared, also headaches, nervous stomach trouble, and rheumatism. My disposition has also changed; instead of a worrisome, self-pitying, unhappy woman I am happy and well, desiring that all shall see the blessings I have received. For the physical healings I am deeply grateful, but the spiritual uplift is far more to me than all else. I am grateful to all who have so kindly helped me. Only by my living can I hope to show my gratitude.

(Mrs.) Laura R. Donges, New York, N. Y.

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With a heart full of thankfulness for many blessings I send this testimony. Two and a half years ago Christian Science was brought to my notice by a dear friend, who lent me her copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I was then a most discouraged and unhappy woman, not from ill health, but from mental worry owing to the apparent loss of all that had formerly seemed essential to my life and its happiness. I had for years been indifferent to religion, though brought up by deeply religious parents in a denominational faith. I had always been interested in reading any books on religion, but had never derived any conviction or comfort from them. Without any idea of experiencing a change in my mental condition I started to read Science and Health, but after a short time, while I was still reading the first chapter, on Prayer, and honestly trying to apply its teaching, I found that, almost imperceptibly, my whole outlook was brightening. My duty in life seemed to lie plainly before me, and with the realization of that, came wonderful peace and happiness. With increased opportunity for study, and, above all, the regular reading of the Bible-Lessons, I find the beautiful teachings of Christian Science unfolding to me, and I am learning to make the Bible my guide for right living.

Many demonstrations have added to my happiness. Several minor ailments have been overcome, and a great sense of fear and loneliness has disappeared. I should like to add here that the grateful testimony of a fellow student from a Mexican farm, which appeared some months back in a *Sentinel*, encouraged me to send this. Last year I was able to demonstrate over seasickness in going to and returning from England. Health and happiness bespeak my gratitude to God for His infinite blessings, to our inspired Leader for her unselfish life and for her writings, and to the Christian Science Publishing Society for the periodicals, including the *Quarterly*, which enable isolated students like myself to keep in touch with the church service and the vast Christian Science movement.—(Mrs.) Beryl Rosa Ware, Olympia, Brazil, South America.

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Gratitude for Christian Science and for our dear Leader, who so faithfully walked with God that she was the channel for His revelation of the truth to this age, leads me to add my testimony to those being given for the encouragement and hope of struggling humanity. Through the teachings of Christian Science it has become clear to me that, in spite of trials and rather startling events in childhood and young womanhood, Principle has ever been leading me forward out of false beliefs, into the light, and that the light will grow brighter "unto the perfect day" of understanding.

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When I was nine years old a fall upon three granite steps caused me to be confined to my bed for a year. This seemed to bring about discordant internal conditions which produced continuous pain and suffering. Years of medical treatment, three operations, electrical and serum treatments, failed to heal, and five surgeons conferring could find no remedy but said the condition must be cured or I would not live long. About a year after this a friend from California visited me, whose thought manifested such a change through the study of Christian Science that I resolved to find out what Mrs. Eddy really did, and what Science and Health contained. Not in any way did I connect one thought of it with myself or my condition, and expected nothing from it. I was not acquainted with any Christian Scientists and never had heard one word of good about the cause. Having borrowed first "The Life of Mary Baker Eddy" by Sibyl Wilbur and then "Science and Health with Key to the Scriptures" by Mrs. Eddy from a public library, I became intensely interested in the reading. At the end of three months that book had so changed my thought of God, of life, and of my true self that the healing was complete, and strength rapidly increasing. It did not seem possible and was almost unbelievable, but it was true, and five years full of activity have proved its reality. Many healings have followed this, more in the line of purifying thought than of physical ills. I also rejoice that my husband finds Christian Science practical and available for his needs, and healings in business life have proved its truth to him. Our two children have received wonderful healings also, and the fact that they are building upon the rock, Christ, is bound to give them large blessings as the truth unfolds to them.

Mrs. Eddy gives us these encouraging words in "Miscellaneous Writings" (p. 341), "First purify thought, then put thought into words, and words into deeds; and after much slipping and clambering, you will go up the scale of Science to the second rule, and be made ruler over many things."

(Mrs.) HARRIETTE S. FROST, West Newton, Mass.

✧

About five years before learning of Christian Science I suffered from stomach trouble, and what misery and fear attended this disease no one knows better than I. Many physicians were consulted and finally a stomach specialist whose constant care I was under for three years. Strict diet, stomach pumps, and medicine were then my companions. Pills in one pocket, powders in another, and bottles of liquid medicine at home, together with my watch keeping time that I might know when I was to swallow them, made up my daily equipment. Often I would stop in drug stores to bathe my face and wrists, and on several occasions I had to ask strangers to get off the street cars with me and help me home. With much unpleasantness and distress I lived from day to day.

One morning while on the way to my office, a gentleman spoke to me of Christian Science, and that evening when I told my wife of the conversation with him she became exceedingly interested and we decided to go to a Wednesday evening meeting to hear some testimonies, but I declared that for my part it would only be for spiritual reasons and not for healing. About two weeks later we visited the church and were much impressed with the service and testimonies. When leaving the church I took a *Sentinel* and *Journal* from a table containing free literature. From the moment I commenced reading, I knew I had found what I was in search of, for I always felt and knew that "God is love." The next day while at my office, with the voice of Truth still whispering to me, I was led to telephone to my wife to learn the name of a Christian Science practitioner, and that evening on my way home I made my first visit and had my first treatment. I know that it was an instantaneous healing, for until the next week when I again called on this practitioner I felt no symptoms of my trouble. I told her that I felt better, and she said that I was healed. Here is where I make a frank confession. If I had not realized how impolite it was, I know that I would have laughed at her,—to think of three years under a specialist with no results and only one Christian Science treatment and healed,—but I *was* healed. It is over four years ago and I have not had the slightest return of this trouble.

Many other healings have been accomplished. I am thankful to God for this wonderful truth and grateful to Mrs. Eddy for her untiring effort in placing this gift within reach of all mankind.

HAROLD L. HILTON, Cincinnati, Ohio.

✧

Many blessings have come into my life through the understanding of God as taught in Christian Science. One of the physical difficulties overcome was an ulcerated sore throat, with which I suffered for some years before taking up the study of Christian Science. This manifestation completely disappeared in the light of a clearer knowledge of God and of man in God's image and likeness, as shown in Science and Health, which is indeed a "Key to the Scriptures."

I wish also to express my gratitude for and appreciation of our international daily newspaper, *The Christian Science Monitor*, which since its inception has done so much to heal the thought of the world, lifting up a standard for the people in every branch—news, editorial, advertising. The efficacy and healing of its advertising has been wonderfully proved in my experience. When leaving business college, the problem of seeking a situation arose, and I turned to the *Monitor*, expressing my need through its advertising columns. My obedience in turning to this channel our Leader provided was abundantly rewarded. Through yielding to the requirement in Malachi 3:10, God's promise therein was fulfilled: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

(Miss) MARGARET TWEEDALE, Los Angeles, Calif.

✧

Hoping that this testimony may be a help to some one, as others have been to me, I gladly submit the following. Being a normal, healthy, happy child I was practically without fear and as I grew to womanhood I often wondered why we could not use the simple religion which Jesus had taught. I read the Bible in a desultory fashion to see how the lives of the people of that time differed from the lives of the people of my day and concluded that they were not admirable and would not bear imitating. I did not realize until I studied Christian Science that the Bible was a record of their struggles to overcome materiality. Now I find the Bible full of interest and instruction.

In my early womanhood I joined a denominational church, and finding it did not meet my practical needs I delved a little into theosophy and also new thought but saw almost at once that they would not be satisfying to me. When Christian Science was first brought into my home by my sister, I was immersed in club work, and although I read

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the textbook clandestinely and knew it was what I had been seeking, I wanted to finish the work on hand before taking it up seriously, not realizing my great need of healing. While on my way to a club meeting in Pasadena one day I turned my ankle and, according to the two osteopaths who faithfully treated me for several months, a ligament in my hip was loosened, which caused me intense suffering and lameness so that I was obliged to use crutches during all of that time. Finally, becoming thoroughly discouraged I told my sister I was afraid I would be lame for life and asked for treatment in Christian Science. After two treatments she asked me to throw away my crutches, which I did and I have never needed them again, although I had tried many times previously to walk without them, but without success. I was slow, however, to acknowledge that my healing was complete; in fact, I did not see how it could have been done so easily. That healing was over eight years ago and since that time I have known no other religion or medicine, for there is no other.

I have been, almost unconsciously, healed of what the doctors had pronounced an enlarged liver, intestinal catarrh, a leakage of the heart, and tonsillitis; I was also released from a heavy, past due mortgage without great loss to either party, simply by knowing the truth as taught in our textbook. I realized after I began the study of Christian Science that each of the Bible promises was preceded by a condition which required effort on my part, and that God's promises never fail. If healing does not come at once the fault is often in ourselves, due to our wrong thinking. I am grateful not only for my own healings but doubly so for the privilege of passing this truth on to the many who have inquired of me.

(Mrs.) Adde Ashbrook Sexton, Washington, D. C.

It was in the year 1914 that I took up the study of Christian Science for physical healing. In one treatment I was healed of bronchial asthma on account of which I had gone west, but had experienced only temporary relief. I had had the grippe five times, which left me in a condition of general breakdown. Not only asthma, but lumbago and rheumatism of long standing also left after several treatments, and the reading of Science and Health and other writings of Mrs. Eddy, together with the Lessons in the *Quarterly*. Errors too numerous to mention have dropped off one by one, including a disagreeable skin disease which the doctors called eczema. An abnormal growth that seemed to start from a wart and grew to be as large as the end of my thumb dissolved into its native nothingness, for which I cannot find words to express my thankfulness. I am also grateful for the spiritual benefits received, and am so thankful that Mrs. Eddy was faithful to the great truth that God revealed to her, and that she built so firmly on the rock, Christ, which nothing can overthrow. I just want so to live this truth that my life may prove my sincerity.

(Mrs.) Mary S. Borton, Wheeler, Mich.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house." The above words came to me very forcibly on New Year's day, and I remembered that I had never expressed my gratitude to God and to our Leader through the Christian Science periodicals, though I have been so often healed while reading the testimonies of others.

About seventeen years ago I came to Christian Science for physical healing only. In my first treatment I was relieved of a backache from which I had suffered from childhood. My healing from other ills came very slowly, for which I am grateful, though at times I was almost discouraged. As I was relieved so quickly in my first treatment I expected other ills just to fall away, but in this I was disappointed and not until my attention was attracted by the Scriptural verse, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," did I know what I needed. When I began to seek to know more about God I began to experience permanent healing. A few years before I came to Science my father suffered financial reverses and passed on soon afterwards. My mother was delicate and I was overwhelmed with a sense of care and responsibility, and so while quite a young school teacher I was broken in health and my nerves shattered. It was then I decided to ask for help in Christian Science and I have been helped physically, mentally, financially, and spiritually. My nerves are healed and Science has been a wonderful help to me in my work as a teacher.

I am most grateful for my spiritual healing, as in my younger days I was very fond of material pleasures and was not at all religiously inclined. Since coming into Science the material pleasures mean absolutely nothing to me and my greatest desire is to know more about God and to be able to help others as I have been helped.

(Miss) Elizabeth McKnight, Quincy, Ill.

For a long time I have wanted to give my testimony of gratitude for the blessings I have received through the study and application of Christian Science. After my mother was healed by reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I became curious to know what it was that healed her. I began to read the book and after reading for some time I discovered that a goiter on my neck (for which medical aid could do nothing) had disappeared. An organic disease, which had been a source of much suffering for many years, was also destroyed. Nervousness, a tendency to morbidness and fear, criticism, and faultfinding have been overcome in a very great measure through the understanding that God is Love.

I am indeed grateful for my physical healings but more grateful for a spiritual understanding of what God truly is. I am grateful to God, to Christ Jesus our Way-shower, and to our Leader, Mary Baker Eddy, and I am daily praying for that Mind "which was also in Christ Jesus."

(Mrs.) Stella Whiting, Maplewood, Mo.

I should like to express my gratitude for all the blessings that have come into my life through Christian Science. I have had many proofs during the last three and one-half years of the efficacy of Christian Science to heal both mentally and physically. That our every need is met even before we know we have the need, I proved not long ago, as the following incident will show. A short time ago a practitioner was chatting with my oldest boy and me when the subject of accidents was introduced. Very clearly and very lovingly the practitioner explained to my son that there are no accidents in Mind, and as the explanation proceeded I seemed to get a wonderfully clear glimpse of that fact. The proof that I had done so came later, for soon afterwards I was going down some awkward steps and slipped. Somehow I got jammed between the steps and the wall. I felt that I was badly hurt and called to my boys to know the truth! The elder one came to my help and I got to an armchair with an effort, as every movement was agony. He also got me "Science and Health with Key to the Scriptures." I read one

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sentence and fainted. As I came to, the sentence I had heard that morning came to me again, and at that moment my hip, which was evidently dislocated, gently slipped back into its place. With the realization of this the most wonderful sense of peace came over me. I sat reading for a little while, then I got up and walked out of the room very much better except for an enormous bruise. The hip turned black and blue, but even that disappeared within two or three days.

The spiritual uplift one gets after a manifestation of the divine power such as this is wonderful, and one feels as if one could remove mountains if necessary. I am very thankful to God for His ever present help and to our Leader, Mrs. Eddy, for discovering this great truth. I am grateful, too, for the Sunday school where the children are taught to conquer their fears and to know that they have an ever present help in time of need.

(Mrs.) Mary Critchlow, Southsea, England.

✧

The first Sunday in July, 1919, proved to be an eventful day in my life. That day I attended my first Christian Science service. Up to that time I always had a longing to be good. I went to that service, which since has meant so much to me, with hatred in my heart toward close relations who I thought had shown me injustice, ingratitude, and persecution for years of self-sacrifice and devotion. I shall never forget that service; one of the hymns sung was one that my dear mother used to sing around the house when I was a boy. It brought tears to my eyes, tears of sorrow for those who had misunderstood me, tears of joy to think how proud my dear mother would be to see her boy singing the praises of God. I took a *Journal* from the rack in the church corridor and read it studiously. The next Wednesday evening I attended the testimony meeting, and there got the needed help. A good brother got up who had been placed in similar circumstances, and through his grateful testimony of God's goodness, I came to the conclusion that if my friends too had found "the pearl of great price" the evil thoughts would leave them. I at once felt sorry for them, and from that day, thank God, have tried to demonstrate to them by my actions and kindness what it means to realize God's ever presence.

When I wrote of my good fortune to a sister in England, I found to my great surprise and pleasure that an older sister, with whom I had not corresponded for thirty-one years, had found the truth seven years ago and was a practitioner. I knew I had found a friend. I wrote to her immediately and have received inspiring and helpful letters from her. Having no friends in Christian Science I was placed in a position where materially I had everything to discourage me, but I thank God now that He gave me a chance to work out my own salvation. I look upon life differently and instead of my old friends laughing at me, as I once thought they would, God has enabled me to demonstrate kindness to such an extent that they appreciate it and have often spoken of what a different man I am. During my earnest study of this ever satisfying truth about God, I often wondered if when error in the form of sickness presented itself I would be brave enough to depend absolutely on God for help. This I regret to say somewhat worried me as I had a very humble position, daily necessities used up all my income, and I often thought if I got sick the quicker I got well the better, whether it was through the drug store or God. I can now see that evil was trying to tempt me. Well, at last it came, in the form of a very severe attack of lumbago. I had no money so I could not afford to be idle, but I thought, "Choose you this day whom ye will serve." When I gave up work I rushed to a practitioner before I changed my mind. And instead of his asking me if my father died of kidney trouble and all the other foolish questions I had been asked by doctors, which would naturally cause a man to think himself dying, the last words he said to me, smilingly, when I left him were, "Put on the whole armour of God," and I started in to obey him. The old enemy hated to leave and I began to think there was something wrong and found I was not trusting God as I should. I was worrying about getting back to work, but by reading Science and Health I overcame that, for I thought, "I will fear no evil: for thou art with me." During these days I received what I would have thought in the past a very provoking message, but my thoughts were of God's love toward me, and I wrote a kind letter in reply. After delivering that letter I went to a lunch room, and sat down with great difficulty, but instantly I felt as if some heavy weight had been taken from my back. I was healed. I returned to my room somewhat bewildered and sat down and arose several times to see if it was true. Now I know God is my ever present help in time of trouble, and thanks to Christian Science I have found out we cannot compromise with worry and expect God's protection, as the very fact of our worrying proves we are not depending absolutely on our only Comforter. I thank God for this wonderful healing. I thank Him that the truth found me when I was hungry for divine companionship, and thank Him for blessing this world with such a noble, unassuming, and devoted Christian as our dear, beloved Leader, Mrs. Eddy. Knowing how error tries to discourage beginners, I hope this will help other young students.

Frank E. Huckle, Boston, Mass.

✧

I wish to give thanks for Christian Science. About eight years ago I had violent toothache. A friend advised me to have the tooth extracted, but I felt I must stand for Christian Science, and silently declared that God being Spirit, His child is not made up of matter nerves. I was healed, and have not had toothache since. It was some years later before I knew the extent of the healing, and one day I realized that the belief in nerves as intelligent and able to control man was in a large measure destroyed.

For divine protection during air raids I am very grateful. They were just opportunities to prove God's allness. I am very thankful to our Leader, Mrs. Eddy, for giving to us the spiritual interpretation of the Scriptures, so that we are able to read the Bible aright, which enables us to separate the unreal from the real.—(Miss) Rosina E. Hargreaves, Lower Halling, Kent, England.

✧

I have not words at my command to express my gratitude for the benefit Christian Science has been to me, and for what it is doing for me every day. I have been cured of severe headaches, from which I suffered all my life until given the blessed assurance that God is the only source of health. I was cured several years ago of a lameness caused by a fall. A physician told me it was very probable I would never be well again, but with the help of a practitioner I was entirely relieved in a very short time, also of erysipelas on my face. I am most truly thankful for the spiritual uplift I am gaining each day from the study of Science and Health, and from reading the *Journal*, the *Sentinel*, and the *Monitor*, all of which I have in my home. I am thankful to God for my many blessings and to Mrs. Eddy who has made the Bible and its wonderful lessons so clear.

(Mrs.) L. R. Switzer, San Francisco, Calif.

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Signs of the Times

[Richard C. Cabot, M.D., in "A Layman's Handbook of Medicine"]

The visceral psychoneuroses are very common. The medical profession has a considerable part in forming them. We doctors sometimes quite unintentionally direct the patient's attention altogether too much upon one or another of his bodily organs. All hygiene has this danger. To be conscious even of our health is, I think, a diseased state. We ought to be thinking about our job and not about our health or our diseases.

Half of any general practitioner's ordinary work is concerned with some type of psychoneurosis; not half that the neurologists do, but half that all of the doctors in the country are doing to-day, is to treat psychoneurotics. That is important in many ways. It seems to me most important, because very few of the doctors have ever been trained to treat a psychoneurotic; very few have any interest in it. The attitude of many a doctor is expressed in his desire to run out the side door when one of these patients appears at the front. . . .

The treatment of this trouble is real life, . . . in the sense of doing whatever one can to get the person back into normal relations with human beings, with duty, and with God.

[*Manufacturers Record*]

Civilization is not the piling up of wealth for the few, the creation of a leisure class, but the building up of a state of society so desirable that the masses share in the fruits. If we can maintain our present system only by keeping locked in the twilight zone of poverty those who toil with their hands, then the system is not worth maintaining and the sooner we have done with it the better.

An age is dying. Sir Auckland Geddes is right; a realization of the hopelessness of mere existence has seized the minds of millions. And why? Because, we think, the triumphs and defeats of the last few years have taught them, as nothing else could have taught them, that much of the horror of life as they have known it is so unnecessary. They have learned, if we may be bold enough to say it, that they have groaned too often in squalor because the leadership which they have followed has been so puny and so futile.

[Paul S. Leinbach, D.D., editor, *The Reformed Church Messenger*]

There remain in every denomination to-day disciples of exclusiveness and intolerance, who believe that their fidelity to truth can be gauged by the vehemence and bitterness with which they hurl anathemas at all other believers whose interpretation differs from their own. They are the legitimate successors of the inquisitors, witch-burners, and heresy-hunters of bygone ages, and their greatest pride is in their loyalty to these ancestral tendencies. It is a part of an editor's spiritual discipline to read the organs of these isolated sectarians and yet maintain the integrity of his own faith in God and man.

[History of The Hebrew Commonwealth—Bailey and Kent]

The ultimate greatness of Moses rests not so much in what he accomplished as in what he was. It is his spiritual quality, rare in any day but unaccountable in that primitive epoch, that made him one of the few commanding figures of all time; it is his courage, his devotion, his wisdom, his unwavering trust in Jehovah. He was the first great prophet not only in Hebrew history but in world history, speaking out of personal knowledge of God his convictions about the divine will for man. Through this work as spokesman of Jehovah, as prophet of the unseen, he confirmed—one might almost say created—in the Hebrew race their marked capacity for religion. His absolute faith in the ability of Jehovah to lead his people into a "large place" inspired others with that faith. And the prophets of a later age, in picturing the glories of their Messianic deliverer, could think of no higher praise for him than to cause Moses to say in prophecy: "Jehovah your God shall raise up for you a prophet like me." He was indeed like a lofty mountain peak, to which men toiling in the valleys afar off lift their eyes to find inspiration and blessings in its loftiness and purity and majesty.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

I WOULD just like to take this opportunity to tell you how much I value our daily paper and of the healing that is going on in my life through reading its pages. I am very grateful for the many and varied articles which appear, referring to my native country (England), and was especially glad to read the columns on the musical page the other day which spoke so much about Glastonbury, Somerset, it being only four miles from my home. A wonderful work this paper is doing. It is indeed a window through which its readers can see the world, and is surely doing its part in helping the nations understand each other.

WITH this letter I am sending you seventy-five cents (money order) for which kindly send one month's subscription to THE CHRISTIAN SCIENCE MONITOR to Mr. ———. I earned this myself. I am twelve years old. I love the MONITOR, especially the Children's Page, and the ———'s children say they do too, so please send it right away.

I TOO have great love and admiration for the MONITOR, but have been negligent in expressing it. This wonderful newspaper is our daily "mental food" and has brought healing and a world of knowledge to us. When in doubt in regard to our understanding of the seeming problems confronting the world to-day we turn to the MONITOR for information, and by learning the truth therein contained we are able to think rightly on the subject, and in this way do our part in helping solve the problem.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

FRENCH TRANSLATION. Alternate pages of English and French. Cloth, one to five copies inclusive, each $3.50; six or more, each $3.25. Pocket edition, printed on Oxford India Bible paper. Morocco, one to five copies inclusive, $5.50; six or more, each $5.25. Orders for the French translation in lots of six or more may include both bindings.

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Orders for Science and Health in lots of twelve or more at quantity prices may include English, French, and German editions, and different styles of binding.

Miscellaneous Writings. A book of 471 pages, containing articles published in *The Christian Science Journal* from 1883 to 1890, with revisions and additions. Cloth, single copy $2.25; twelve or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; twelve or more, each $3.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, Oxford India Bible paper, single copy $5.00; twelve or more, each $4.75. Orders for Miscellaneous Writings in lots of twelve or more may include any or all of the different styles of binding. No discount will be allowed on orders for twelve books which include both Science and Health and Miscellaneous Writings.

The First Church of Christ, Scientist, and Miscellany. A book of 366 pages, containing articles published in *The Christian Science Journal* and *Sentinel*, subsequent to the compilation of Miscellaneous Writings, together with historical matter pertaining thereto. Cloth, single copy $2.25; six or more, each $2.00. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $4.00; six or more, each $3.75. Orders for six or more may include the two styles of binding.

Concordance to Science and Health. This work contains about eighty thousand references (more than ten thousand words being indexed), also an index to the Marginal Headings, and a list of the Scriptural Quotations in Science and Health. 611 pages, stiff morocco cover, single copy $5.00; six or more, each $4.50.

Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus



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Boston, August 21, 1920

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"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII AUGUST 21, 1920 NUMBER 51

Laying Up Treasures

ALFRED F. BLUNDELL

IN the sixth chapter of Matthew, Jesus is reported as saying, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The meaning of the word "treasures" depends in a sense upon the interpretation of the individual to whom the advice appeals and upon the point of view from which it appeals to him. Our Master certainly could not have referred to, or had in mind, any so-called treasures consisting of material things, because on another occasion, when referring to such material things, he states that, from a certain point of view, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

It seems, therefore, that the first thing to be done to understand how to comply with the instruction given, is to get a clear definition of the real meaning of treasure from the Master's point of view. Before we can define anything it must become the subject of our thought, and the conclusion that we reach determines to us what the object defined will be. The generally accepted meaning of the word "treasure" is, that which is much to be desired and which has a relatively great value. Those desiring it the most will think the most about it and think in such a way as to give activity to what they consider will be the best means to acquire the object of their desire.

Proportionably to the value they have placed on this object, will be the activity to acquire it, as indicated in the same chapter of Matthew, "For where your treasure is, there will your heart be also." The student of Christian Science is taught that the beginning of everything, as phenomenon or as fact, is mental. This is surely logical and easy to understand, for to cease to think would be to cease to be conscious. This brings one to the place where it is well to know how and what to think, and it is here that Christianity, as understood in the teachings of Christian Science, gives us the key to the situation, tells us what to desire most, how to secure the object of this desire, and how to increase our stock in this direction. If the manifestation of activity on our part is constant and energetic, and we are sincerely using our time and opportunity to think God's thoughts, we are laying up treasures in heaven. Furthermore, we have been gradually acquiring a habit which, as expressed in a human way, becomes second nature, or to be exact, is divinely natural. The efforts which we have put forth become our spiritual capital, and we find that in proportion to our past endeavors we can draw on this capital at such times as the claims or beliefs of a false consciousness assert themselves and try to demand recognition. If we have been faithful we have enough understanding to meet these demands, and each time we meet them in this way, instead of having lost any of our treasure, we find we have added to it.

If the false illusions, superstitions, and errors of the past or present mortal consciousness, either through indolence, ignorance, or willingness, have rendered us liable to all kinds of accumulated false claims of debt, then, as the untangling of the snarl goes on, they seem to become due and, like demand notes, from time to time are presented for payment. We may wonder when the obligations were incurred and be indignant at the falsehood of their claims, but nevertheless they have to be met and met promptly, or a bad experience is in store for us. It behooves us, therefore, to have a good spiritual bank account available, so that we shall not have to lose time running around borrowing from our neighbors, for it is quite possible that the time may come when we shall have some trouble in finding one who can furnish just what is necessary to meet the immediate demand; and meanwhile we seemingly must remain in prison until the claim is met, when if we had been more obedient and faithful we could have taken advantage of Christian Science in its fullness and efficacy as an immediate and present liberator and Savior.

A number of years ago the writer had a sudden accident, and the belief in heredity presented itself for recognition, and he seemed to be helpless to meet it effectively. A practitioner from whom he had always received great help and encouragement and with whom he was on terms of intimate friendship, was called upon. When the help was asked for, the friend made a very frank and positive reply: "So you have not enough spiritual capital on hand to meet your obligations and you have come to me for some of mine, and of course I will give you the best I have, but do you not think it might be a good thing to try and keep a substantial balance to your credit, knowing, as you do, that claims of all kinds of error are liable to be made at any time and that it is a good, convenient, businesslike, and scientific plan to be able to meet these claims promptly?" This, in the words of our Master, means, I think, to "agree with thine adversary quickly." The recognition of these conditions leads us to face our responsibilities bravely and fairly and helps us to know and understand that the remedy is in our own hands if we are faithful. Mrs. Eddy tells us on page 494 of "Science and Health with Key to the Scriptures" that "divine Love always has met and always will meet every human need," and the need will be met promptly if the stock of Love has been proved by the same faithful mental work for the spiritual that is required to secure any of the material conditions that seem desirable.

When we see to-day how much value is placed on systematic physical and material training to reach efficiency in a temporal, worldly way, we can catch a glimpse of what Paul meant when he said, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." The doing of this gives us "grace," which one of our writers has defined as "the exercise of faith." This brings to us the realization of the truth of an old proverb, "Practice makes perfect," and it is fair to

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conclude that nothing else does. The right mental practice never leads to weariness or waste. It is always and under all conditions gain and greater efficiency. To "stand porter at the door of thought" (Science and Health, p. 392) institutes system and order in our lives and environment, eliminates all kinds of useless waste and unnecessary repetition of mental activity, and logically and reasonably leads us nearer to that "peace of God, which passeth all [human] understanding."

The presentation of the case up to this point might possibly seem to indicate a selfish ideal, but on page 206 of Science and Health our Leader says: "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply." Furthermore those who have treasures laid up in heaven have the great privilege of being able to prove that "it is more blessed to give than to receive." As they give, their capacity to receive also increases and they will be led into complete possession of their heritage as "joint-heirs with Christ," as the children of God. Thus it naturally follows that to lay up treasures in heaven means to prove that heaven is the true consciousness of all rightness and may be experienced here and now.

The Unfolding Idea

MARY E. HARDY

MANY months ago the writer read from the pages of our *Sentinel* that we should learn to read *The Christian Science Monitor* as our Leader would read it. The words were hidden in the quiet sanctuary of thought, where with other rays of reflected light, they served as a nucleus for a better understanding of the mission of our periodicals as a whole. In the thin pamphlet, the first copy of our *Christian Science Journal*, we see the loving, undaunted courage of Mrs. Eddy, who gave to a sleeping world the awakening message of freedom which in its expansion has become a chronicle of healing activity. As a natural result of broadening idea a greater demand is met in fuller supply. The possibility of a weekly message is thus seen and also the necessity for an awakening responsibility for its protection. When divine Love gave us the *Christian Science Sentinel*, it brought with it its message, "What I say unto you I say unto all, Watch." We have each and all found that the admonition is most needed.

Mrs. Eddy first trod the path, and met and conquered the foe, which is ever attempting to turn aside the message of brotherly love and force mankind into still longer sojourn in Egypt. But the child has waxed strong. It has learned to translate its mother tongue, the language of Spirit, to its hungry and thirsty brother. The true idea continues then to unfold as *Le Héraut de Christian Science* and *Der Herold der Christian Science*. The writer has striven to make her own a fuller understanding of the steps necessarily taken against the aggressive enemies of divine Love's idea as unfolded to the world by each of our periodicals. It is a statement without dispute that our periodicals are bearing to sinful, sick, and suffering humanity Mrs. Eddy's conception of the healing and redemption of divine Love. Because this idea is above the clouds of error, it cannot be destroyed or lost. It has been and is safeguarded by her consecrated, unselfed daily giving of the bread of heaven for the salvation of the needy.

Each one who in gratitude has yearned to emulate her example, however meager the attempt, has to that degree progressed beyond mere faith in statements, which her giving made fact. If we have followed her footsteps as faithfully as she has followed the Christ, it is our privilege to discern how and why *The Christian Science Monitor* is one of her greatest gifts. Heading its editorial page we read, "First the blade, then the ear, then the full grain in the ear." Have we, in attempting to assimilate the metaphysical translation of the above statement, reached back of effect to cause? Before the blade there was the seed, the grain of truth expressing divine consciousness. We have each and all marveled at its living, loving, potent qualities, so vital that every crushing process, like the weight upon the yeast, only served to bring into expression its unquenchable source, the Love which never fails, but which rather, from the law of creative force, must ever unfold eternal identity. Spiritual vision revealed to Mrs. Eddy, the seer of this age, the trend of the world's thought and she was able to discern the mental hunger through "the things which do appear." So, as is consistent with her habit of obedience to divine Love's call, the mandate went forth from her abiding place in Truth and *The Christian Science Monitor*, the daily chronicle of the trend of human thought, was established, in the prevalent struggle to find a cleaner way of daily living. This gift was made in loving desire to help all and injure none.

We have seen that, because the idea is the clear reflection of the divine Mind, the mist of a false sense along so many phases of international activities vanishes, and an improved sense of government appears. We can but know that if we remain steadfastly true to the pattern given in the mount, the waterpots will overflow with the purity of right desire, and we shall find a waiting readiness to grasp the broader interpretation of law, which alone will repeat the miracle of Cana. Love's message has gone forth over continent and sea carrying to the earth's remotest spot the new-old message of "on earth peace, good will toward men,"—a message of peace because it no longer meets the world's error with error, but by the reflection of Principle the Christ-idea has dethroned the government of erring concepts in every line of the world's activities. The long cherished desire of our beloved Leader is accomplished. *The Christian Science Monitor* is sought for. Truth is leavening every avenue of human thought. If in the melting and purifying process those who desire to follow in the footsteps of our Leader find that they in turn must meet and conquer each element of so-called human will, there can follow only a song of praise in the inspiration of a higher conception of Love. In a deeper study of the definition of church, as given by Mrs. Eddy on page 583 of "Science and Health with Key to the Scriptures," the writer has found a fuller application of the law of supply in the command, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Understanding versus Belief

JESSIE M. CHANDLER

THE writer at one time thought that one having been taught by Christian parents since early childhood to believe in God, and being equipped with a college education, was fully prepared to meet every vicissitude of daily living. This was soon seen to be but a belief, which though faithfully relied upon and adhered to in a time of great need, failed to bring the desired help. This seeming failure showed clearly that something more than a college education and a belief in God was needed to accomplish healing. Then it was that these words from Paul's epistle to the Romans were recalled, "And be not conformed to this world: but be

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ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The knowing that a fact could be proved, and the not having been able to prove this theory to one's own satisfaction therefore indicated that a belief is always dwelling in the realm of belief; whereas a fact is now, and always has been, dwelling in the realm of fact or Truth. Therefore a fact is knowable and must be known.

In college one learns when studying mathematics, that a belief in mathematics does not make one a mathematician. So in time of trouble one learns that a belief in God does not convey an understanding of God. With music it is the same. One learns that a belief in music does not make one a musician; but the love of music, coupled with an honest desire to become a musician, will enable one to become a musician. So it is with the individual who loves God and honestly desires to know Him rightly. He will be rightly guided to an understanding of God. When in college, one finds that through the study of mathematics one's belief about mathematics is changed to an understanding of mathematics, and consequently one finds himself a mathematician. So through the earnest study of the Bible in conjunction with "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the writer did also find that a belief in God was corrected or transformed into an understanding of God, thus proving the truth of the apostle John's words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

So to-day those who are believing in God simply because they have been taught to believe in Him are merely worshiping a preconceived concept of God, which is likely to be far from a true one. In the instance above related, it was an entirely false concept of God that was being worshiped. The true concept of God was gained through the study of Christian Science. Without a right understanding of God, one may be believing in God and still entertaining many very wrong beliefs, and be strangely perplexed to know just why God does not, or has not, healed some particular ailment; while at the same time believing that this same God whom one professes to love and worship has inflicted such suffering, or at least allowed the affliction.

From false beliefs, one and all, it is indeed high time to awake. One might ask, "Awake from what?" Is it not to awake from false belief about God and His created man and to see the wrongness of belief and behold the rightness of God and His creation? Would not the knowing of the rightness or goodness of God clearly indicate the rightness or goodness of man? And does not the knowledge of this awaken one into the glorious perception of man's oneness with God? It certainly does. One then finds the true God who is good and wholly good, and who has already created only that which is good. This understanding is gained through the study of Christian Science, and it certainly coincides with the Scriptures, which point to the fact that God's perfect creation coexists with its creator here and now; therefore it is not in need of being made over, neither is it far removed from daily living.

We are told in "Unity of Good" by Mary Baker Eddy (p. 46), "The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being." Mrs. Eddy also states in "Science and Health with Key to the Scriptures" (p. 502), "There is but one creator and one creation." And again on page 555 of the above-named book she says, "Creation rests on a spiritual basis." These texts referred to so clearly indicate the true nature and character of creator and creation, which is not and never has been material. That which is and always has been spiritual cannot be material, although one may seem to be ignorantly entertaining a mortal material sense of that which is really spiritual. In the Bible we are told that "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Thus is one instructed in a true sense of things, by knowing that these statements are true, and because they are true man is thereby armed and equipped for living—eternal living. Through logical deduction, the belief that man is a material being is thus corrected, until one knows and understands that man is born of God, and is therefore spiritual. Being the offspring of God, the true man now reflects and expresses all that belongs to the Father. That which belongs to the Father rightly belongs to the child by reflection. This is indeed man's rightful heritage and it is not too good to be true.

Practical Religion

RICHARD HAWORTH

WHAT is religion? It is not a creed nor a pious belief. It is not something to separate us from our Maker or our fellow man. It is not something merely to console us in the seeming experiences of material existence, nor something to prepare us for a future heaven. It is not a vague abstraction. On the contrary, it is concrete reality, the understanding of our relation to God, dispelling fear and engendering trust in God, good, thereby enabling us to see human experience not so much as the outcome of what mortals do as of what they think, exemplifying Jesus' saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In short, true religion takes earth to heaven and brings heaven to earth.

Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise," signifying by this that man is not cause but effect,—the manifestation of the one perfect and infinite Mind or cause, God. The recognition of this destroys the belief in separation from God and enables us to see that man is the consequence of the great I AM, thereby destroying any false sense of responsibility and the fear of failure, and enabling us to grasp the meaning of the Biblical admonition, "Be still, and know that I am God." Divine law is always operating. There is nothing left undone. Wisdom is in all God's ways. To believe otherwise would be to belittle omnipotence. Beginning on page 19 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read as follows: "Jesus urged the commandment, 'Thou shalt have no other gods before me,' which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life,—even God, good. He rendered 'unto Cæsar the things which are Cæsar's; and unto God the things that are God's.' He at last paid no homage to forms of doctrine or to theories of man, but acted and spake as he was moved, not by spirits but by Spirit."

To endeavor to gain the approbation of humanity by conformity to material standards is futile and tends to degrade instead of uplift. "Ye cannot serve God and mammon," said Jesus, indicating the necessity of keeping thought in heaven, so to speak, thereby improving even one's concept of humanity; whereas to keep thought down on the low level of trying to please mortals usually ends in dis-

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pleasure all around. Man is quite capable of doing and being all he was intended to do and be. He was never intended to be sick or sorry, surly or sinful. "His birthright," as Mrs. Eddy points out (Science and Health, p. 518), "is dominion, not subjection." Let us, then, emphasize this fact in our lives, remembering it is God working in us "both to will and to do of his good pleasure." Keeping this in mind we can have no regrets for past seeming failures. God never fails.

If we were on a journey and rejoicing in the glorious view of hills and landscape before us, we would not count the steps taken in proceeding to our destination, for, as Mrs. Eddy writes (Science and Health, p. 426), "When the destination is desirable, expectation speeds our progress." Even if a cloud should loom up and obscure the view, we could proceed with perfect assurance, certain of reaching our destination. Every step taken, even as every angel entertained, brings us, humanly speaking, nearer heaven. We can always rejoice in the fact that, as John tells us, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

"Time no longer"

FLORENCE M. HOLLICK

THESE lines written by one of our American poets,

> God will help thee for to-morrow;
> Every day begin again,

had always appealed to the writer, but it was not until after instruction in Christian Science that it was scientifically understood how each day may be begun anew. On page 584 of "Science and Health with Key to the Scriptures" Mrs. Eddy defines day and says, in part: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day."

Some years ago, a lesson that has many times since proved helpful was learned. A wrong condition had persistently presented itself all day. The truth had been earnestly declared and false beliefs denied, until it seemed that all the student knew how to do had been done. When the time for retiring came, the condition was still, to mortal sense, in evidence; so an earnest effort was made to turn away from the belief that there had been a past day with its beliefs of discord. The words, "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source" (Science and Health, p. 507) were considered, and it was seen that time had nothing to do with this true creation. It is unfolding eternally in its perfection, ever fresh from Principle. Now all that is real is perfect, harmonious, and immortal. In reality, there was never even a "five minutes ago" with its belief of imperfection. Then to meet the suggestion that the seeming difficulty might be present in the morning, the student went on to dwell on the scientific understanding of morning until it was seen that morning could only bring more light, a fuller realization of perfection, because of progress. With the understanding of these eternal verities, the wrong condition passed into its native nothingness.

John tells us that in his vision the angel lifted up his hand to heaven and sware "there should be time no longer." Christian Science teaches us that the kingdom of heaven, harmony, is here now, therefore no belief of time enters into any demonstration. All we shall ever need is already provided by the Father. Man dwells now in the realm of the undimensional, where no belief of duration exists to counterfeit eternity. Good is ever present and the only presence. False theology would move perfection into some shadowy future. Christian Science teaches that to-day is the day of salvation. Now is the opportunity to work out salvation from the belief that man needs to be saved. There is no postponement in the law of God.

In the parable, the tares and wheat grew side by side until the harvest, when the tares were to be gathered first and burned and then the wheat was to be garnered. On one occasion our Master said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Since to so-called human consciousness the ideas of good and the beliefs of evil seem to exist side by side, the harvesting process needs to be a continuous one; namely, the activity by which the evil is seen to be the lie and is consumed in the white heat of Truth. Thus every so-called moment comes to be recognized as only an opportunity to express Mind. As this orderly unfoldment of the evermore of good proceeds, all sense of hurry is eliminated, nothing happens too soon or too late, and any argument of mortal mind that would arise to interfere with this calm reflection of Mind is seen as illusion and therefore as powerless to divert or pervert God's plan of harmony for His creation. This, therefore, is the Lord's day, in which to rejoice and be glad, the day which never ends in night, but grows brighter and brighter until perfection is attained and consciousness is proved to be flooded with light ineffable; for sin, disease, and death shall have passed away into nothingness.

Steadfastness of Purpose

HAZEL L. ZIMMERMAN

ON page 261 of "Science and Health with Key to the Scriptures," Mary Baker Eddy has given to the earnest student of Christian Science counsel that will, if adhered to, revolutionize his thinking, and eventually his very existence. She says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." Every one has some purpose, some form of work that he wishes to bring to perfection, but his difficulty lies in his ignorance of how this is to be accomplished without encountering the waylaying effects of anxiety, doubt, and fear. In showing humanity how to meet this need, Christian Science is bringing to the world to-day the greatest help and encouragement, for through its teachings we learn how to close the door on failure and defeat and open it wide to successful achievement. Perhaps there is no phase of the human mind so constantly trying to make of itself a reality, no argument so tenacious and no disguise so subtle, as the effort of evil to sway us from our steadfastness of purpose, our desire to reflect Principle in our thinking and thereby bring into our experience the good results which must follow our obedience to Principle.

Constant mental alertness is awake to every lying argument of error that attempts to present itself and insures the immediate recognition of the fact that the truth existed before any attempt to prevent it could even claim to exist. Does it not necessitate a steadfast determination to know only one power—the power of divine Mind, the allness of a God who is Love? Accepting as our mental concept *only* the enduring, the good, and the true, we must ever behold God perfectly expressed as the only neighbor. How long could a mortal belief, calling itself a sick man, exist, if one were

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holding fast mentally only to that which is good? Could it be possible for the present seeming condition of money worship and unrest to continue if men were seeking the enduring? Would world war, strife, hatred, vain bickerings, and deceits need to be experienced if every one of us accepted only that which is true, only that which is revealed to us as Truth through founding our thinking on Principle?

We must bear in mind that, as Mrs. Eddy says, "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty" (Science and Health, p. 183). In the measure, then, that we are obedient—and steadfastness of purpose can only mean obedience, through an impulsion of Principle to greater growth—are we blessed. The experience of the active Christian Scientist of to-day may well be summed up in Paul's words, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Self-Government

LUCY HILLIER

WHILE we were conversing recently, a young student of Oxford University, who is not a Christian Scientist, remarked to the writer, "How is it that we are taught science, literature, art, and every other subject but government, the most important of all subjects?" Involuntarily my thoughts turned with gratitude to that great exponent of true government, Mary Baker Eddy; for, in one brief sentence in "Science and Health with Key to the Scriptures" (p. 106), she reveals the origin and ultimate of sound government, in the words, "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." However slow the process may appear on the surface, it is through self-government alone that harmony will prevail in the individual, in the family, and eventually in nations.

Looking back through history, one sees amongst the great spiritual teachers that not many of them have shown the ability to establish their teachings in such a way that their followers could carry on their work. Mrs. Eddy displayed true genius in this direction. In her inspired work, the Manual of the Mother Church, is delineated a form of government that will stand the test of ages. Her spiritual insight and breadth of vision in this matter cannot be overestimated. For those who have "eyes to see," it is interesting to discover the delicate skill with which she steered the Christian Science movement past the rocks of a possible ecclesiastical despotism and the rocks of an oligarchy.

In these days, more than ever, Christian Scientists have the great opportunity of proving by their works that they appreciate the life and teachings of their great Leader, by learning to abstain from loose thinking and its inevitable correlatives, loose talking and uninspired action. In this way they will prove the truth of Mrs. Eddy's words on page 210 of Miscellany: "The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness."

Divine Principle inspired and will sustain the form of government instituted by Mrs. Eddy. Principle thunders and will continue to thunder its great "I AM THAT I AM," to all that is unlike itself, until each disciple of Truth, through spiritual understanding and experience is able to realize the truth of Mrs. Eddy's words on page 468 of Science and Health, "All is infinite Mind and its infinite manifestation, for God is All-in-all."

Selected Articles

["In the Field"—*The Christian Science Monitor*, Boston, U.S.A., June 9, 1920]

The description given by the Master in the twenty-fourth chapter of Matthew of the circumstances that would attend the second coming of the Christ, gives plenty of opportunity for study. Two sentences of this prophecy have given many persons needless torment. In these two statements Christ Jesus says: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." In the second sentence the words "women shall be" are indicated by the translators of the King James version of the Bible not to be in the original.

These passages have caused difficulty because readers not understanding their significance have thought in terms of the physical and not from the standpoint of the mental. To them the two in the field have meant nothing more nor less than "flesh and bones," material people, one of whom was to be saved in the general upheaval accompanying the reappearing of the Christ, and the other to be forced to experience the process of damnation in all its details as pictured by Dante or false theology as a whole. But this sort of explanation of Jesus' statements presupposes that matter is real, and that there is therefore something actually to be punished, whereas Christian Science shows that Mind and its idea is all there is, and that any belief that there is more than all there is possesses no actuality. Hence the dream of a material universe peopled by physical beings is forever eliminated by the allness of divine consciousness. Of course, in this so-called world, any belief in sin receives its punishment until destroyed.

In these two sentences quoted from Matthew, then, is seen once more the metaphor of the Bible—the use of figurative language which is almost ever present in that Book as a means of imparting metaphysical facts to those around them. In what is called the world there seem to be to-day two activities, the one good, which is inseparable from divine reality, the other called evil, the tendency of which is always downward. These activities are primarily mental, of course, for action of any kind is the result of thought. Concerning these two seeming entities, Mrs. Eddy writes in "Unity of Good" (p. 21): "In Romans (ii. 15) we read the apostle's description of mental processes wherein human thoughts are 'the mean while accusing or else excusing one another.' If we observe our mental processes, we shall find that we are perpetually arguing with ourselves; yet each mortal is not two personalities, but one. In like manner good and evil talk to one another; yet they are not two but one, for evil is naught, and good only is reality." Thus Mrs. Eddy states that there is but one activity, the effect of divine Mind, forever true and the one presence. Evil's so-called activity is purely a supposition, the supposed product of mortal mind. That which claims to argue against a man's turning to Principle is, consequently, the carnal pseudo-mentality whose talk is ever "of the earth, earthy."

In every hour in every man's experience there are these two "in the field," two "at the mill." He is constantly choosing which is to be "taken" and destroyed, and which "left," or accepted and held to. He is continuously knowing and adhering to the activity of Principle as the only real, or is cleaving to false material beliefs engendered by the illusionary mortal mind. And what is going on in individual experience is taking place as a world happening, and as an incident to every subdivision and segment of the world, in greater or

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less degree, whether in governmental, economic, religious, or other circles. Good and evil are being taken or left according as the individual or nation is holding in some measure to Principle or repudiating Truth. In the days of Noah the evil was so consistently left or accepted that the deluge of materiality swept over the earth. In this age, however, the manifestation of intelligence is clearer to mortals and they are able to rise more and more into the translucent atmosphere of spiritual understanding, by which falsity is shown to be a myth and the good the present reality. And it is because Mind and the idea of Mind are the only verities that men will be able finally to overthrow any belief of any other presence.

Evil would claim to resist being "taken," but the allness of good makes its present lessening and its final obliteration sure, no matter how severe the process of elimination of wrong beliefs may seem to be. This is because Principle is being depended upon and must alone be depended upon to save the world. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 492): "These two contradictory theories—that matter is something, or that all is Mind—will dispute the ground, until one is acknowledged to be the victor. Discussing his campaign, General Grant said: 'I propose to fight it out on this line, if it takes all summer.' Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid."

The struggle between these two antagonistic ways of thinking and the evidences of its results are apparent everywhere for even the most superficial observer to see. Everywhere old things are passing away. Reforms sought after for centuries upon centuries are accomplished with suddenness. Every individual must undergo this leavening process, and the sooner he embarks upon this holy work the better for himself and for all mankind. It is his duty, indeed, to set about this task at once. The truth that divine consciousness and its reflections are all the "new heaven" and "the new earth" that exist is urging itself upon the comprehension of men. They must accept it, and are enabled to do so through the revelation of Christian Science.

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[C. W. Hale in *New Castle* (Ind.) *Times*]

The inference that Christian Science treatment is accomplished by suggestion, or the operation of human will power, is wholly wrong and absolutely contrary to what Christian Science teaches and practices. Any one who has studied Christian Science understands that the practice of healing is based unreservedly upon the power of God as revealed and demonstrated by Christ Jesus. By this teaching it has been proved that it is God, divine Mind, which heals the sick, and countless thousands of intelligent Christian people bear grateful testimony to this fact. Human will is not a healing agency. It is not of God, and has no actual power; for it is of the "carnal mind" and the "carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Mrs. Eddy, the Discoverer and Founder of Christian Science, makes this perfectly plain in her statement on pages 19 and 20 of her 1901 Message to The Mother Church: "From ordinary mental practice to Christian Science is a long ascent, but to go from the use of inanimate drugs to any susceptible misuse of the human mind, such as mesmerism, hypnotism, and the like, is to subject mankind unwarned and undefended to the unbridled individual human will. . . . The whole world needs to know that the milder forms of animal magnetism and hypnotism are yielding to its aggressive features. . . . People may listen complacently to the suggestion of the inaudible falsehood, not knowing what is hurting them or that they are hurt. This mental bane could not bewilder, darken, or misguide consciousness, physically, morally, or spiritually, if the individual knew what was at work and his power over it. This unseen evil is the sin of sins; it is never forgiven. Even the agony and death that it must sooner or later cause the perpetrator, cannot blot out its effects on himself till he suffers up to its extinction and stops practicing it."

The intimation that Christian Science is not based upon and does not accept the authority of the Bible reveals unmistakably that this critic knows little or nothing about Christian Science. The truth of the matter is that Christian Scientists use and depend upon the Bible continuously. They probably are closer students of it than any other one class of people. The daily lessons read by all active Christian Scientists contain a large number of citations taken from all parts of the Scriptures, from Genesis to Revelation, and these Lesson-Sermons are read in the church services on Sunday and are taught and studied in the Sunday schools. In fact, no Christian Scientist can successfully or satisfactorily read the literature of Christian Science without the use of the Bible. Mrs. Eddy based all her work, her writings, and her teachings upon the Scriptures.

Christian Science is based upon a spiritual interpretation of the Bible, which is wholly consistent, giving to mankind an understanding of the Scriptures which enables the student to demonstrate the law of God as given therein with scientific accuracy, in the healing of sickness and the overcoming of sin and all manner of discord. This is fully confirmed by all Mrs. Eddy's writings, and is especially evidenced by the following statement made by her in "The First Church of Christ, Scientist, and Miscellany" on page 238: "Rightly to read and to practise the Scriptures, their spiritual sense must be discerned, understood, and demonstrated. God being Spirit, His language and meaning are wholly spiritual. Uninspired knowledge of the translations of the Scriptures has imparted little power to practise the Word. Hence the revelation, discovery, and presentation of Christian Science—the Christ Science, or 'new tongue' of which St. Mark prophesied—became requisite in the divine order. On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God. When the Bible is thus read and practised, there is no possibility of misinterpretation."

In answer to the assertion that "Christian Science denies the deity of Jesus" let me say that Christian Science does exactly what Christ Jesus commanded mankind to do; it accepts unreservedly his teachings, and if it can be shown anywhere that he taught and expected people to believe in him as "deity," then one would be justified in making such a statement and criticism. On the other hand if it can be shown that Christ Jesus stated repeatedly that he was not God, and in no case claimed that he was anything other than the "Son of God" and the "son of man" coming to "do the will of the Father" and claiming that he "could do nothing of himself" but did what he saw "the Father do," then it is right for Christian Science to teach as it does that Christ Jesus is the "way, the truth, and the life" showing mankind the way to prove man's real relation to God, to prove the power of God over all phases of sin, disease, and every other type of discord.

A careful reading of the gospel according to John will reveal to the honest seeker for Truth that Christ Jesus did not claim to be God, but continually taught his sonship to

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God. Here it is brought out that he was not teaching any doctrine of his own but that of God; he came not of himself, "but," he said, "he that sent me is true, whom ye know not;" he could do nothing of himself, but asserted, "As my Father hath taught me, I speak these things;" and so he stated positively in many other places what relation he bore to God, and after his resurrection he sent this message to the disciples: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Christian Scientists accept the word and the teaching of Christ Jesus, and do not add to it or take from it. The fact that he said to the young ruler, "Why callest thou me good? there is none good but one, that is, God," is sufficient for them, and they accept his word as truth.

Let it be further and fully understood that Christian Science does not deny the atonement of Christ Jesus. The truth is that it accepts it without reservation and proves its efficacy by those "signs" which Christ Jesus said would "follow them that believe." Christ Jesus came to teach and demonstrate man's unity or at-one-ment with God, and to show us the way that we, too, might prove our real relationship with God, and overcome all phases of evil. Mrs. Eddy has written in the tenets of Christian Science, in "Science and Health with Key to the Scriptures," on page 497: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

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[T. A. Latta in *Tulsa* (Okla.) *World*]

I have heard the doctrine sent forth from the pulpit of the church that the days of divine miracles passed with the Christ himself, and in the same breath the assurance given that the redemptive power of the evangelical theory still remained, but could be realized only after death! This denying one half the promise and admonitions of the Savior and preaching the other half was not intended to be a compromise with modern thought and the thing we call devil, but it was, in my judgment, just that and nothing else in fact. I would like to see the Biblical authority for such a conclusion. I would like any modern pulpiteer to point me to a single place in the life of Jesus Christ where he withdrew his promise or relieved those who profess discipleship from the clear and unmistakable obligation. Both may be there. I make no pretense of being a Bible student. But if so, I should like to see and read.

It should mean much to the church that a cult has grown up of recent years that rests its case almost altogether on not alone its teachings that the power of God is sufficient to heal bodily ills now, but on its ability to demonstrate the truth of that teaching. This cult has gained hundreds of thousands of adherents not alone from among the ignorant and credulous, as some suspect, not from among those sound in body and spirit, but from among the educated and refined who in almost every instance were suffering from bodily or spiritual distempers; who were wretched and in thousands of cases given up for incurables by men of science as well as the representatives of the church. They found a power that did restore health, that did compose their mental disturbances, and lashed doubt and despair from the temple of God's designing. Grant that the trouble was mental; what then?

It is not meeting the opportunity of the church or discharging the obligation of the church for the denominationalist to feel called upon to preach a diatribe against this cult every so often. It is not meeting the issue for the representative of the church to sneer that these so-called cures are merely the results of emotionalism, that the thousands who have regained hope and health and found happiness as a result of their acceptance of the new cult's teachings, are merely laboring under a hallucination. That attitude simply denies, and by those ordained to uphold, the autocracy and omnipotence of God.

It further impugns the intelligence of thousands of men and women, equal in all respects to those who sit in judgment on both their credulity and their sincerity. If Dr. ———— wants to know where part of his church membership is going I suspect he might with profit to himself study the rolls of this cult referred to.

At this point I hear the average reader exclaim, "Ah! he's a Christian Scientist." But let me assure you that I am a product of Presbyterian lineage that reaches back in direct line almost to the Covenanters themselves; but that has become so dulled by evolution or rebirth that it leaves me without the slightest taint of denominational pride. On form and in church membership I am orthodox. I am not a Christian Scientist. But I would account myself fortunate indeed could I get from that cult those benefits and that perfect assurance which I have seen experienced by so many.

I could not find it in my heart to say an unkind word against any denomination that is seeking to ease the minds of men with respect to that transformation which death ushers in. When I see any mortal sincerely attempting to emulate the Master, or whose eye of faith has kindled and whose heart has been made light and glad, I say, Blessed indeed art thou! It matters not the slightest to me from whence the inspiration came; for I believe that in religion as well as in other things it is the demonstration that counts. It was no mere man that rendered the supreme judgment, "By their fruits ye shall know them." And the church has lost tremendously in membership in the past few years! My complaint is that denominationalism has almost come to obscure the figure of Jesus on the cross; my indictment is that the church has got too far away from the promises and certainties of God and too close to society, to finance, to industry, and to the world.

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[Written for the *Sentinel*]

Healing

MARY A. MACOMBER

LONG had seemed the seeking
For peace and perfect health;
The care and pain still lingered,
Midst others' joy and wealth.

One morning came a message:
Help us! The need is great!
Quickly, I rose rejoicing
To another good to take.

Joy, as on wings, went with me,
And deeper, fuller grew.
No thought of self intruded;
God's love alone I knew.

Love was proved availing;
The need was fully met.
I also learned, in loving,
False selfhood to forget.

The golden sheaves were garnered
To the new-old glad refrain:
What seek ye? He is risen.
My joy to serve again.

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Editorial

Policy

SEVERAL centuries ago Cervantes declared, in a famous sentence which has since become a proverb, that honesty is the best policy. As a matter of fact Cervantes was really insisting, without knowing it, that all policy was bad. For if honesty, which is necessarily truth, were the best policy, then any phase of dishonesty, not being truth, must be outside the whole range of policy, which, like evil, would comprise various degrees of iniquity. This is only another way of saying that a thing either is in Principle or out of Principle, and is consequently good or bad. There are no degrees of good, for good is absolute, and in the same way there are no degrees of honesty, for honesty is absolute. Argal, as the clown says in Hamlet, honesty is not policy at all, it is a divine attribute, and the variations of policy, which constitute so many degrees of departure from Principle, are never honest, and are therefore very much what Hamlet himself atrabiliously described a politician as being, namely, one who would circumvent God, Principle.

Now it is impossible to tell a lie about nothing, just as it would be impossible for evil to as much as seem to be if there were no such thing as good. Evil is the absence of good, just as a lie is the absence of truth. Policy, therefore, could not exist, even supposititiously, unless it were a lie about something actually existing. It is defined in the dictionaries as political sagacity, statecraft, or craftiness, and here you have its various deviations from Principle. But political sagacity, statecraft, and craftiness are all of them efforts to display human wisdom; consequently policy is the lie about, or counterfeit of, divine wisdom,—in other words, it is foolishness. That must be perfectly obvious to anybody who will consent to be logical, and not to fool himself by casuistical hairsplitting. Any person who, however slightly, departs from honesty, may succeed, for the moment, in deceiving somebody else, and gaining a personal or a public end. In doing this he may congratulate himself upon his political sagacity, his statecraft, or his craftiness. But what has he actually achieved? In the terrible sentence of Christ Jesus, he may have gained the whole world, but he will have lost his own soul; and what will it advantage him in the great struggle, throughout eternity, to have gained a petty advantage, for a few years, at the cost of widening the distance between himself and Principle, which has been increasing ever since he consented to depart at a tangent from Truth. "The divine method of paying sin's wages," Mrs. Eddy writes, on page 240 of Science and Health, "involves unwinding one's snarls, and learning from experience how to divide between sense and Soul."

It is just this dividing between sense and Soul, between material inclination and spiritual understanding, which is involved in the surrender to policy. "Human policy," Mrs. Eddy writes in "Miscellaneous Writings" (p. 212), "is a fool that saith in his heart, 'No God'—a caressing Judas that betrays you, and commits suicide. This godless policy never knows what happiness is, and how it is obtained." Now, remembering that in Principle it is impossible to diverge from Principle, that in honesty there can be no shade of dishonesty, it becomes perfectly apparent that there is no such thing as divine policy, because policy constitutes a choice between expedients, and in Principle there are no expedients, there is only absolute Truth. This makes it clear why human policy is, as Mrs. Eddy says, a fool. It declares there is no God, no Principle, and in saying that it becomes the Judas which betrays at the very moment when it is professing to give the individual the kiss of peace, ease in the senses. In doing that it commits suicide, for it expresses its own apartness from Principle, and so its own nothingness, since everything that professes to exist outside Principle has no existence whatever, but is a mere negation of Truth.

It is perfectly true that the world recognizes what it regards as a legitimate form of policy, using policy in its most general sense. But this legitimate idea of policy, if the phrase may be permitted, is lost the moment that policy passes from theory into practice. It is the theory of policy, so considered, that the political party or the politician is acting according to its or his highest idea of truth; but this is frankly repudiated in the very term which decides that it is good party policy to adopt the course which is most likely to be of advantage to the party or the politician, without reference to its exact relation to Principle. The politician will frankly tell you that to do the thing which is in accordance with Principle will, as a rule, be political suicide. But it is moral suicide which causes the individual or the party to diverge from Principle, in what it considers its best interests, since though such a policy may be effective at the moment, it is bound to warp the human consciousness with the belief that there is efficacy in dishonesty, and so to throw the party or the individual at once off at a tangent from Principle, and leave it or him to regain an alignment with Principle under increasing difficulties.

When people talk, therefore, of the policy of a party or of a paper, they either mean that Principle cannot be accepted, and that friends must be made of the mammon of unrighteousness, or else they attempt to use the word policy as a synonym for divine wisdom, which is an abuse of terms. The only policy, in the latter sense, which is legitimately possible to a party or to a paper, is a strict adherence to Principle, an effort undeviatingly to reflect divine wisdom. Such an effort is, however, not an effort of policy; it is a spiritual effort to bring human endeavor into an at-one-ment with Principle, and ultimates, as all such endeavors must, in a way which would positively astound the ordinary theologian,—that is, in the effort to demonstrate the atonement. The truth about policy, then, is that the only policy for a party or a paper is a striving for the atonement, an effort to bring the so-called policy of the party or of the paper into an at-one-ment with divine Principle. But the moment that that attempt is made, the whole ordinary idea of policy is repudiated, and the party or the paper finds itself not attempting to be guided by human wisdom, but to reflect divine wisdom.

Policy, of course, in the sense of a program of state government is to-day a necessity of human existence, just as is the politician in the sense of the person who attempts to carry out, to change, or to prevent such a program. This in itself is a proof of the extraordinary difficulty of attempting to express scientific conclusions in material language, and of the vital necessity for insistence on a scientific vocabulary. Policy, in short, is one of the words grown on

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the tree of the knowledge of good and evil. The politician, as it were, enters the political arena with a winnowing fan in his hand. How far he is going to serve God or mammon will depend solely upon the degree of his understanding of Principle. It was of the man so identified with Principle as to be known to the world as Jesus the Christ, that the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

FREDERICK DIXON.

All Good Is Immortal

To know divine Principle and its expression is real and permanent happiness. The real man, living entirely as idea or activity expressing infinite Mind, ever rejoices in this understanding. What constitutes the goodness of his living, whether it be called satisfaction or enthusiasm or by any other name, comes eternally from the one source. His immortal joy consists in his inseparability from the one creative and all-sufficing Spirit, which is God. There is no other genuine relationship or association than that of the real man to God. Forever the true man has been and is associating wholly with divine intelligence, not with persons. The understanding of this is necessarily enthusiastic, though calm and sure. All there is to good is thus omnipresent, for the one intelligent Principle is always here, manifesting itself with inexhaustible vigor. This is the truth of immortality.

On page 42 of "Miscellaneous Writings," at the end of a clear answer to an important question, Mrs. Eddy says: "The difference between a belief of material existence and the spiritual fact of Life is, that the former is a dream and unreal, while the latter is real and eternal. Only as we understand God, and learn that good, not evil, lives and is immortal, that immortality exists only in spiritual perfection, shall we drop our false sense of Life in sin or sense material, and recognize a better state of existence." Thus it is for each one to know and to prove his immortality here and now as the expression of the one infinitely spiritual Life, and to rejoice that this Life is always manifest as Immanuel, or "God with us." The demonstration of this involves, of course, the demonstration of the immortality of all that ever has been real. When one reasons carefully as to what one has had of good, what one has truly loved, one sees that divine intelligence manifest is all that ever has been present to inspire and satisfy in every way. By turning thus wholly to the truth one finds in the loving divine Mind the present tangible reality of all that ever has existed. Unlimited existence as idea expressing infinite Principle is alone spiritually and tangibly adequate.

This actual understanding of immortality is obviously altogether different from any suppositions of materialism. In Article VIII, Section 3, of the Manual of The Mother Church, Mrs. Eddy admonishes us: "When it is necessary to show the great gulf between Christian Science and theosophy, hypnotism, or spiritualism, do it, but without hard words." The difference is that Christian Science reveals one infinite Soul or divine consciousness, of which the immortal man is the expression. In other words, there are not many souls, and the one real Soul, God, always has existed quite apart from the belief in matter. The healing comfort of Christian Science lies in the inseparability of the true man from all that ever has been real, which is simply divine intelligence manifest, and not human persons at all. The immortality that satisfies is the immortality of Mind and idea. Any sense of mortality or human personality is but counterfeit of the reality. Certainly, therefore, no one should even wish to perpetuate a counterfeit. What is desirable is to turn entirely away from the spurious, with all its makeshifts, to the true idea of the true Mind.

When one feels that one has lost something, one needs first of all to consider what it was that one cherished. The fact is, that the lovable quality of the divine Mind is all there ever has been truly to appreciate. The inspiration of divine Love, however, continues now and forever, including all the lovable quality or activity there ever has been. Immanuel, or "God with us," never has been material but eternally remains spiritually manifest. The one Spirit, which is God, is not some supposedly etherealized sort of matter, but is simply infinite divine consciousness infinitely active. In proportion as one sees and rejoices in the spiritual meaning of whatever one may have cherished, one is blessed with the boundless comfort of Christian Science. The sense of mortality, which is but another name for the belief in physicality, is what vanishes and must be replaced with the idea of Principle.

The inspiration of Spirit is constantly glad experience. As Mrs. Eddy says on page 8 of her Message for 1902: "The spiritually minded are inspired with tenderness, Truth, and Love. The life of Christ Jesus, his words and his deeds, demonstrate Love. We have no evidence of being Christian Scientists except we possess this inspiration, and its power to heal and to save. The energy that saves sinners and heals the sick is divine: and Love is the Principle thereof. Scientific Christianity works out the rule of spiritual love; it makes man *active*, it prompts perpetual goodness, for the ego, or I, goes to the Father, whereby man *is* Godlike." Infinite Spirit, manifest as the Christ, is omnipresent in spite of any suppositions of materiality. As one turns to Spirit and understands Spirit, one proves, of course, the presence of all that has ever been real of the Christ. This is the "Lo, I am with you alway," as revealed in the light of Christian Science. Understood and demonstrated, this omnipresent Principle with its idea not only comforts but heals and satisfies in every way. Thus it is for each one to be actively content in comprehending with infinite unfoldment the genuine spiritual fact that the inspiration of good eternally continues in the here and now of the divine consciousness. True Spirit can never be materialized; but instead all belief in matter must give way to the divine Mind and its idea as the only actuality of existence. That this is the truth Mrs. Eddy has shown unmistakably throughout her writings. Each student of Christian Science, therefore, has an endless opportunity to study and to practice all that she has written on the whole subject of Spirit and its manifestation.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

FAR ROCKAWAY, N. Y.—At 7:30 o'clock this morning [July 24], the corner stone of First Church of Christ, Scientist, of Far Rockaway, was laid with simple ceremonies in the presence of members of the congregation and friends of the church. The new church is being built on Mott Avenue, adjoining Masonic Temple. The auditorium will have a seating capacity of five hundred. It is expected to have the building ready for services in the fall.—*Brooklyn Times.*

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The Lectures

Geneva, Switzerland (Society).—Lecturer introduced by John Pisteur, who said in part:—

Throughout the centuries the same and almost pitiful question has occurred which was asked by Pontius Pilate in the presence of Jesus: "What is truth?" And when the procurator of Judea asked it, this question was already as old as humanity itself. For at all times and in every clime the human mind has been obsessed by life's enigma and has tried to tear the veil of mystery thrown over the invisible realities by the fugitive appearance of things; and so, whether out of skepticism or the depth of despair, humanity has questioned the infinite with these same words of Pilate: "What is truth?" Many hypotheses have already disappointed men, or given them but little satisfaction. Is truth so remote that only a few privileged ones can perceive and attain it? Nearly twenty centuries ago, Jesus, the gentle Nazarene, came to prove the contrary by revealing it to the humble and proclaiming it to all who wanted to hear it, affirming the constant possibility to realize it with these words: "The kingdom of God is within you." Yes, almost twenty centuries ago he demonstrated most wonderfully the efficacy of his preaching by absolute fidelity to these absolute words: "Hear, O Israel: The Lord our God is one Lord," a paraphrase of the great commandment: "I am the Lord thy God. . . . Thou shalt have no other gods before me." And so he made the truth to shine in all its splendor, this truth which in modern language one might call the monism of Spirit; that is, one Life, one power, good, encircling the whole universe.

Alas! and to their own misery, mankind have made themselves other gods, suggested to their imagination by material beliefs. That is why even in Christian history, Jesus' Christianity no longer found its integral expression, and for most Christians the tyranny of the flesh with its suffering and decay has hidden the blessings of Spirit.

It was to be a woman who in the Scriptures, in the life and example of Christ Jesus, and on the basis of the first commandment and the first chapter of Genesis, where all creation is declared to be very good and the work of Spirit, was to discover the secret and prove the words of Jesus, "Ye shall know the truth, and the truth shall make you free." Fifty-four years ago Mrs. Eddy saw the work that was to be done and ten years later gave to the world the most precious book of modern times, "Science and Health with Key to the Scriptures." Through this revelation integral Christianity has again been made possible, and there is abundant proof that no promise of the gospel is outgrown and that to-day as of yore Jesus' good news to John the Baptist is still true: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up."

Christian Scientists who to-day are again lisping, with a new understanding, the great truths of the gospel and who endeavor in every way and in every circumstance to fight the good fight of faith, know from experience that they have found the answer to the troubling question, "What is truth?"

Hoquiam, Wash. (First Church).—Lecturer introduced by Mrs. Rosa W. Sawyer, who said in part:—

Christian Science is a religion, and a very practical religion, as many of us who study and apply its teachings to our daily problems gladly testify. We find that whatever our business or work may be, we have a practical way of proving that God is "a very present help in trouble." Before we knew of Christian Science, we may have been somewhat as was a woman, a dear friend of mine, who after she had learned of Christian Science, once said to me, "Just to think that at the very time when I was struggling so hard to support my fatherless children, trying to live a worthy Christian life, and praying unto God who seemed far off and unknowable—even then Christian Science was known and being used by hundreds, aye, thousands, but I had no knowledge of it." And her tone implied regret for this ignorance. These lectures given by Christian Science churches are for the purpose of helping to overcome such ignorance of Christian Science and its mission.

Daily Washingtonian.

Gallup, N. M. (Society).—Lecturer introduced by Mrs. Anna Tillman Boyd, who said in part:—

In a recent number of *The Literary Digest* I find the following quotation taken from *The Kobe Herald*, a newspaper published in one of the larger cities of Japan: "It is the subserviency of Christianity to materialism that has crippled the church and rendered it unable to stay the forces of war and plunder." This, you may say, is the indictment of an oriental press, but in our hearts we know that all Christendom is weary of the husks of materialism, and is crying out for greater spirituality—for the living waters of love.

Christian Science has come to us as the religion of love, and love is the fulfilling of the law. God's law is the positive power of spirituality counteracting and destroying the negative power of materialism. Some one has well said that the *credo*, or I believe, of the past must give place to the *amo*, or I love, of the future. Actions are determined not so much by what one believes as by what one loves; for "where your treasure is, there will your heart be also."

Baton Rouge, La. (Society).—Lecturer introduced by J. Y. Sanders, Jr., who said in part:—

Centuries ago Christ Jesus, the Way-shower for humanity, and the founder of Christianity, brought to a sin weary world his divinely inspired message of the wondrous love of God for man. He healed every kind of sickness and sin known to that age, and when questioned as to his mission pointed to his works as proof of his divine authority.

In this age many have come to realize that these works which Jesus did and demanded of his followers, were not for an age but for all time; that the miracles, so called, performed by the Master's disciples and by the early Christians were not the effect of some mysterious and supernatural gift to a limited number, but were and are the effect of the operation of spiritual law,—of the law of God. That this wonderful truth has been revealed to this age is due to the unfaltering courage and unselfish devotion of a gentle and loving woman, Mary Baker Eddy, the Discoverer and Founder of Christian Science.

Vineland, N. J. (First Church).—Lecturer introduced by Harold C. Kain, who said in part:—

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What the world needs to-day is rest and peace. Nothing new is happening—it is the same old trouble, human unrest, and it is this trouble that Jesus taught how to destroy, but his followers gradually lost the practical use of his teaching. Some fifty years ago Mary Baker Eddy discovered the Science of Christianity which Jesus taught, naming her discovery Christian Science and demonstrating anew the power of God that heals sickness, discord, and unrest now as aforetime.

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NEWCASTLE-UPON-TYNE, ENGLAND (First Church).—Lecturer introduced by Reginald C. Smith, who said in part:—

The name Christian was invented by the wit of the people of Antioch as a nickname, and although bestowed on the disciples of Jesus as a stigma, it was accepted by them as a distinction. One definition of Science is "truth ascertained," and thus it might correctly be said that Christian Science is the ascertained truth about Christianity. As taught to-day it is a healing system, curing not only bodily ills but also mental errors,—pride, selfishness, and so on; in fact, the whole gamut of the ungodlike qualities. It teaches how one should pray, and it logically defines God. All Christian Scientists have been healed of something through the application of this teaching; they have found the metaphysical healing of Christian Science to be "the most effective curative agent in medical practice," as Mrs. Eddy says on page 112 of Science and Health, and naturally they are very willing to pass on the good news to any others who wish to hear it.

NORWICH, ENGLAND (Society).—Lecturer introduced by Mrs. Harriet Jessie Jewson, who said in part:—

My own experience of Christian Science is that when it is faithfully and honestly applied, it heals the sick and sinning, and makes men and women happier. Before taking up its study, a large proportion of my time and energy was spent in trying to keep myself and family well, and with very little success, for we were constantly ill, and I was often in bed for weeks, and sometimes months at a time. My first physical healing came through the understanding of a child who had been taught in a Christian Science Sunday school. I asked him for help, and was instantaneously healed of a severe bilious attack, and the healing has been permanent, for I have never had another. Gradually I learned through Christian Science to know more of God, to read my Bible with more understanding, to love it, and to turn to it for the solution of small and great problems, and as I did so I became happier and healthier.

SCHORNDORF, WURTTEMBERG, GERMANY (Society).—Lecturer introduced by Architect Schiedt, who said in part:—

We have come here to-day to listen to a lecture on "Christian Science: The Science of Redemption." At the present time when so much inharmony is besetting us, what does humanity need more than redemption, than the knowledge of how to get out of all the discordant experiences of this life? As at times of great need, so now more than ever before men are looking out for help beyond themselves and their time-honored systems, and it is at such times that the words of our great Master come nearer to the receptive hearts, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Following the life of this great Master, Jesus Christ, we find that to him there was no situation, no problem of human experience which he was not perfectly equal to meet and did not meet as its master. What enabled him to have such mastery was his absolute understanding of God, his understanding of the divine laws and their activity.

As these spiritual laws, like the great Lawgiver, are "the same yesterday and to day and for ever," and as their activity when understood must manifest itself at all times in the same way, Jesus once said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." To-day thousands of people testify gratefully that they have experienced this constructive, healing, and renewing force of the divine law in their own lives as a consequence of their understanding of God as revealed to them by Christian Science and as laid down in the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

MT. VERNON, N.Y. (First Church).—Lecturer introduced by Benjamin F. Meyers, who said in part:—

"I am come that they might have life, and that they might have it more abundantly," said Jesus the Christ in explaining to those of his time his mission as the good shepherd. And he performed, as proof of his divine origin, what the world has called miracles,—healing the sick, freeing the sinners, raising the dead, and relieving every type of want and woe.

To his disciples he imparted the spiritual understanding that enabled them to repeat his works. "Preach the gospel," "Heal the sick," were his commands. For several hundred years healing accompanied the early Christians' preaching, but gradually this healing element was lost as creed and ritual displaced demonstration. After centuries of dogma, doubt, and darkness, the Comforter promised by Jesus has come, and healing is restored to Christianity through the discovery by Mary Baker Eddy of the same law of divine Mind that actuated the Master. This Science of living is operative to-day through Christian Science, Mrs. Eddy's gift to the world, offering a full salvation from sin, sickness, and death.

NEW LONDON, WIS. (Society).—Lecturer introduced by Mrs. Myrtle Swift, who said in part:—

As in Pilate's time, so down through the centuries from the heart of suffering humanity has gone forth the cry, "What is truth?" Jesus said, "Ye shall know the truth, and the truth shall make you free." He knew the answer to Pilate's question, he knew and proved in his daily living that a knowledge of God, an understanding of the truth, would heal both the sick and the sinning and overcome even the last enemy.

Now as never before, perhaps, the world, torn by greed, strife, and suffering, is crying out for peace, is seeking for a Savior, for that knowledge of truth that will bring it surcease from sorrow, from mental and physical distress, and give it heaven here instead of in a far-off future.

Christian Science offers the world a remedy for its woes and that remedy is found only in the Bible teachings and is explained in the Christian Science textbook. Its only demand of the world is that it obey those great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbour as thyself."

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

CALIFORNIA—Pacific Grove: T. A. Work Hall, 8 p.m., Aug. 20.

MISSOURI—St. Louis (First Church): Church Edifice, Kingshighway and Westminster, 8 p.m., Sept. 2.

Notice

Notices of lectures to be delivered can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.

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Testimonies of Healing

After reading the article in the *Christian Science Sentinel* of May 15th, entitled "A Word in Season," which should surely mean something to every Christian Scientist, I am prompted to send in my testimony in gratitude for what Christian Science has done for me and mine.

I have been healed of chronic bowel trouble from which I had suffered from childhood, also of hemorrhoids, from which I suffered for over a year, and was never free from pain day or night. In overcoming these diseases I had the help of a kind and loving practitioner at different times, but being young in Christian Science I depended on her help much as one would on a doctor, with the result that I was not relieved of suffering until I discovered that there was work for me to do—and earnest work at that. As Mrs. Eddy says in Science and Health (p. 10), "Seeking is not sufficient. It is striving that enables us to enter." So with me, just mere seeking in a vague way did not do the work, but it required long and earnest striving to gain an understanding of God as good, and to overcome the sense of fear, and when the fear was gone the disease went with it. My healings were slow, but I am the more grateful for that now as it made me work the harder, and the spiritual uplift gained from that study means more to me now by far than the physical healings.

We have had many, many healings in our family of three since coming into Christian Science about seven years ago. Our daughter, now fourteen years of age, has had many healings in Science; one in particular I wish to mention took place in 1914. It was an instantaneous healing of croup, which she seemed to have every time she took a cold. She has had but one attack since, which was soon overcome through the understanding of Truth. My husband was healed of the liquor and smoking habit through reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Words are inadequate to tell of all the good that has come to us through the study and understanding of Christian Science. I am indeed grateful to God, the giver of all good, for all our blessings, and to Mrs. Eddy for giving to the world her discovery of this truth that Christ Jesus said would make us free, and for our periodicals. What would our home be without them? Why should we withdraw our subscriptions to them? In the words of the writer of the above-mentioned article, "Let us stand by the only true Principle of all healing, more firmly than ever before, and know that Truth in its own quiet, sure way, will do the work until all error is destroyed."

(Mrs.) Anna Hainline, Burlington, Colo.

I can truly say that the statement my wife made in reference to my healing of the smoking and liquor habit is absolutely true; I was healed instantaneously of both these habits just through reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. That was in the year 1914, and I have not had any desire for either of these since that time, for which I am very thankful.

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Harden Hainline.

I am grateful for the help I am daily receiving through the study of Christian Science. The literature is a source of great encouragement as well as instruction and there is healing in every article. I have never taken medicine or been under the care of a physician in my life, Christian Science meeting my every need. Through it I have been healed of a severe stomach trouble for which I did not seem to get relief for a long time, but which troubled me less and less as I studied more and understood better the teachings of Christian Science. This trouble was fully and finally met more than three years ago and has never returned. I have had many minor physical healings and find that in proportion as I put into practice the truths learned through studying Christian Science, less physical inharmony comes up for correction.

While I am grateful for all of the physical help, I wish to say that the greatest comfort of all is the fact that one can replace wrong thinking with right thinking and thereby make the days happier and more truly useful. Such peace and happiness can only come from the one source of all good, and with it come true satisfaction and rest. I cannot express in words what a wonderful help this is in the daily problems which are constantly coming up, at home and in the office, to try to provoke and irritate one and make one unhappy. By this daily overcoming of little things through spiritual thinking, as learned through the study of the Lesson-Sermons and the literature, which is all so lovingly provided, every day can be made a happy, useful day. Can we be grateful enough to Mary Baker Eddy for making these teachings practical so that we all may avail ourselves of them?

(Mrs.) Mary L. Wirtz, Los Angeles, Calif.

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For some time past I have felt it my duty to let others know what Christian Science has done for me and for our family. Through reading the literature I was cured of goitre, a slipping of the knee joint, that at times would cause me to be quite lame, of quick temper and continued resentment, and through the help of a loving practitioner I have been healed of other claims, such as sore throat and influenza.

Through the application of Christian Science our family was kept united when error tried to separate us, and where there was discontent and inharmony there is now peace and harmony. But I am thankful for all the trials that have come to us, for through them I have learned to depend upon God in all our problems. I am very grateful that my three children can begin while young to learn that God does help us when we truly rely upon Him. I am very grateful for the Sunday school, for all the activities of Christian Science, and for all the literature. Words fail me when I try to express my gratitude for the blessings that have come to me and mine.—(Mrs.) Sarah D. Hall, Chicago, Ill.

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I wish to express my deepest gratitude for a knowledge of the teachings of Christian Science. For more than eight years I have been a sincere student of this teaching, and during this time have received countless blessings. I wish to relate how, through the practical application of the truth, wonderful results were attained. When first learning of this truth, my relatives and I were in constant need and worry, so that, regarded from a material standpoint, I was at the end of my strength, thoroughly discouraged, and longed for death. In my seeming desperation God led me to the Christian Science Wednesday evening meetings, which I attended regularly. I also read *Der Herold* with great zeal. A practitioner explained to me the fundamentals of this teaching and gave me treatment. After the services I always returned home comforted, and exerted myself to learn more of this truth, with God's help. In proportion to my growing understanding our household affairs improved. Financial worries, as well as fear and grief left us, inasmuch as I was beginning to realize the meaning of the words, "Casting all your care upon him; for he careth for you."

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It would take too long to relate the countless blessings received. My gratitude is being expressed by constantly gaining more knowledge of the truth, in enriching my understanding through the realization of God's presence, constantly knowing that God guides me. Next to God I thank our beloved Leader, Mrs. Eddy, for the restoration of the practical teachings of Christ Jesus.

(Mrs.) LOUISE ELLERBROCK, Hannover, Germany.

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For the last three weeks I have not received the *Sentinel* and I missed it so much; then I realized what the Christian Science publications mean to me. They are daily, weekly, and monthly inspirations, and I would not like to be without them. In realizing what these publications mean to me, it was also unfolded that they are made up of contributions from the field, testimonies and articles from other Christian Scientists; then in gratitude for all I have received I feel it my duty to add my mite in hope that it will help others as I have been helped. Christian Science has been my only physician for more than three years. Through reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I have been enabled to lay aside glasses, after having been told that I would always have to wear them. I have been healed of colds, sore throat, headaches, rheumatism, influenza, and a cough three physicians had failed to heal. One physician said there was a spot on one of my lungs and he gave me little hope of healing. I asked for help from a Christian Science practitioner and in three weeks was healed. My daughter has had many wonderful healings through the help of practitioners. For all of these blessings I am truly grateful, but when I think of the spiritual uplift, the healing of sin, then my heart goes out in gratitude to Mrs. Eddy for Science and Health. There are yet many wrong thoughts to heal (destroy) each day, but I know as I gain in understanding, these too will vanish.

Mrs. Eddy says in Science and Health (p. 329), "A little leaven leavens the whole lump," and I pray daily for this leavening. I am very grateful to the dear friends who first told me of Christian Science and grateful to the practitioners who have helped and encouraged me.

(Mrs.) SADIE HUBER, Shelby, Ohio.

✧

It gives me great pleasure to be able to write a testimony of my healing through Christian Science. About six years ago I suffered for many weeks from appendicitis and during that time was treated by a well-known physician, who declared that an operation was the only means of relief. At this time Christian Science was brought to my notice; I consented to have absent treatments, and was healed. In two weeks' time I was able to go to the practitioner. He advised me to read "Science and Health with Key to the Scriptures," by Mrs. Eddy, and before the book was read half through I laid aside glasses which had been worn for nine years, and have not had them on since.

I am grateful indeed to God for this wonderful healing and to our beloved Leader, Mrs. Eddy, for making the truth known to the world. I am grateful for the daily protection experienced through Christian Science and for our periodicals.—(Mrs.) NELLIE A. EDES, Woronoco, Mass.

✧

It is with deepest gratitude I write of my experience in Christian Science. My little girl, aged three years, was very quickly and beautifully healed of a severe attack of dysentery. She awakened early one Sunday morning in great pain, with no control over the bowels. In a few hours she was unconscious, and lay in this condition all day. I was filled with fear, having only recently commenced to study Christian Science. The practitioner I knew was away during the day but gave treatment immediately upon her return in the evening. All sense of fear and anxiety disappeared. At three o'clock on Monday morning baby knew me and asked for milk, and by midday she was playing in her cot quite happily. She had no return of the pain and was able to eat her usual meals. In a very short time she was out at play, as normal as before this experience.

Christian Science has healed me of depression caused through great sorrow. Words cannot express the beautiful sense of joy and freedom which the daily study of the Bible and Science and Health brings. I am profoundly grateful for Christian Science, and to loving friends who are helping me to understand it.—(Mrs.) MARGARET DELICATE, Headley, Epsom, England.

✧

With thankfulness to God I would like to tell what Christian Science has done for me. I was a very sick woman and the doctor could not do anything for me. One day I went to see a young woman who had come home from the hospital after having had two operations without being benefited. She had taken up Christian Science and was healed. When I went home I thought that if God had healed her He would heal me, so I asked for help from a practitioner and had three treatments. This was on Saturday and on Monday I could do my washing. This was five years ago. After getting some little understanding of Christian Science I have been able to help myself and have been healed of floating kidney, sore throat, and eczema.

For all these healings I am very grateful. I am trying to live each day so as to be worthy of the talent God has given me, that it may multiply a hundredfold for the good of humanity, and to the glory of God.

(Mrs.) AGNES SWANSON, Seattle, Wash.

✧

Christian Science is now and always has been my all. I have never had any medical treatment, and am certainly grateful for the proof of divine protection. Throughout my school experience many problems have proved to me God's ever presence. I am now a junior in college and owe every day's happiness to Christian Science. A belief in boils, inharmonious action of organs of the body, colds, sleeplessness, worry, lack of all kinds have been met beautifully, and are a few of the many proofs which I have had of the healing efficacy of Christian Science. I have witnessed many instantaneous healings, as well as others which seemed slow. I know that Christian Science heals, and humbly and sincerely hope that this may help another. I am grateful for the opportunity of writing this testimony and thus expressing my gratitude for Christian Science.

(Miss) JUNE GIDDINGS, Oakland, Calif.

✧

That Truth is omnipresent has been proved to me. Once in need of help I tried to get a friend on the telephone but did not succeed. In telling her later she answered me thus: "Truth can always be found." Those few words became such a great help to me. One Saturday afternoon my family and I went to a farm on a visit over Sunday, expecting to leave on the early train Monday morning, but that morning my three small children were very sick. It looked like a case of poisoning, and I was almost overcome with fear. Looking over that small telephone directory on the farm I did not know where to turn. If I only had brought a *Christian Science Journal* with me I could have found the

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address of some practitioner. Then I remembered my dear friend's words, "Truth can always be found." I called the farmer's daughter who was working in a near-by town and told her to ask the lady she worked for if she knew of a Christian Scientist. Instead of calling me that lady called a practitioner and asked her to call the farm, and it did not seem more than one minute until the telephone rang and the practitioner was speaking to me. All fear left, the children got well that day, and we left the farm on the early train Tuesday morning. Oh, how thankful I am for the truth.—(Mrs.) Helga Sandels, Chicago, Ill.

✧

It is five years since I began the study of Christian Science and so much good has come to me and my family through it that I wish to acknowledge some of the blessings received. I have two daughters, the elder four years, and neither one has ever tasted medicine. I have relied wholly on the truth, and when rightly applied it has never failed. I have had numerous healings, of tonsillitis, bowel trouble, burns, toothache, and other complaints, some requiring the help of a practitioner. With the children, convulsions and severe colds have been overcome almost instantly.

I want to express my gratitude for the work done by a Christian Science practitioner when one of my children was born. The ninety-first psalm has been such a comfort to me. I am also very grateful to our dear Leader for "Science and Health with Key to the Scriptures." Of the many blessings received I am most grateful for the spiritual uplift, as I enjoy reading the Bible now, whereas before I read it because I thought it my duty.

(Mrs.) Violet R. Olsen, Winchester, Wis.

✧

For over seven years I had been suffering from stomach, bowel, and internal disorders, nervousness, and other discords too numerous to mention, without any relief whatever from the various physicians I visited. About two years and a half ago, I heard of Christian Science, and, man's extremity being God's opportunity, I took up the subject heart and soul to find out just what it contained. I learned these truths: "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref. p. vii), and also that God, good, is an ever present help in trouble. Since then all discordant conditions have passed into their native nothingness. My little girl had pneumonia twice, and I relied upon Christian Science absolutely; also sore throat and influenza have been overcome both by my husband and little ones, only through declaring and realizing the truth, which makes free.

I am very grateful to God for all the healings and blessings, and very grateful to Mrs. Eddy for having left us such a wealth of literature, which is a source of comfort to those seeking the truth—especially the Lesson-Sermons. I am also grateful to the practitioner who so lovingly helped me to see the light.—(Mrs.) Rose Cohen, Brooklyn, N. Y.

✧

In giving my testimony of all the benefits received through Christian Science, I would like to tell how God led me to it almost three years ago. My husband being ill, the doctor ordered us to go to the country, and so we rented, in the suburbs of Geneva, an apartment in a house occupied by several tenants. Just opposite us there lived two ladies, a mother and her daughter. We often met them in the garden and among their visitors was one who specially attracted our attention, and I learned that she was a Christian Scientist. I loved God, the Christ, and the gospel which I was trying to put into practice, but I must say I did not know anything of Christian Science. I was introduced to this lady and she spoke to me about it and earnestly advised me to procure the textbook by Mrs. Eddy, which I did. My progress was slow. After much patience and perseverance a practitioner succeeded in helping me to understand these ideas which were entirely new to me. I then saw that it was not sufficient for me to read; I must study and above all I must meditate on the precious book which she had placed in my hands. The more I progressed, the more I appreciated its value. Now I can say in all sincerity that we can never be grateful enough to the noble woman, Mrs. Eddy, for the wonderful light she has thrown on our Master's words.

During this time the faithful practitioner was treating my husband and with God's help he has now resumed his own studies which he had to give up after a great nervous stress. An attack of influenza and several other ailments were also overcome. As for myself, a short while ago I had a severe congestion of the eye; it was so red and inflamed that those around me became quite anxious. Naturally I tried to overcome the error since I knew it was a false belief that had to be dismissed peremptorily as one would a temptation. But as I was suffering a great deal I did not feel strong enough for the task, so a practitioner came and freed me from the belief of pain; then I slept perfectly. Three days later, to my great joy, the eye was normal again.

I cannot find words to adequately express my gratitude for God's infinite mercy and goodness. May we give thanks to Him for the deliverance and all the blessings we have received of Him. May thanksgiving spring from our hearts. "The vital part, the heart and soul of Christian Science, is Love," says Mrs. Eddy (Science and Health, p. 113). Then it is only in the measure that we demonstrate our love for God and our fellow men that we really are Christian Scientists.—(Mrs.) M. Nicole, Geneva, Switzerland.

✧

I wish to testify to the saving and healing power of Christian Science. I began to study it because I wanted more light on the Bible and wanted to know God. I found it wonderfully illuminated the Scriptures and that it is the only way to our Father in heaven. Incidentally I was cured of swollen legs and bowel trouble. Afterwards I was treated by a practitioner for catarrh and other ailments. Just recently I have been treated for bronchial catarrh and sciatic rheumatism and completely cured. For these blessings I am deeply grateful to God, to Mrs. Eddy, who has discovered this wonderful truth, and to those kind friends who have helped me along the way.

(Mrs.) Elizabeth Bury, Mellor, England.

✧

I wish to express my gratitude for what Christian Science has done, is doing, and will do for all who apply this truth to every need. I came into Christian Science for physical healing, not knowing that it is the stream of living waters. I had been sick and almost helpless for eight months. The doctors said that an operation was the only hope for me. I told them there would be no operation, that I would just die as I was. The next day I suffered untold agony from an abscess in the rectum, and other complications. I was asked, Why not try Christian Science? I knew nothing of Christian Science, but that it healed. I talked with a Scientist. She said, "Come to my apartment in the morning." I replied that I was not able to walk. But to my surprise I was, as it were, lifted up and put into the stream of Life, Truth, and Love, and was healed.

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I came back and cast out all the medicine I had been bowing down to, and worked in accord with the First Commandment, "Thou shalt have no other gods before me." Everything was beautiful to me. The sun coming into my room seemed to tell of the sunlight of Truth whereby I could see to cleanse my thoughts of all error. I am indeed very grateful for this beautiful truth,—to know God, here and now,—and to Mrs. Eddy for being so true and faithful to the teachings of Christ Jesus and that she could pave the way for all through "Science and Health with Key to the Scriptures."—(Mrs.) CARRIE PERKINS, Cleveland, Ohio.

✧

I wish to express my gratitude for what Christian Science has done for me. Before I took up the study of this wonderful truth I had been miserable for thirty years or more. I was a slave to medicine, and doctors told me I would always have to take it as there was no cure for me. The claim was chronic bowel trouble. I had to take medicine almost every day. Besides I had other claims, such as headaches, backaches, and kidney trouble. I did not know what a real well day was until I took up the study of Christian Science, and my heart rejoices in our daily Lesson-Sermon. Through the study of the Bible and "Science and Health with Key to the Scriptures" I have been healed of all my troubles. My heart overflows with love and gratitude to God and our revered Leader, Mary Baker Eddy, for leading me into this beautiful light, and my daily prayer to God is for more light and spiritual understanding.

(Mrs.) ANNIE VAN VOOREN, Oatman, Ariz.

✧

I send my testimony with the desire to benefit some one. I have been healed of so many physical troubles I cannot mention them all, but will give a few, which were wonderful to me. The healing of a ruptured blood vessel was accomplished through my own understanding of the truth, without the aid of a practitioner. With the aid of a practitioner I was brought out of convulsions preceding childbirth. The doctor in attendance made the remark, "I have lost two cases similar to yours." Bleeding piles and extreme dizziness were also overcome. My baby was healed of intestinal indigestion.

Some of my healings were instantaneous, while others required a great deal of prayer and fasting. For all this I am very thankful to God, whose love for us gave us again "the Spirit of truth" through Mrs. Eddy.

MRS. FRED C. SICKLES, El Reno, Okla.

✧

The study of the Bible in connection with Mrs. Eddy's writings, has brought me the true sense of peace, health, and happiness. Therefore I gratefully acknowledge Christian Science to be the one big blessing which has come into my life. Through the help of a loving practitioner, severe chronic sick headaches of many years' standing have been completely healed. Bronchitis, sore throat, and stubborn coughs and colds have also yielded, and the fear of them is fast fading away. In an automobile accident, when the danger, to mortal sense, seemed very real, the protective power of Truth was declared, and beautifully demonstrated.

The thought of God as intelligence, and of the perfect man as reflection, has been especially helpful to me, in solving the many problems which seem to arise in following a chosen profession. Indeed, I find my endeavors more fruitful in every way when I stop to realize that "I can of mine own self do nothing." The study of the daily Lesson-Sermon is bringing me freedom from worry, depression, lack, and resentment, and I am beginning to understand what it means to forgive and forget. I am deeply grateful for every activity of Christian Science, and for the practical and demonstrable understanding of God which Truth has unfolded to me.—(Miss) RILLA THOMPSON, Portland, Ore.

✧

To adequately express my thanks for what Christian Science has done for me and mine would necessitate the writing of a long manuscript, so many have been the benefits received. When I was a young chap seventeen years old, I was crushed between an elevator and the floor. I was rushed to an emergency hospital where an examination disclosed a broken neck. Physicians at the hospital refused to touch me, stating that I would be dead within a few minutes. As soon as I was injured my mother was telephoned to, and she in turn telephoned to a practitioner who immediately started to work for me, so that by the time I reached the hospital I was receiving Christian Science treatment. The broken bones were set and I was put to bed. In six weeks' time I was completely healed, discharged from the hospital and was back at work shortly afterward.

Since that time Christian Science has been my only physician. Our three children have all received manifold blessings and we are extremely grateful for the truth as taught in Christian Science. Burns, fevers, influenza, and other claims have all been met. I am very grateful to be serving as First Reader in our little community gathering, although no church has as yet been organized. We meet each Sunday and have the Lesson-Sermon, carrying on the services as directed in our Church Manual. Thankful indeed am I for the knowledge that God is an ever ready source of supply and that all I have to do to avail myself of God's bounty is to apply the truth.

My desire is to know more of God and His truth.

R. F. CHESEBRO, Brawley, Calif.

✧

For the benefit of some one who might be in the same condition that I was in when Christian Science found me I want to tell of some of the blessings that have come to my home through the understanding of divine Love. Over two years ago Christian Science found me suffering from heart disease, rheumatism, stomach trouble, headaches, and other ailments. I thought I had completely lost out. Four of my children had passed away, after which my companion who was so dear to me passed on, and although I thought I was a Christian and belonged to the true church, I found out that God, when I needed Him most, did not seem to hear me. This so crazed me I attempted suicide twice, after which I happened to have a conversation with a Christian Scientist which caused me to begin reading Christian Science literature, and the scales began falling from my eyes. I borrowed a copy of the textbook and read and prayed almost day and night. Soon I noticed the heart disease was gone, then I noticed that rheumatism among other discordant conditions was fading away. By this time my medicines, which would have made a small drug store, were thrown away and my first demonstration of the truth was made,—my baby, about three years old, was healed completely of croup.

The greatest spiritual uplift in life for me was when I understood God to be ever present good, ready to help me in every need. So like Philip when he was baptized, I went on my way rejoicing, demonstrating the truth every day. I have not words to express how good divine Love has been to me.—J. M. ALLEN, Saint Jo, Texas.

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Signs of the Times

[Annual Report of American Bible Society]

The annual report of the American Bible Society shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures. Nearly 140,000,000 Scriptures have been issued by the Society during its history of one hundred and four years. During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion for the Chinese of the great Mandarin Version of the Bible, which has cost several hundred thousand dollars and took twenty-five years of work on the part of the translators. This version makes the Bible accessible to over four hundred million people, or one-fourth the population of the entire world—more people than were ever reached by any one translation in the history of the world.

[Paul S. Leinbach, D. D., editor, *The Reformed Church Messenger*]

If ever there was a day when the Protestant forces of our land needed wise, broad-minded, and far-seeing leadership, this is the day. Never were there so many young people in America growing up without moral and spiritual nurture. Never was there such imminent peril of an untrained generation, never such a rapid increase in juvenile crime. Surely it is high time to convict the Church of God of its folly in bestowing ninety-five per cent of its attention upon an adult membership whose habits are largely fixed and a paltry remainder of its attention upon the boys and girls who are the hope of the future.

We believe that the golden day of the Sunday school is not in the past, but is just coming. In this institution in which we gather for worship, for instruction in the things of God, and for training in the service of mankind, we have a unique opportunity to put the accent upon the things that really count most and thus to give the highest temper to the Christian thought and life of the coming days.

Can we not believe there is a special challenge for the leadership of the Sunday school in sowing the seeds of unity and peace? The Church of God will never succeed in calming the storms in tempest tossed human hearts and in our war racked society, until it breaks the fetters of provincialism and parochialism and realizes in its own life "the unity of the spirit in the bonds of peace."

[Craig S. Thoms, Ph. D., in *The Biblical World*]

Men must be summoned to stand with Christ, for our day is luminous with light from Christ upon all the relationships of life. What is Christian? It is Christian for employers to take lesser profits and pay more wages in order that workmen may have not only a livelihood but a worthful life. It is Christian for employees to work for employers as they would work for themselves. It is Christian for consumers to stop hunting bargains, in order to eliminate sweatshops. It is Christian for merchants to hold profiteering little above highway robbery. It is Christian for great corporations to strike a fair balance between prices, profits, and wages. It is Christian for lawmakers to legislate against their own financial interests, in order that all the people may have a "square deal."

The question here is not one of classes but of bringing the conduct of all classes to the standard of Christ. The doing of this involves the very fundamentals of our civilization. The profiteer suffers greater moral degeneration than does he who pays the extra price. Corporations cannot enslave workmen without enslaving their own spirits. Workmen cannot loaf on their jobs without deforming their manhood. No one can purchase too cheap goods, knowing that their cheapness means for some one too long hours and too small pay, without lowering the tone of his own humanity.

Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale.

This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

LET me add a few words of appreciation for this wonderful paper. We have had this much beloved paper in our home most every day since its first issue and now we cannot do without it. We have three boys to whom THE CHRISTIAN SCIENCE MONITOR was a great help in their schooling in a great many ways. The youngest won a prize (first prize) from the inspiration received from this paper—liberty prize, so called, among two hundred contestants. Space or time would not allow me to point out the many, many qualities of this wonderful paper that differ so from other papers. I shall call it a purifier of the home; not only giving us the news of the world but also carrying with it "healing in its wings," and on the Home Forum page we find an article that heals. An interesting experience happened to me a few years ago,—early one morning as I was on my way to work, I felt ill and in need of help. I stood on the curbstone, in the outskirts of the city, trying to decide whether to go home or not, when a small piece of paper commencing to flutter in the road, right opposite me, drew my attention. I could not help going over to pick it up and what do you suppose it was? Why, a small piece of the metaphysical article from THE CHRISTIAN SCIENCE MONITOR. I read it and was healed, gained strength and went on to my work. One more thing you may like to know. In coming to this city I first looked for a place near by from which to get the MONITOR, and I found they sold it, with other papers, at a drug store,—quite a large one too. So one night it was my pleasure as well as great surprise to have the owner of the store talk to me about THE CHRISTIAN SCIENCE MONITOR (he seeing my eagerness for it and great disappointment when they were all sold). These are his words in part, "Read it through every day, for it gives you news that you don't get in any other paper, and reliable news. When you get newspapers of the other kind, and it does not make any difference which one you take, they are all the same—same news under different headings, et cetera." I could tell of many other cases but have not space; and I give this out with a heart filled with gratitude for the good work this messenger of Truth (the Christ) is doing throughout the world.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder
of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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CHRISTIAN SCIENCE SENTINEL

"What I say unto you I say unto all-WATCH." Jesus

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

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Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, $3.00; six months, $1.50; three months, 75 cents; single copy, 7 cents.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, $3 00; six months, $1.50; three months, 75 cents; single copy, 30 cents.

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Der Herold der Christian Science

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Christian Science Sentinel

"What I say unto you I say unto all, WATCH." Jesus

VOLUME XXII AUGUST 28, 1920 NUMBER 52

About the Father's Business

BERNICE W. CARTER

WHEN Jesus gave utterance to that great question which revealed the keynote of his human experience, "Wist ye not that I must be about my Father's business?" what was it that Mary and Joseph had found him doing? In Luke's gospel we read: "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Although to mortals Jesus was at that time only a boy twelve years of age, he had already developed in human consciousness the true idea of service. Joseph was a carpenter, and so to none of those who heard Jesus at the time did his words convey any meaning, except perhaps to Mary, who, the record tells us, "kept all these sayings in her heart." During his three years' ministry, however, it became clear to many what his "Father's business" was. "My Father worketh hitherto, and I work," he said in answer to the Jews who persecuted him for healing the impotent man on the Sabbath day; and notwithstanding persecution, —the ever more aggressive opposition to the Christ, Truth, —he healed the sick, cleansed lepers, raised the dead, and cast out devils, correcting through his spiritual understanding of the allness of God every lie of mortal mind which was presented to him. Moreover he said that every one who believed on him—that is, who really understood his teachings—should do the works which he did—and greater works.

It is upon this promise of the Master's that Christian Science depends for proof of its divinity. Jesus left no written instructions or rules for healing, and although his disciples and those who understood his teachings healed the sick and raised the dead for about three centuries after the ascension, still the fundamental rule back of the healing effects was wrapped in mystery, so far as the lay mind was concerned, until to Mary Baker Eddy came the revelation and the divine command, as voiced by the prophet Isaiah, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." Thus it was that "Science and Health with Key to the Scriptures" came to be written. In it Mrs. Eddy reveals the spiritual laws which govern true living—the ever operative Principle of all that really is. And as Moses, through the moral law which he inscribed on tables of stone, led the children of Israel out of their slavery and Egyptian darkness, so Mrs. Eddy through her writings is leading mankind to-day out of their misery, sickness, and sin.

True service, however, does not always or necessarily imply that one must be a teacher or leader of multitudes. There must of necessity be way-showers and pioneers, but the task of following in the way marked out is also of prime importance, lest the work of the way-shower and pioneer be lost to mankind. Every individual, for instance, who day by day is exemplifying in his living the Beatitudes and the Golden Rule, is as truly about the "Father's business" as was the Master himself, and upon his sincerity and consistent striving will depend his progress toward the degree of spiritual understanding which Jesus manifested. His whole life will then be an expression of the prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Equally true is it that the progress of the Christian Scientist depends upon his demonstration of the healing power which accompanies the understanding of Mrs. Eddy's teachings. In a wonderfully lucid article entitled "The Way," beginning on page 355 of "Miscellaneous Writings," Mrs. Eddy says, "Less teaching and good healing is to-day the acme of 'well done'; a healing that is not guesswork,—chronic recovery ebbing and flowing,—but instantaneous cure. This absolute demonstration of Science must be revived." Then, anticipating the human query, "But how?" she delineates the three stages of growth through which mankind must pass before reaching the spiritual height where healing work is effectively and instantaneously accomplished. Most clearly she shows that one's own thought must be purified and strengthened through self-knowledge, true humility, and love. "The *way*," she says in conclusion, "is absolute Christian Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being."

The life history of Mrs. Eddy, as recorded by Sibyl Wilbur, is of intense interest, not only to the casual reader but especially to the student of Christian Science faithfully following the light which has pierced the gloom of his mortal thinking. In it the reader sees the human steps and processes by which our Leader was herself led and prepared so that she could rise "in the scale of being" to the point where she not only could perceive but could formulate and give to the world the rules for Christianly scientific living and the helps along the way which she saw that the strugglers would need. In the record of her years of preparation the student finds that even the divinely appointed leaders of the workers in Truth's vineyard are spared no experience, however hard, in the journey to the summit of demonstration. In the words of the poet Holland:—

> We rise by the things that are under our feet;
> By what we have mastered of good and gain;
> By the pride deposed and the passion slain,
> And the vanquished ills that we hourly meet;

and the Christian Scientist recognizes such hourly vanquishing of pride, passion, and the ills of the flesh in his own experience, as the "Father's business" and a preparation for the "greater works" of which the Master spoke.

When it becomes apparent to the student how much overcoming of self, how much purification of thought and motive is essential before sufficient spiritual understanding is attained to make even the least demonstration of the power of Truth, he begins dimly to appreciate the character and labor of our Leader and the height to which she rose, according to the testimony of her works. At the same time he realizes that a demonstration which is the result of such prep-

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aration as was hers, and founded so squarely on Principle, is established forever, that "nothing can be put to it, nor any thing taken from it," and "the gates of hell shall not prevail against it." Quite naturally, then, comes the recognition of the permanence of Mrs. Eddy's gifts to the world and of his duty and privileges as a follower. The way is ever clear to the earnest of purpose, and he has ever this comforting assurance which Mrs. Eddy wrote to one of her students (Miscellaneous Writings, p. 157): "Error has no power but to destroy itself. It *cannot harm you;* it cannot stop the eternal currents of Truth." Then, too, to faithful followers comes her benediction (Miscellaneous Writings, p. 151): "Ye are a chosen people, whose God is—what? Even *All.* May mercy and truth go before you: may the lamp of your life continually be full of oil, and you be wedded to the spiritual idea, Christ; then will you heal, and teach, and preach, on the ascending scale of everlasting Life and Love."

Honesty and Power

EDITH BOWERS

IN "Science and Health with Key to the Scriptures" by Mary Baker Eddy, on page 453 we read: "Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help." Here are two clear statements of facts so clear and so concise that there is no possibility of misunderstanding. What is this spiritual power which can only be obtained by absolute honesty? The word power means ability to act, strength, force, energy, command. The word spiritual is derived from Spirit, and Spirit is God; therefore spiritual power is the power which comes from God, and must of necessity be wholly good. That is, it must be the ability, strength, force, energy, command, influence, to prove here and now the supremacy of good over every claim of evil.

Every sincere student of Christian Science desires to express this spiritual power which will enable one to prove the nothingness of every erroneous belief, and consequently must have that honesty of purpose which is so essential to success. The dictionary defines honesty as uprightness, veracity, honor, justice; therefore to be honest means far more than to refrain from actually stealing one's neighbor's goods. It means to be upright and honorable in our dealings, to speak the truth at all times, and to be fair and just to our fellow men. More than this, it means to think honestly, to think along that straight line of Principle which knows no swerving either to the right hand or to the left. To gain and hold this honest thinking calls for constant alertness and examination of one's motives and acts, for evil tries to use many ways to accomplish its designs, and clothes dishonesty in alluring garments until it looks innocent and legitimate to the unwary.

To seek power for personal aims and ambitions is inconceivable in any one with the slightest knowledge of metaphysics. It is as absurd as it would be in a mathematician deliberately to attempt to work out his problems contrary to the rules governing mathematics. Every metaphysician must know that the moment he swerves one iota from the straight line of honesty in thought, word, or deed, that moment he loses proportionately his power to help either himself or others, and he is manifesting that human weakness which is the inevitable result of dishonesty, and which forfeits divine help.

In Science and Health (p. 313) Mrs. Eddy says, "Jesus of Nazareth was the most scientific man that ever trod the globe." Jesus was thus the personification of honesty and fearlessness. The perfectly honest man is always fearless, always ready to come out in the open. Being honest there is nothing to hide. It is dishonesty that is fearful of the world, of its criticisms and opinions. The scribes and the Pharisees, whispering and planning, treacherously seeking to lay some stigma of reproach on the best and purest man who ever lived, were the personification of dishonesty. Here we have the two opposite phases of thought: honesty, as expressed by Jesus,—which is scientific and has spiritual power,—and dishonesty, as expressed by the scribes and Pharisees,—which is unscientific and is morally weak.

The picture of Jesus as a boy, talking with the doctors in the temple at Jerusalem, is familiar to most of us. There we see depicted on the faces of the materially learned men about him thoughts of doubt and the multitude of contending emotions of mortal mind. In startling contrast the artist brings out the face of the boy Jesus. The beautiful clear eyes, alight with spiritual understanding, express that purity and honesty which knows no vestige of fear or doubt. It is this absolutely fearless honesty which confers that spiritual power mankind is so much in need of to-day, and before which every evil belief must disappear into nothingness. Evil is ever ready to suggest some compromise with Principle, but each individual who steadfastly refuses to listen to its subtle suggestions is helping to bring in the millennium. On the other hand, if one is tempted to deviate in the slightest from the right and honest course, it is well to remember the words of Paul to the Galatians, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Like a Dream

G. HENRY BRUMELL

THE remark is often heard, "Oh, it is all like a dream now that it is over." This may apply equally to a pleasant or unpleasant experience. The speaker may be an out and out materialist, yet has voiced a metaphysical truth. Once the student gets a grasp of the teachings of Christian Science and hence sees the spiritual in place of materiality, —in other words, the real instead of the unreal,—then all the seeming trials and troubles of whatever magnitude or however apparently crushing, are seen not as the reality of being, but as part of "the waking dream of mortal existence," of which Mrs. Eddy says on page 250 of "Science and Health with Key to the Scriptures": "A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of these dream-sensations. To the observer, the body lies listless, undisturbed, and sensationless, and the mind seems absent. Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream?"

Disasters, calamities, upheavals, and such like, whether political, social, of business or of private life, which before seemed so real and insurmountable, are now recognized at their true value, as a mortal dream, out of which we are gradually awakening as the light of Christian Science breaks in, dispelling the thick mists of mortal belief. As the truth dawns on us that God, good, is Spirit, and that His creation, including man made in His image and likeness, is not only spiritual but perfect; that He could not bring into existence, could not bring forth or cause anything unlike Himself; that He created *everything* that was created, and "behold, it was very good,"—it at once becomes obvious that anything which is not good is outside God's creation, in fact

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has never been created. This being so, the truth about the dream is clearly seen, that it is only a false, mortal belief, unknown and unrecognized by Spirit, God. God never created evil. He is, as Habakkuk states, "of purer eyes than to behold evil;" besides God is Love, omnipresent, filling all space. Thus we begin to grasp the glorious truth that all evil is unreal because untrue. In "Retrospection and Introspection" (p. 21) Mrs. Eddy declares: "It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being. It is 'as a tale that is told,' and 'as the shadow when it declineth.'"

The sleeping dream may seem very real whilst it lasts, and so may seem this dream of mortal and material life, but when we know it is only a poor counterfeit of man's true existence and understand the truth that it is impossible for the real man to experience anything unlike God, good, then all these false beliefs of discord will disappear. "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free," said Christ Jesus,—free from the seeming reality of all that is unlike God. Once we know the truth about anything, false beliefs on the subject are destroyed, and it must follow that the same fact is equally applicable to discord of every description. When we know that harmony is the reality, we at the same time know that inharmony,—discord, evil,—is unreal; and if unreal why allow it any place? Cast it out, destroy it by knowing the truth about it. When we awake from a dream, be it a pleasant or unpleasant one, we know it was but a dream; in the same way when we awake to recognize mortal life, the false belief in intelligent matter, to be nothing but a dream, then our seeming cares, troubles, and worries fade away into their native nothingness.

On page 230 of Science and Health Mrs. Eddy writes: "If sickness is real, it belongs to immortality; if true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick." Therefore let us respond to Paul's stirring appeal to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Complete Harmony

E. ISABEL BERTSCHY

MUSIC is more than pleasant sounds for the ear. As Mrs. Eddy says: "What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (Science and Health, p. 568). One's very living is a song of gratitude if one is attuned to the divine Principle of being. Man reflects harmoniously that perfect Principle. Life, with its accompaniment of hope and joy, is manifest as the constant appearing of God's perfect idea, and this unfolding is the eternal music of the spheres. As we keep our thoughts filled with Life, Truth, and Love, we make of our lives symphonies of greater beauty than have ever been heard by human ear. It was this absolute Principle of harmony which enabled Jesus to behold the unbroken rhythm of health and happiness, abundance and goodness, as man. To understand and recognize the unadulterated truth of Christian Science is to produce concord instead of discord, health and freedom in place of bondage; and mortals may thus gain a glimpse of that wonderful dawn of the new heaven and the new earth which John beheld.

There is no discord of the carnal world that Love cannot completely heal by the application of the truth that man is spiritually alive in good. Sin, disease, and death—fear of any kind—presuppose a vacuum where God's law does not penetrate. His law, however, governs the infinitude of harmonious idea, in which there is no vacuum. Discords come only when mortals make unto themselves graven images of inharmony, want, disease, and all those other myriad forms of error. As we gain a greater understanding of the spiritual universe and spiritual man, there comes a realization that complete harmony is a steadfast fact which is never disturbed, even amid the discords of sense testimony. It is a false supposition that evil, in whatever disguise, can touch any part of the perfect creation of God. Then to know this means that we consciously rejoice in the fact of harmony right here and now. The student of Christian Science proves his religion by destroying all evidence of error, such as sickness, poverty, loss, and death. In proportion to his understanding of the truth, he shows forth to others that absolute freedom from discord.

On page 12 of her poems Mrs. Eddy has clothed this thought in words of extreme beauty:—

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain,

And wake a white-winged angel throng
Of thoughts, illumed
By faith, and breathed in raptured song,
With love perfumed.

Progress of Distribution

ERNEST HENRY RAILTON

IN whatever field of activity the student of Christian Science finds himself engaged, it is one of the privileges of his work that he should find his reward by recognizing the fruits of the good seed he has been permitted to sow. "Cast thy bread upon the waters: for thou shalt find it after many days." These words might be accepted as a motto by any distributor of Christian Science literature. Whether he be at work as one of a committee, or whether as an individual he be distributing to friends whom he believes to be interested in the subject, he is undoubtedly bringing glimpses of Christian Science and its healing work to many who have been groping in the dark. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," says the wise man. Mrs. Eddy, too, encourages us with the words (Science and Health, p. 158), "Evidences of progress and of spiritualization greet us on every hand."

At the end of 1918, at the time of President Wilson's trip to Europe, six copies of *The Christian Science Monitor* with articles on his journey were dispatched to the Dominions by the writer. In the course of a few months a response was received from three of the correspondents, telling of work done by them in Christian Science, though nothing had been heard of them for more than a year. Some few months later another batch of papers was sent out by the same individual distributor, and in the course of a fortnight acknowledgments were received from six recipients, thanking the sender. When, twelve months later, copies were distributed

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of what appeared to be an exceptionally interesting article the replies were no longer merely expressions of gratitude but statements by the recipients of their condition of thought at the time they wrote and either expressions of gratitude for blessings already received in Christian Science or intimations that they were ready to apply the healing truth to the conditions in which they found themselves.

"Progress is born of experience," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 296), and the above quoted experiences in the reception of the periodicals have been a great encouragement to continue the good work already begun and a proof that the divine blessing awaits the patience and perseverance of those who follow the bidding of our dear Leader in spreading the gospel of good news. Whatever may be the experiences of the Christian Scientist, no material obstacle, no physical hindrance, however oppressive it may appear, can weigh against the activities of Truth and Love. It matters not what may seem to hamper present progress, Truth, sending forth heavenly messages to a weary, waiting world, is constantly at work, and in giving to others the cup of cold water one finds that he has gained his own happiness and healing.

The Journey

SUSETTE KUHN

THROUGH his endeavors to make practical his understanding of Truth, to apply the law of God in solving every problem of his daily life, the Christian Scientist is continuously progressing in the way of holiness. The enthusiasm of the explorer, the glad surprise of beholding novel scenes, the zest of right activity, furnish the traveler with constant cause for gratitude. Let us not be so intent on the goal of the journey, the complete answer to our problem, that we miss the joy of experiencing to the full the unfolding of spiritual ideas along each step of the way. Mrs. Eddy tells us what a glorious opportunity is ours, to-day, when she writes on page 158 of Miscellany, "We live in an age of Love's divine adventure to be All-in-all."

Though our individual aims vary, all of us aspire to reach the goal of complete fulfillment. Whether our need is for better health, more congenial surroundings, wider opportunity for the expression of artistic talent; whether we are suffering from a belief in poverty or sorrow, or whether it is sin in its obvious or more subtle forms that is troubling us—whatever it may be that confronts us, we know that the solution to our problem is in Mind, and that we gain the correct answer when we look wholly to Truth and not to human will for assistance.

Prayer is the means of advancement by which we are carried forward from imperfection to perfection. Because the disciples realized this they asked the Master to teach them to pray. "Desire is prayer," Mrs. Eddy tells us (Science and Health, p. 1); "and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds." So these Christian pilgrims yearned for that divine instruction which would show them how to desire. They appealed not to the personal Jesus, but to the Christ, and received a perfect answer in the Lord's Prayer. As we repeat the words of this prayer with increased spiritual understanding, looking to the Christ for our answer instead of to the corporeal Savior, we, too, shall see the perfect fulfillment of our sincere desire.

As Christian Scientists we should fully expect to receive the answer to our prayers. The first point, then, for us to decide is, are our prayers spiritual? Unless they are, the answer will not be forthcoming. Do we pray from a material viewpoint, expecting Spirit to supply the answer? In the Bible we read, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." The spiritual desire, however, is always indissolubly connected with the source of all supply, Spirit, God.

Do we pray for the recovery of the sick and sinful with a heart so overflowing with compassion for our neighbor that we lose all sense of self in the loving desire to be the channel for the expression of God's goodness and mercy to his children? Error would attempt to fool us into supposing our motives are entirely pure, when perhaps they are mixed with worldly ambition to succeed. If in one case we have quickly proved the availability of God's law to heal, in the next case does the suggestion of evil ever tempt us to fear that we may not be so successful this time, and not only fail to bring relief to the patient, but incidentally lose some of our self-esteem?

Every treatment is an expression of divine Love and we need to remember that the only real love is that which is synonymous with Principle. Then, in order to love our brother, we must be willing to eliminate whatever hinders us from clearly realizing the truth of being. Morbid self-contemplation leads nowhere, but healthy self-examination from the standpoint of Principle, the basis of all right action, does help us to start afresh on our task, happy in a new vision of scientific Truth. By the endeavor to cleanse our heart from evil, any attitude of smug complacency to latent error in thought is changed to one of aroused antagonism to whatever would prevent us from seeing the truth. Self-deceived we make little progress, but when we are awake to the error that needs to be overcome, we go forward with vigor.

The one way, then, for all of us to follow the Christ, is to spiritualize our desires. Our endeavors to do this must be indefatigable, else we shall wander from the true path into the byways of material sense. Having gained the right desire—the vision of the spiritual idea—the next step is to put this desire into practice; in other words, we must demonstrate or prove our understanding of Christ, Truth.

In this process, it is helpful to know that the right idea has its basis in Principle, consequently it is protected and governed by spiritual law. No mortal circumstance is able to prevent the natural development of divine activity. The spiritual idea, emanating from Mind is controlled by God and cannot be interfered with by hypnotic suggestions of evil. Its course is already determined by Mind, its creator, "and none can stay his hand, or say unto him, What doest thou?"

As we press forward in our work of putting this spiritual desire into practice, the landscape or conditions of human environment will vary from time to time, but we are continually conscious of the unchanging love of God, expressed in the guidance of Truth. In spite of the din and uproar about us, even when we are in the midst of the noise of conflicting human opinions, if we but listen for it we shall always hear the still, small voice of Spirit, encouraging and inspiring us with strength and confidence in the power of good.

Perhaps the task seems very burdensome, and the traveler is in a valley of difficulty, slowly and cautiously winding his way in obscure paths of mortal sense, forcing an opening through thickets of ignorance and fear, laboriously removing obstacles which at times appear to block his way completely. Beliefs of sickness, selfishness, pride,

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peculiarities of disposition calling themselves inherited tendencies, satisfaction in present conditions and reluctance to give up established habits of wrong thinking,—these and many other errors seem to make the way hard for him. By clinging steadfastly to his understanding of Principle, however, and holding thought persistently to the right idea, he faithfully pushes on, and soon emerges out of this tortuous path of mortal belief into a broad, pleasant place of spiritual unfoldment and fruition. Here he finds green pastures of peace, bright with the field flowers of humility and gratitude. Through his recent experience thought has become purified, and now he rests, serenely rejoicing in one more victory over self.

But not too long does the pilgrim tarry in any one place. Knowing that Spirit is the only attraction, he is ever inspired to continue his journey. The duties to be accomplished assume larger proportions, and now the traveler sees before him a range of mountains. He realizes there will be many peaks to cross before he gains the highest, the ultimate aim to which he aspires. He knows, too, that he cannot jump from one mountain top to another nor escape taking the intervening steps from one duty done to the completion of the next task. He can only reach these successive heights of pure consciousness by going resolutely up each mountain side. What though the way be rugged! After each ascent the traveler finds himself nearer to God, and the higher the peak the more infinitely lovely is the view, through spiritual perception.

As we journey onward we enjoy the sweet companionship of our fellow travelers. The interchange of friendly greetings and the recital of different experiences along the way broaden our viewpoint. We gladly help to bear one another's burdens, through knowing the truth for ourselves, and for others when they apply to us for assistance. We never become so absorbed in solving our own problems that we overlook our brother's need. It is the divine law of Love that heals, and the measure of our service to others shows how far we have advanced in the way of Life, Truth, and Love.

Mrs. Eddy, in her unselfish and tireless work for mankind, showed us how to pray unceasingly and how to trust our desires to God. She was willing to go unflinchingly and unswervingly, wherever the right idea, the vision of the Christ, led her. Let us bravely follow in her footsteps. It is a privilege fraught with wondrous possibilities. Our beloved Leader describes the course of our entire journey in these inspired words to The Mother Church (Message for 1902): "All Christian faith, hope, and prayer, all devout desire, virtually petition, Make me the image and likeness of divine Love."

[Written for the *Sentinel*]

Man

L. EMMETT SHERRED

O MAN, thou radiant likeness,
Noble, pure, forever perfect
Image of God,
Serene, though dark'ning clouds o'erspread
And thunders shake the universe,—
Thy thoughts are free.

O man, expression of brightness,—
Changeless, holy, knowing only
Eternal good,
Filled with peace, by Principle led
Where Love and Truth forever dwell,—
God's child is he.

Selected Articles

["The 'Former things' versus the Eternal"—*The Christian Science Monitor*, Boston, U.S.A., June 29, 1920]

Especially familiar to Christian Scientists is the vision described in the Apocalypse of "a new heaven and a new earth," wherein "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And the prophet Isaiah, also speaking of the new heaven and new earth, tells us that "the former shall not be remembered, nor come into mind." The significance of this promise is understood when the truth of Christian Science, as taught by Mrs. Eddy in the textbook, "Science and Health with Key to the Scriptures," and in her other writings, is proved through practical application to the problems of everyday life, and it is seen, in the light of Christian Science, how, in the degree that it is demonstrated, the former things, the finite, sensuous, lying, material, sick concepts, all false and untrue, which formed the sand foundation of the old tempest-tossed world of materiality, absolutely disappear from consciousness. They are indeed "passed away," and shall not even be remembered nor come into mind, because that which is "passed away," which is proved false and without existence, self-evidently cannot be remembered. If it is not true now it never was true, and there is then nothing to be remembered. That which is now, the All-in-all, is without beginning, just as it is without end; it is the ever present and eternal I AM, of which Jesus bore witness when he said, "Before Abraham was, I am," and again when he prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It was as though he had said: Let that be seen as being expressed which has existed from all eternity, because of man's unity, his indestructible, inalienable, eternal relationship with his divine Principle, God.

Mrs. Eddy in Science and Health emphasizes again and again that "the infinite has no beginning. This word *beginning*," she says (p. 502), "is employed to signify *the only*,—that is, the eternal verity and unity of God and man, including the universe." So as each advance step is taken in the demonstration of Christian Science, as each material belief, each belief in material pleasure or pain is let go, the individual is simply awakening to the realization of the all-inclusiveness of infinite Mind; he is learning that Mind includes within itself all good, and that Mind's idea, man, is eternally sustained and maintained in Mind, and reflects every quality of Mind. He no longer remembers the "former things," for they are no part of his consciousness. He has simply found the beauty and bounty, the completeness, the wholeness, which infinite Mind forever includes. "Unfathomable Mind is expressed," Mrs. Eddy tells us on page 520 of Science and Health—*is*, not will be. So it is only for each one to recognize this infinite expression of infinite Mind, by means of the spiritual perception which is quickened through Christian Science.

In the same way, when a patient is healed through Christian Science, all that has happened is that some part of that which before beclouded his concept of being as the immaculate idea of the eternal divine Principle, God, is passed away; in other words, it is seen as never having existed except to the beclouded vision of the human mind, and just to the extent that the false concept is wiped away, exactly to that extent can the true concept be seen as being expressed. It is not that the patient has actually been sick and is healed, for if it were ever true that there was a sick man it

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would still be true, and healing would be impossible. Just as Jesus raised Lazarus through the understanding that Lazarus had never died, so Christian Science heals the so-called sick through the understanding that man, God's image and likeness, never has been and never could be less than perfect. The patient is healed in Christian Science when the false belief is destroyed through the understanding of man's true being as the perfect expression of the perfect Mind which created him. In other words, that which is interpreted as healing is simply the perception of that which has existed from all eternity, man the image and likeness of his Father-Mother God.

"In St. John's vision," Mrs. Eddy writes, "heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away" (Science and Health, p. 536). So to the one healed in Christian Science, these "tempest-tossed human concepts" have disappeared, and exactly in the degree that these false concepts have disappeared, just to that degree is seen the spiritual idea, man, including the universe, and this may appear to be a new heaven and a new earth, though it is new only in that it is newly perceived by the awakened consciousness; it is a truer interpretation of that which God created "in the beginning."

It inevitably follows, of course, that that which is found in Mind is eternal, and is eternally protected by Mind. Health, wholeness, happiness, freedom, bounty, completeness, when found in Mind—and it cannot be found outside of Mind—can never be reversed. In the same way, the false mortal concept of the mortal mind cannot reappear after it has once been destroyed by the knowledge of what *is*, of what Mind includes. This is why when a belief has once been destroyed by Christian Science, that belief can never return. It is not only proved nonexistent; it is proved never to have been true. Just as the child who has proved that two and two are four will not again try to work out his problems in arithmetic on the false supposition that two and two are five, so the one who has proved that infinite Mind includes within itself all good, and that man, the compound idea of God, inevitably reflects every quality of Mind, will not again attempt to look outside of Mind. This understanding of Mind's completeness is the new heaven and the new earth, wherein "the former shall not be remembered, nor come into mind."

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[Louis E. Scholl in *Chehalis* (Wash.) *Bee-Nugget*]

The *Bee-Nugget* of recent date reports a critic of Christian Science as saying that it is neither Christian nor scientific. Permit me to say here that whether this is a true statement or not depends not at all upon the opinions of those professional opponents of Christian Science who gain a certain amount of popularity and publicity by sensational attacks on a church that has had a wonderful growth and has brought great blessings to suffering humanity.

Webster defines Christianity as "practical conformity of one's inward and outward life to the spirit of the Christian religion," and all would probably agree that this is a good definition. Christian Scientists are endeavoring to be Christians in this sense, and are striving to be Christians, not merely by profession, but by "demonstration of the Spirit and of power."

If this critic who claims to "do the work of an evangelist" would confine himself to that work and, instead of judging others who are just as sincere as he is in their endeavors to form their own opinions as to whether Christian Science is Christian and scientific, he would probably be doing the cause which he represents a greater service. Jesus left just one test by which his followers were to be judged when he said, "By their fruits ye shall know them." Paul tells us, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Unjust criticism of any body of people who are sincerely trying to make the world better has not as a rule borne "the fruit of the Spirit." Mrs. Eddy says on page 106 of Miscellany, "I admonish Christian Scientists either to speak charitably of all mankind or to keep silent, for love fulfils divine law and without this proof of love mental practice were profitless." Leaders of all religious bodies and their followers must learn this lesson before ever the world will be brought to a knowledge of the truth as it is in Christ.

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[Hugh S. Hughes, Jr., in *Milwaukee* (Wis.) *Sentinel*]

Much publicity in the press has been given the case of a child in New Jersey, who died of diphtheria while under Christian Science treatment. The press makes much of an isolated case which may be lost under Christian Science treatment, while the many deaths under medical care are accepted as a matter of course.

According to statistics of the state health department, in 1918 the fatal cases of diphtheria in Milwaukee under medical treatment were 11.9 per 100 cases. The rate in the state for 1918 of fatalities was 14.1 per 100 cases. From January 1 to date, according to figures obtained from the health department, out of 354 cases in Milwaukee under medical treatment, thirty-two were fatal. In view of such a record, why is such an outcry made against the loss of one case under Christian Science treatment. Is it that the medical profession, with its constantly changing theories and practices, is fearful that it will lose the confidence of the people in its once undisputed assertion that the "allopathic is the only true school of healing"?

If medical treatment were as infallible as its proponents would like to have the public believe, there would be no need of Christian Science healing. Over three-fourths of the people who come to Christian Science for healing have been given up by physicians, and have found health and happiness in Christian Science; and because of the ever increasing number who are depending upon it for their health, and finding it, every effort is made by the allopathic school of medicine to discredit the healing power of Christian Science, and efforts are constantly being made to give the allopathic school of medicine the protection of state and national law in its claim to special privilege as the safeguarder of the public health.

In the so-called epidemic of influenza in 1918, the statistics in Wisconsin show that over six per cent of the cases under medical treatment were fatal, while statistics gathered from forty-five cities in Wisconsin, including Milwaukee, show that under Christian Science treatment only two-tenths of one per cent were fatal.

Need one wonder that with such records, thousands are turning daily to Christian Science for the healing of disease?

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[Harry K. Filler in *Canton* (Ohio) *News*]

A writer in a recent issue attempted under the caption "Psychic Phenomena: Some Studies of Unusual Manifestations," to couple Christian Science with modern psychotherapy and primitive psychotherapy, with the result that he has most conclusively shown, to any one having a least

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knowledge of Christian Science, that he does not understand the first Principle of the teaching of this new-old Science of Christianity.

Christian Science could never be what its self-appointed critics say it is, and yet be true. Any one who will may prove for himself that Christian Science does make plain the method of how to preach the gospel and heal the sick and sinning on the Christ-basis. Christ is the corner stone of the Christian Science church. It is the only church in Christendom that was founded for the exclusive purpose of commemorating the words and works of the great Master, and of reinstating the Christianity of the primitive church, together with its lost element of healing.

Christian Science healing includes infinitely more than merely to know that "mind rules the body." In Christian Science, God, Mind, is the only ruling and governing power. Christian Science teaches that God is All-in-all, the only presence, and the only power, even as the Bible teaches. Of the Christian Science student Mrs. Eddy states in "Miscellaneous Writings," on page 268: "His medicine is Mind—the omnipotent and ever-present good. His 'help is from the Lord,' who heals body and mind, head and heart; changing the affections, enlightening the misguided senses, and curing alike the sin and the mortal sinner. God's preparations for the sick are potions of His own qualities. His therapeutics are antidotes for the ailments of mortal mind and body."

Christian Scientists understand that God is the only lawmaker; the only lawgiver; that God, being Spirit, His laws must be spiritual, perfect, harmonious. A knowledge of God and His laws gives one absolute supremacy over all discord and inharmony. God being the Physician in Christian Science, the charge of employing suggestion is shown to be entirely erroneous. Christian Science heals organic disorders just as surely as it heals anything else. Thousands of persons living to-day, who formerly suffered from all kinds of organic troubles, pronounced so by the best physicians, will gladly testify to the fact that they were thoroughly and permanently healed through Christian Science.

A very large percentage of the people who turn to Christian Science for help, do so only after they have exhausted every other means for finding relief. The ranks of Christian Scientists have been filled by former members of perhaps every known faith and belief. Not one of these would be capable of accomplishing what they are daily able to accomplish, if Christian Science were anything less than what it has been stated to be—the new-old religion of Jesus the Christ.

In her Communion Message of June 4, 1899 (Miscellany, p. 127), Mrs. Eddy stated: "On comparison, it will be found that Christian Science possesses more of Christ's teachings and example than all other religions since the first century. Comparing our scientific system of metaphysical therapeutics with *materia medica,* we find that divine metaphysics completely overshadows and overwhelms *materia medica*, even as Aaron's rod swallowed up the rods of the magicians of Egypt."

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[Robert S. Ross in *The Knickerbocker Press*, Albany, N. Y.]

Far be it from Christian Scientists to be disrespectful of the courts of the land or of the medical profession; nevertheless, owing to the publicity that has been given to the Walker case in Newark, New Jersey, they are prompted in self-defense to speak a few words for public consideration. Like all other exemplary citizens, Christian Scientists aim to obey the laws of the land, not only because good citizenship requires it, but because the teachings of Mrs. Eddy demand it, based, as they are, on Principle. On page 128 of Miscellany, Mrs. Eddy writes, "Christian Scientists abide by the laws of God and the laws of the land; and, following the command of the Master, they go into all the world, preaching the gospel and healing the sick." Nothing could be farther from the truth than the commonly accepted error that Christian Scientists are neglectful regarding so-called contagious diseases. True, they do not fear them, or any other disease; nevertheless, they aim to report them as do others, not only because the law requires it, but because Christian Scientists are uniformly considerate of those who do not possess the confidence and security inspired by Christian Science in times of sickness as well as in health.

It may be that Christian Scientists occasionally err, but this must be at least equally true of those who are not Scientists. We believe, however, that it would be difficult for anybody to find a single *bona fide* recorded case of willful negligence on the part of a Christian Scientist; which is significant in view of the oft repeated charge that Christian Scientists are incapable of detecting disease. During his term as health commissioner of New York city, the late Dr. Lederle issued a statement to the effect that he had found Christian Scientists more zealous than any other class of citizens to obey the regulations of the sanitary code. This statement was prompted by inquiries as to whether or not Christian Scientists were neglecting to report so-called contagious cases. Even doctors sometimes err in their diagnoses. Was it not the noted Dr. Richard Cabot of Boston who declared publicly that nearly fifty per cent of the cases admitted for hospital treatment, including surgical cases, are wrongly diagnosed?

Furthermore, we respectfully submit the proposition that if the law is to be invoked in these isolated cases of failure under Christian Science treatment, it should also be invoked in cases of failure under medical treatment, the daily number of which the reader may estimate somewhat by consulting the newspaper obituary columns. Death is as unlawful under one method of treatment as under another, unless, indeed there be a regular way in which to die. A metropolitan evening newspaper, in an editorial comment upon the Walker case, goes to the extreme of making the following statement: "In diphtheria, especially, proper medical treatment has given an almost unquestionable assurance of recovery, while neglect has been almost a promise of death." A complete answer to this is found in the vital statistics as to diphtheria, as compiled by the health department of this city. It is safe to assume that in nearly all of these cases "proper medical treatment" was administered. Inasmuch as the Christian Science movement is made up to a large extent of those who have been restored to health, happiness, and usefulness when other means have failed them, we are confident that the public will not permit its vision to be beclouded by the verdict in the Newark case.

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[Written for the *Sentinel*]

Christian Science

CORA ARMSTRONG KELLAM

'TIS the trail of the open vision,
The road of our hearts' behest,
It stretches away before us,
Into an active rest.

'Tis the trail of the pioneer,
The one which our Leader trod,
It leads from the righteous motive
To the city of our God.

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Editorial

Cain and Abel

When the skeptic is desirous of justifying his skepticism, he turns quite commonly to the Old Testament, and from its pages he has no difficulty in producing some story so extremely unethical as, in his opinion, to justify all the animadversion he may be capable of. Of course if the skeptic is a scholar, he is much more careful than if he belongs to the family of those who still believe in verbal inspiration, even to the extent of "that blessed word Mesopotamia." The critic knows that you cannot judge an Eastern book, written centuries before the Christian era, by the standard of Christian apologetics of to-day. He knows that the Eastern writer indulged in almost breathless imagery, with the result that one metaphor tripped over the heels of another metaphor until to the consciousness of a modern Westerner an approximation had been made to the standard of Sir Boyle Roche. The writer of Isaiah, for instance, thought nothing of importing three contradictory metaphors into a single sentence, nor did it ever occur to the prophet Joel that if he talked of the moon being turned into blood, anybody would imagine that he was referring to anything but an eclipse. Therefore when the skeptic aims all his heaviest artillery at the story of Cain and Abel, and explains how God was only satisfied with the blood of a lamb, when He might have been appeased with the fruit of the earth, he is leaving out of sight one or two interesting facts. First of all, the Old Testament represents the highest religious thought of the period in which it was written, but not the highest religious thought man was capable of attaining to. There is much in the story of Jehovah which is of the earth earthy, but compared with the story of the deities of Egypt and Babylon, of Syria and of Assyria, it is exactly the advance which might have been expected from the writers of a people which had at least turned from polytheism to monotheism.

Then, again, it has to be remembered that the writers of these books did not mean all they said to be taken absolutely literally. They took the history of a nation, and used it as a means of driving home certain moral lessons. Thus it might be true that, judged by the standard of the day, Abel's sacrifice showed a greater love of Principle than that of Cain, inasmuch as it offered what was more valuable to the giver. Abraham, indeed, went even further than Abel, in this respect, when he proposed to offer the greatest of his possessions, Isaac, as a sacrifice. But the writer of the Pentateuch, intent upon turning the thoughts of men from the hideous Moloch worship of their day toward the sacrifice rather of animals, drove home his lesson by the story of the ram caught by its horns in the thicket, which was to be substituted for the boy. In just the same way, the Pentateuch writer uses the story of Cain and Abel, not merely to prove the willingness of Abel, acting in accordance with the ideals of his time, to sacrifice more for Principle than Cain, but, as a metaphor, to show, as Mrs. Eddy points out, on page 541 of Science and Health, that it is the spiritual lesson to be drawn from the story, and not the mere material facts of the story, which constitutes the value of the record. "Had God," she asks, "more respect for the homage bestowed through a gentle animal than for the worship expressed by Cain's fruit?" And she answers, "No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be."

What, then, the writer was endeavoring to show was, surely, that the sacrifices which the world makes to Principle have to be mental sacrifices. The fruits of the earth which Cain offered were typical of his own inveterate materiality; the firstling of the flock which Abel presented typified the escape from dense materiality toward a concept of Principle as Mind. In other words, whilst Cain remained an unmoved materialist, Abel was already awakening to some conception of idealism. Anybody who follows the gradual evolution of the spiritual idea throughout the Old Testament will have little difficulty in understanding this. If the story of Cain and Abel is the first theoretical claim in the Old Testament of man's waking out of the slumber of materiality into the perception of idealism, then the words of Isaiah offer the first direct historical command to break practically with the law that Moses imposed upon the people, in the day of their dense materiality, and to put aside the physical sacrifices demanded in that law, in favor of sacrifices more strictly idealistic. The writer of the Pentateuch had dwelt on the materialistic aspect of Cain's sacrifice and on the more idealistic offering of Abel. The giver of the law had insisted on the necessity for both offerings in the Levitical document. It remained for Isaiah to break away from the law in his appeal to the people, in the famous exhortation, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats," and then to demand that the idealism expressed in Abel's offering should be extended into an even greater expression of spiritual understanding, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

From the book of Isaiah to the gospels is a step forward in spiritual understanding,—a step contained in the demonstration of the virgin birth, and of the demand for the gospel of purity made by the Virgin's son. "Greater love hath no man than this," Christ Jesus declared, "that a man lay down his life for his friends." Now the student of the Bible knows perfectly well that the word translated life in the Greek Testament is soul, and that by the word soul, the Jew understood nothing more nor less than animate matter. Therefore the demand of Christ Jesus was that men should recognize that there was nothing but God, and that God was Mind, and should proceed not merely to pray at the street corners in proof of the new revelation, but to demonstrate their understanding of it in word and deed. Greater love no man could have than that he should lay aside his own sensuality for the sake of humanity, because it was only by laying it aside that he could demonstrate that understanding of God as Mind, which Abel had so faintly perceived, and which Isaiah had exhorted the people of a later generation to recognize. "A new commandment I give unto you," Jesus, again, declared, "That ye love one another; as I have loved you, that ye also love one another." How had Jesus shown his love for his disciples? It had been in burning out of them, as it were, every atom of belief in matter and of a life apart from God. He had led his flock to lie down in green pas-

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tures, not by teaching them ease in the senses, but by showing them that the senses were incapable of giving them ease, and that it was utterly impossible for them to enter into heaven until they had cast aside their materiality, even if the separation took place with all the agony of the flesh. "I indeed baptize you with water," the Baptist had told his disciples; "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." This baptism of fire was the repudiation of all that was material, of the concept of Cain, in the understanding that nothing exists but divine Mind and its harmonious manifestation, the dawning concept of Abel.

Thus from Genesis to Revelation may be read the evolution of the spiritual idea, in the history of man, first waking to the dim perception of God as Mind, then gradually realizing, and slowly demonstrating, the omniscience, omnipotence, and omnipresence of this Mind, God. What the writer of the Pentateuch saw in a glass very darkly, the disciples of Jesus the Christ were to see face to face. But the materiality of the first century made it impossible for the world to grasp the Science of Christianity, even though the writers of the gospels and the epistles drew their attention to it. Centuries had to pass before law could be made plain to the world, not in the demands of a priestcraft upon a people, but as the activity of divine Mind. "Cain," Mrs. Eddy writes, on page 540 of Science and Health, "is the type of mortal and material man, conceived in sin and 'shapen in iniquity;' he is not the type of Truth and Love. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering than does Cain's fruit."

FREDERICK DIXON.

The Health of Children

THE entire influence of Christian Science in any community is constructive. When a student of Christian Science opposes the attempts of various well-meaning people to extend the medical examination of school children, that one does so knowing the thorough effectiveness of spiritual Principle. The whole desire of such a one is to remain free to use this Principle, which is sure in its operation for children as well as for adults. Instead of neglecting in any way the health of children, such a parent is understanding what true health is and scientifically demonstrating it. Those who wish to depend wholly upon this understanding are entitled to be free from the dominating imposition of medical theories upon themselves or their children whether in connection with the schools or otherwise. The great mass of people, moreover, who as yet may seem indifferent to either medical methods or those of Christian Science, should be free to choose for themselves, without any restrictions requiring or even suggesting general medical conformity. It is no more logical to compel medical examinations with all the advice that accompanies them than it would be to enforce Christian Science treatment on all the people. The student of Christian Science has the right to continue unhampered the proving of the operation of divine Principle as preserving the health of men, women, and children, and to bring his method to the attention of all those who may interest themselves in it.

The correct reasoning of Christian Science on the whole subject needs constantly to be reiterated. An enormous amount of propaganda in favor of medical supervision of all children is being circulated in books, magazines, and newspapers. Textbooks of all sorts, including those merely intended to teach foreigners the English language, have their chapters urging the adoption of numerous medical theories. The use of attractive phrases, or shibboleths, in a widespread campaign of advertising is being advocated in the hope that thus it may be insistently suggested to the multitudes that they should willingly submit to and aid in the general program for medical domination. Those responsible for this propaganda have seemed, in many cases, utterly to ignore the fact that a large part of the public does not approve of the methods of serotherapy. This use of suggestion to influence people generally can rightly be counteracted only by activity in accord with divine Principle. To depend on Principle is to know how to replace suggestion with truly intelligent reasoning. Each one must, moreover, prove his faith by his works.

Christian Science is indeed effective for the proper protection of the health of the children, just as it is in every other phase of experience. "Health is," as Mrs. Eddy says in "Rudimental Divine Science" (p. 11), "the absolute consciousness of harmony." Nothing less than that could possibly be real health for either child or adult. Mrs. Eddy's whole sentence is, "Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else." The true consciousness of vigor is, of course, entirely spiritual. A parent who turns unreservedly to this one consciousness and understands the spiritual activity which the divine consciousness eternally knows and which constitutes health finds thus and proves the actual health of the true child as divine intelligence manifest. In other words, the one humanly called a parent must know that divine intelligence governs child perfectly and insures the harmonious activity which is health. The child should be naturally encouraged to reason for itself that the divine Mind takes complete care of its idea, which is the reality of child. In this way the health of the child is scientifically protected from any suggestions of an opposite.

This method of protection in Christian Science can be only briefly stated in a short article. The entirety of the infinite Principle which sustains health, Mrs. Eddy has explained throughout her works. The work of Christian Science is a constant ministry, a boundless proving that the divine Mind ministers all good to the true idea or child of Mind. That this ministry is effective the many throughout the world have already demonstrated to their continuously unfolding satisfaction. As Mrs. Eddy says in "Miscellaneous Writings" (p. 5), "Mothers should be able to produce perfect health and perfect morals in their children—and ministers, to heal the sick—by studying this scientific method of practising Christianity." Through the study of Christian Science innumerable people are now thus able to insure health by reliance on infinite Mind.

The true child which the divine Mind knows is not limited in any way. Too often parents, teachers, and those who have advocated compulsory medical methods have looked upon children as unable really to think for themselves. What they one and all need to know instead is that the expression of divine intelligence is all there is to the true child, and that this divine idea is ever consciously depending on Principle for orderly vigor. The very understanding of this is sure to aid the one called a child as no material means could aid. In all simplicity the child is entitled to be conscious that strength and happiness of every sort come here and now from the divine Mind. Christian

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Science is successful in the case of a child, as in any other case, because it demonstrates the true idea in place of any false sense of things. Thus the really constructive work that is in accord with Principle replaces supposed limitations with infinite activity in perfect order. Both parents and children, therefore, should always be entirely free to practice Christian Science in all circumstances.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

FOND DU LAC, WIS.—First Church of Christ, Scientist, has purchased the Trinity church building on Portland Street and will occupy it as a place of worship. First Church of Christ, Scientist, has been occupying quarters at 142 South Main Street, but the membership has increased to such an extent that it was necessary to seek a new location. It is the aim of the church ultimately to build a modern home.—*Fond du Lac Reporter.*

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The Lectures

IRONWOOD, MICH. (Society).—Lecturer introduced by Mrs. Marion Larson, who said in part:—

Christian Science focuses the attention and thought on what all Christians desire to grasp,—the things of Spirit, God. History shows us that Christ Jesus came to this world at a time of great need. Mankind's faith in God was wavering, and thought had become so self-seeking and material that men were fast falling away from God. Jesus' wonderful proofs in healing sin, sickness, and death roused mankind from their dreams, and gave them the great incentive to seek and know the spiritual life. Surely, there is great need to-day for seeking and knowing spiritual life, and Christian Science as discovered and taught by Mary Baker Eddy has been given to the world, showing each one who seeks it the way to this life. It teaches of love not hate; it holds out a hand to help up, not strike down; it seeks to heal, not cause suffering; it brings the sunshine of happiness into the heart and not the darkness of despair. Those who are striving to live faithfully the teachings of Christian Science are proving these facts, and the results are health, freedom, and happiness.

INDIANAPOLIS, IND. (joint lecture).—Lecturer introduced by W. Curtis Day, who said in part:—

Throughout the centuries perhaps no phase of human experience has more extensively engaged the thought of mankind than that of disease, along with the unavailing search for material means of escape from the burden of its ills and woes. Mankind says, in the words of Jeremiah, "Peace, peace; when there is no peace," notwithstanding that nearly twenty centuries ago there came upon the earth one who had been heralded "The Prince of Peace," and this master Christian healed all manner of disease, solely through his understanding of Spirit. His loving invitation was, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and he demonstrated, to use the words of Paul, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." But because it was not fully comprehended, this spiritual reign of righteousness, with its attendant peace and joy, was not generally established, and after a few centuries was largely put in the background by the powers of materialism and unrighteousness. Only occasionally in the intervening centuries was there one with vision sufficiently spiritual to pierce the gloom of materialism and catch glimpses of the full mission of the Christ, Truth.

Finally, however, a little more than a half century ago when Christendom was praying for a fuller understanding of the teachings of the Master, there came an answer to this prayer through the purity of thought and spiritual discernment of a New England woman, Mary Baker Eddy. Having suffered in considerable degree the discords and physical discomforts incident to human experience, having come even within the "valley of the shadow of death," she turned to God with absolute reliance and was healed of the condition, the result of an accident, that was about to end her earthly career. With an earnest longing to gain an understanding of the divine Principle of all healing, in the subsequent years of diligent study and meditation there was unfolded to her the Science of Christianity, which she designated Christian Science.

Through her tireless and devoted labors for the relief of burdened humanity, Mrs. Eddy has vouchsafed to all mankind that never again will this healing and regenerating truth be lost sight of, nor the full measure of its availability and usefulness be in any way abridged.

In her matchless spiritual interpretation of the Bible, embodied in the textbook, "Science and Health with Key to the Scriptures," she has indeed placed within the reach of all the key to that vast storehouse of good.

BRIDGEPORT, CONN. (First Church).—Lecturer introduced by William R. Bull, who said in part:—

Christian Science is wholly spiritual and teaches a man how to bring into his earthly experiences the blessings of Spirit, the "evidence of things not seen." It asks nothing more than to be judged by its demonstrations. The earnest purpose of Christian Science lecturers is to present some elemental truths of this spiritual subject.

AMSTERDAM, HOLLAND (Society).—Lecturer introduced by P. A. Rehbock, who said in part:—

In these difficult times in which evil and depravity everywhere seem coming to the surface, it is a gratifying token that on the other hand a distinctly noticeable desire for good can be observed. Your presence here to-night to listen to a lecture on Christian Science is one of the proofs of this. Indeed, all the evil and the falling to the ground of human desires and material props force us to seek after those things which are unchangeable and eternal.

Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," and the Bible tells us how this truth made free not only from sin but also from all forms of evil, disease included. And if this truth was true then and made free then, it is true now and can also make free now. And that this is so, is the glad message that Christian Science makes known to the people of this age.

Mary Baker Eddy, an American gentlewoman, experienced in 1866 the healing power of Truth in her own case, and could demonstrate it also for others. She laid down this discovery and explained this law in the textbook of Christian Science, "Science and Health with Key to the Scriptures."

GLOVERSVILLE, N. Y. (First Church).—Lecturer introduced by Edward C. Bowman, who said in part:—

The Bible is acknowledged to be the world's greatest book, and "Science and Health with Key to the Scriptures" by Mary Baker Eddy has unquestionably made plain the

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Scriptures in their spiritual import, and brought healing and regeneration to many thousands, who gladly testify to the power of God's truth as demonstrated in Christian Science.

It is the purpose of the lecture on Christian Science this evening to bring to you a message of Life, Truth, and Love, and present the fundamental teachings of the religion Christ Jesus exemplified while on earth,—a religion which has no limitations, and imposes no man-made doctrines, but in its simplicity and efficacy in meeting every human need, satisfies the longing to know God. That Christian Science heals disease and overcomes sin has been proved conclusively in thousands of cases, and Christian Scientists to-day rejoice in the knowledge of this fact, established through the love, patience, and sacrificial effort of Mrs. Eddy, the Discoverer and Founder of Christian Science. A great blessing has been conferred upon the world by her through the spiritual interpretation of the Bible, which to many was a closed book. Doubts as to the mission of Jesus, who healed the sick and cast out evil, commanding his disciples to do likewise, have been cleared away and the world is awake to the reality that divine healing is possible to-day.—*Gloversville Herald.*

ASPEN, COLO. (First Church).—Lecturer introduced by Chas. Dailey, Sr., who said in part:—

Mankind has long been in bondage to the material senses, a slave to the belief that there is life in matter; that the five physical senses testify to the truth when they affirm that the body is discordant, sick, and diseased. Mrs. Eddy reversed this testimony when she wrote: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). She set at naught physical science, which had been seeking to find the cause of all action and force in matter, and established the eternal truth, through demonstration, that God is the only cause, the only Life, Truth, and intelligence. Christian Scientists are convinced that they are learning the truth about the nature of God, and therefore about the character of His creation; in proof of which they are enjoying liberation and freedom from the troubles that flesh and human consciousness are heir to.

EMMETT, IDAHO (Society).—Lecturer introduced by Miss Dora E. Merrill, who said in part:—

In all ages and in all climes, men have ever sought some higher being, some great creative force to worship, one who in some sense answered the aspiration of the groping thought. Driven by this compelling force Abraham and his kin, with their flocks and herds, came out from Ur of the Chaldees to seek a place where they might worship the one only God, the great Jehovah. From this time prophets and seers of the tribe of Israel caught glimpses of the divine Principle and, as they walked with God, healed the sick and suffering and rebuked sin.

In the fullness of time, Christ, the active expression of the divine Mind, incarnate in the man Jesus, came with the full message of truth, the great Way-shower for us all. He taught the reality of things spiritual, the unreality of things material, of sin, sickness, and death.

Jesus of Nazareth said to the Jews who believed on him, "If ye continue in my word . . : ye shall know the truth, and the truth shall make you free,"—the truth about God, the infinite Father, and man His spiritual child, made in His image and likeness. The understanding of this truth makes us free from all that is unlike God, from sin, disease, and death. For three centuries after the crucifixion, the disciples went out as commanded, healing the sick and casting out sin, until the belief in the reality of matter overshadowed the clear sense of the divine truth and the understanding was lost. In our own day an inspired gentlewoman of New England, lying at the point of death, grasped again the fundamentals of the Christ-healing, and rose healed to spend her life in consecrated study,—Mary Baker Eddy, the Discoverer and Founder of Christian Science.

LAUSANNE, SWITZERLAND (Society).—The words of the introduction were in part as follows:—

To correct errors and false concepts of Christian Science, a lecture on the subject is being given to those who are interested and who desire correct information.

In the Preface of her book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal."

To-day more than ever in history, mankind is seeking an answer to this important question which Pilate asked, "What is truth?" The world is weary of theoretical religions and can no longer accept the mysterious and unknown God so far removed from our daily experiences. Mankind sighs and seeks for that divine Love which will meet every human need, which will heal the world of its struggles, its hatred, and its envy. This is the only solution to the tragic problems of our day. And it is just this message of Love which Christian Science brings to the world.

You have come here to hear a lecture on Christian Science by a member of the Board of Lectureship of The First Church of Christ, Scientist, in Boston. In answer to the question, "How would you define Christian Science?" Mrs. Eddy says in her book "Rudimental Divine Science" (p. 1), "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

Christian Science is a practical and demonstrable religion teaching us how to think, act, and live rightly, and how to serve one God. It reveals the living Christ forever calling to a world in despair: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Lo, I am with you alway even unto the end of the world."

CAMBRIDGE, MASS. (Society, Harvard University).—Lecturer introduced by Frederick W. Nixon, who said in part:—

To the university student, no less than to the man in the street, the religion of Christian Science is more than a matter of going to church on Sunday. Most of those who come to college as Christian Scientists, have already demonstrated in their homes and in their school work and in their play that Christian Science is a practical religion. And those who go out of the university as Christian Scientists, go out better men and women, clearer thinkers, stronger to cope with the problems of the day.

Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

MASSACHUSETTS—Gloucester: Unitarian Church, Middle Street, 3 p.m., Aug. 29.

NEW YORK—Spring Valley: Valley Theater, 3:30 p.m., Sept. 5.

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Testimonies of Healing

In adopting Christian Science one is bringing into his life a science, the practical part of which appeals directly to the man in the street as well as to the woman in the home, for it is most certainly applicable to problems, one and all. As surely as mathematics will bring out a correct result from a correctly stated mathematical problem, so surely will the Science of right thinking bring out a correct result in our daily lives; and where do we need it more than in our daily trials and troubles, to say nothing of danger? The need seems to be greatest when we are beset by some immediate physical danger,—not that our need is really greater, but our fear is; in fact it is the proportion of fear in the case that seems to make the danger greater and immediate help more necessary, and the arms of divine Love never seem nearer than when we require the assurance most. Given the fact that we do our work to the best of our ability when the surroundings are what one might term peaceful, then our need will be met when we land in for times of war.

During five years of active warfare it was finally brought home to me that I was able, not only to do my own job, but do it to the extent that others came and definitely asked what it was that I had got that enabled me to have such confidence and to bring things off which seemed almost humanly impossible. I have had captains of other destroyers come down into my cabin and ask the same thing and I have been able to say that it was the understanding of Christian Science that gave me both the confidence and ability as well as the protection. Of course when all is said and done it is protection that we want, and we certainly get it to an almost extraordinary degree, and I have not been the least surprised at the amazement shown by others on occasions of the following kind. I was in command of a destroyer in the Dover patrol one very dark night, when we suddenly found ourselves alongside an enemy mine-laying submarine, and after dealing with it continued our patrol, one point of which was the well-known Folkestone Gate, which was the point of departure for the many troopships crossing daily to Calais. This "Gate" was formed by a lightship which showed the only light for many miles round and formed a very convenient point to verify our position and turn back again on our patrol. Just as daylight broke we found ourselves again at this point, where we had turned so many times during the dark hours and discovered that our opponent of the previous night had laid a nice little nest of mines in readiness for the troopships. Even with daylight to help us we had the greatest difficulty in avoiding mines which we had turned amongst many times during the night. As Christian Scientists we are satisfied only with results (or demonstrations) and this was a practical demonstration of the protection afforded to ourselves and the troopships.

On another occasion we had just finished our day's work of escorting transports across channel when a thick fog set in. We were then on the English side and had to make our way back to Dunkirk. To find and enter the narrow Roads of Dunkirk, the entrance of which was situated between sandbanks on one side and a very active mine field on the other, which had been successful in blowing up several of our own destroyers, seemed about the last thing any one would undertake from choice. However, with the knowledge that God is both intelligence and protection, I made a signal to my companion destroyer to the effect that he might follow me if he wished. We shot off for the French coast at twenty knots, the other destroyer following, having elected to rely upon us for guidance. At the entrance to the Roads there is a similar buoy to one marking the center of the mine field, only the latter was painted red; at the time I figured out that we should see the buoy marking the entrance, we found ourselves, instead, right alongside the red painted buoy, or in other words we were exactly in the center of the mine field. Right there when our human need was greatest, divine Love was nearest, to the extent that I was able to clear away almost every sense of fear and so shape a course through the danger and bring my own ship and my companion safely into harbor. These are the blessings that the understanding of Christian Science brings, the conscious and unconscious protection of divine Love, and one is able to put into practice the golden promises of the ninety-first psalm, also to realize the truth of what Mrs. Eddy says on page 494 of Science and Health, "Divine Love always has met and always will meet every human need."

C. H. Lightoller, Liverpool, England.

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With a joyful heart and with deepest thanks to God I wish to give my testimony of the many blessings and wonderful healing which I have had through the knowledge of the teachings of Christian Science. About eight years ago I heard of this beautiful teaching for the first time. It would take up too much space were I to tell of all the blessings received since then. I wish, however, to relate a healing received lately and in doing so hope to encourage others to put implicit faith in the almighty God, for He is certainly always willing and ready to meet our every need and help us in all our infirmities.

In October, 1918, I was called to a neighbor's home where all the members of the family, nine in all, were lying in bed with the grippe. For ten days I helped nurse these people, and helped with the household duties of a large farm. I worked days and kept watch the whole night through without experiencing the slightest fatigue, for I knew that God works in me "both to will and to do." In the meantime, however, my dear mother, seventy-three years of age, became ill, so that I was obliged to remain at home. During the following night I, too, was stricken with a heavy fever, an infection of the throat, and inflammation of the eyes. I trusted in the all-power of God, and in spite of severe chills arose in the morning and attended to the necessary household duties. These troubles were accompanied by severe catarrh and bronchitis. I was able to overcome all these errors without applying a single material remedy, only by trusting in divine help, the great Physician, who is omnipresent. In a very short time I had completely recovered and felt well and refreshed. My dear mother also completely recovered in a short time.

How grateful we are to the all-loving, divine Father for this truth which overcomes all ills! We also, in love and gratitude, thank our revered Leader, Mrs. Eddy. It is our greatest desire to learn more and more of this beautiful teaching and to apply it in our daily life, and to help others as we have been helped.—(Mrs.) Rosa Thorimbert-Dick, Rudswil-Ersigen, Switzerland.

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It is with deep gratitude that I give this testimony to the healing and regenerating power of Christian Science. Until about three and one half years ago I was without any religion or belief in God, and up to that time never felt any desire for spiritual things. I thought that all kinds of religion were more or less superstitious and due to fear of punishment hereafter, and as I thought I had tried all my life to live somewhat after the teachings of the Golden Rule,

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I need not have any fear of future punishment. Such was my blindness. And yet I was a sufferer all my life from all sorts of physical ailments, but it was not for physical healing that I turned to Christian Science. The time came when I needed help other than physical or material, and as I had not known God, did not know how to turn to Him. I was brought up in the Jewish religion, but turned from that as it did not seem to meet my need. I went to other churches, but could find no satisfaction in them, and at last was led by divine guidance to the Christian Science church one Sunday morning. The lesson was "Love," and every word I heard that morning entered my consciousness and has never left me. I was instantly healed of all that was troubling me, and came out of that church a new woman. After that some loving neighbors lent me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the reading of that wonderful book healed me of stomach trouble of many years' standing, which was supposed to have been inherited. Also at that time a difficult financial problem was solved. Since then I have had many beautiful healings in Christian Science, for which I am grateful; but I am most grateful for the overcoming and destruction of false beliefs, such as limitation, worry, envy, feelings of injustice and resentment, and for the daily blessings that came to me through the overcoming.

I am also grateful for the kind and patient work of the practitioners through whose work I have been helped over so many rough places. I am grateful for the literature, as many problems have been solved by the reading of it. Most of all I am grateful to our dear Leader, Mary Baker Eddy, for giving to us this wonderful, true religion, through the study of which we may find and know God, infinite good.

(Mrs.) SARAH RABIN, San Francisco, Calif.

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In August, in 1909, I had almost lost the use of my right hand and arm from rheumatism. Our family physician kindly told me there was no need to take medicine as it would not cure me, but to go to the sanitarium again. I had decided I would never go there again, so Christian Science found me surrounded by dark clouds. A dear friend called a practitioner for me; she lovingly responded and in a few weeks I was healed. I have not taken medicine since. Christian Science has comforted me in sorrow; the Bible and Science and Health have been my daily companions. I am thankful for all I have received, for the spiritual uplift and for the privilege of membership in The Mother Church. As Mrs. Eddy states in Science and Health (p. 264), "Spiritual living and blessedness are the only evidences by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love."

(Mrs.) SOPHIA E. COYNER, Colfax, Ind.

✧

It is with love in my heart and a desire to heal and bless that I give this testimony. I was healed of ulceration of the stomach, nervous debility, constipation, and weak eyes, after having five weeks' treatment in Christian Science. These conditions had existed for six years, keeping me in a state of invalidism so serious that I could walk only a couple of blocks occasionally, and then again for months at a time would be confined to my bed; also it was necessary for me to be carried upstairs. During all this time I was on various diets, also had two operations, the last one being very serious. After this operation the surgeon told my mother that it would be two years before I would even commence to feel well. Three months after this operation I was in a worse condition than ever, so when a friend spoke to me of Christian Science, we agreed to try it, although I understood nothing about it. Then in five short weeks I was well, ate anything, did anything, and experienced the most wonderful joy at the freedom from worry and dread of suffering. Since then I have continued in good health and have not resorted to medical treatment these past three years and six months.

Previous to my healing I had not attended church since childhood days and was greatly opposed to any religious theory, but now that I truly understand what God is, that feeling has vanished. Gradually the study of the Bible and the Christian Science textbook is helping me in the overcoming of fear, worry, impatience, and the deadliest of all sins, selfishness.

Besides my own healing, I have seen my mother healed of constipation of seventeen years' standing; my little niece also was cured of dysentery in one treatment. How glad I am that this way is given me for showing my gratitude to God and to Mary Baker Eddy.

(Mrs.) MYRTLE CONKLIN JAMISON, Belmar, N. J.

✧

I have always been helped so much through reading the testimonies in the *Sentinel* and *Journal* that I would like to tell of some of the benefits I have received through Christian Science. I did not come into Christian Science for physical healing, but because my religion did not satisfy me. Still I got the physical healing almost at once—as soon, in fact, as I began to apply what I had gleaned from reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. At the time Christian Science was first brought to my notice by a friend, I was suffering from overwork, was painfully thin and colorless, and extremely irritable and difficult to live with. My mother urged me to have treatment, but I declared I felt quite well, so then she proposed I should try and put in practice as much as I knew. The same friend who had told us of Science gave me some references from Science and Health that she thought would help me and I studied our textbook rather more earnestly, with the desire for healing—and the healing came. In a fortnight I looked very different and never since that time have I gone back to that condition. That was, I think, early in 1914. In June, 1916, I was working as a V. A. D. in a hospital in France in the midst of materia medica thought where the belief of poison was very strong. I developed a septic toe, and did not seem able to overcome it myself,—although I was able to do all I had to do in my daily work, which entailed a great amount of standing about. The appearance, however, grew worse daily and my mother wrote offering to arrange for absent treatment for me, an offer which I gratefully accepted. I wrote to her on a Thursday and on Sunday night when I went to bed I noticed the toe was becoming normal. On Monday morning the healing was perfect and has remained so ever since. This healing absolutely proved to me that "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind" (Science and Health, p. 179). I heard later that the practitioner, who was unknown to me at the time, had given me one treatment on the Sunday afternoon and the healing was practically instantaneous. My third physical healing was from the effects of an accident. I was riding a borrowed bicycle along a country road, when going at rather a sharp pace down a hill and rounding a corner at the bottom I found the road was blocked by two nursemaids with perambulators and some small children

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running alongside. Although I rang my bell vigorously they did not hear, so I put on the brake. It happened to be a very powerful one and I shot over the handlebars and landed on my face in the road, which was covered more or less with small stones. My face was very much disfigured, but the sense of shock disappeared immediately as I declared the "scientific statement of being," which is found on page 468 of Science and Health. I repeated the first sentence over and over again almost unconsciously, until my thought cleared, and I realized that matter had no intelligence to say it was hurt. I finished my ride and went back to the house where we were staying, and on opening my Science and Health I opened it at page 424, where is written, "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony." Although the accident still seemed rather real to me, I continued to know that I was God's reflection and therefore could only reflect good, and in three days there was hardly a trace left of the injury. I am extremely grateful for these physical healings and for the confidence one has that, whatever claim may arise, God is ever present and is "a very present help in trouble." But I am more grateful for the light that Mrs. Eddy, through Science and Health, has shed on the Bible, whereby all its glorious promises are shown to be applicable to us all here and now, and for the changed outlook it has given me on life. The more I study this wonderful Science of Christianity the more grateful I feel to Mrs. Eddy for giving this truth to humanity after she had discovered it for herself. I am also most grateful to all the earnest workers in the field who have helped me many a time in various ways, often in the early days, by their example and steadfastness when I was assailed with doubts. I am also very grateful for the *Journal* and *Sentinel*—the articles in which have often helped me on my way. The daily reading of the *Monitor* is the greatest joy and blessing to me; in fact, the periodicals at the present time seem to be more beautiful and precious to me than ever before, and to help me more than ever.

(Miss) Elsie M. Shaw, London, England.

✧

Having been greatly helped and comforted many times by reading the testimonies of others, I would like to help some one by telling a little of what Christian Science has done for me. It has lifted me out of sickness and ignorance of the truth about God and man. While I had been an active worker and teacher in a denominational church, I did not understand God to be an ever present help and deliverance from all error here and now. I was subject to biliousness and internal weakness; life was a drag; now I know that God is my strength and that He will make my way perfect. I have no fear, no anxious care, knowing that "thy rod and thy staff they comfort me." I am never lonely because I can always have the Bible and Science and Health to read, which means more to me than all else. I am grateful to our dear Leader and for the help of practitioners. My desire is to attain to such an understanding that I may do the work Christ Jesus bade us do.

(Mrs.) Linnie Smith, Zanesville, Ohio.

✧

In view of the many beautiful demonstrations that have come to me in the past nineteen years, I feel that I have been negligent and perhaps disobedient in not testifying to them before.

A few months after I commenced the study of Christian Science in earnest, I was taken with the grippe. The case became so severe that I saw something had to be done immediately, so I took my books, the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and sat for a couple of hours trying to realize the truth of what I was reading, namely, that man made in the image and likeness of God could never be separated from God and therefore could not be sick; that sickness was a false claim, a mistake that must needs be corrected; that man is the idea of God, and God's idea is not sickly. After thinking along these lines for some time I went to bed without any sense of fear as to the result of leaving the case with God. About two o'clock I awoke in a state of perspiration, and the next morning went to business as usual. In a day or two I was as well as ever. Let me say here that the desire for smoking was met at the same time. This habit I had no intention of giving up, but it gave me up. This occurred eighteen years ago and I have never had the least desire to smoke since.

A severe case of eczema was the next error to be overcome and it was several weeks before I could persuade myself to do without lotions, but I am thankful to say it was finally met. Among other errors that have been overcome are severe headaches, pleurisy, ptomaine poisoning, fallen arches, a tendency to take cold easily, and numerous other minor ailments, some through my own understanding, and others with the aid of a practitioner. I also wish to express my gratitude for the privilege I have had of being usher, librarian, and Reader, also for the ability to help others in getting started in the right path. I am also grateful for class instruction and for the periodicals.

W. M. Richardson, New York City, N. Y.

✧

Many healings and blessings have come to me in the past three years through the study of Christian Science. From childhood I was troubled with hernia, and for many years wore a truss; after reading the textbook about five months I laid aside the truss, entirely free from the trouble. A bowel trouble of fifteen years' standing was quickly met. I have taken no medicine from the time I started reading Science and Health. I also laid aside glasses the doctor said I would always have to wear, and am now using my eyes more than ever before. The smoking habit was also overcome in a very short time; without any effort on my part the desire for tobacco left me. There are many other healings for which I am truly grateful. Knowing the truth about God and man helps and sustains me in my daily work. I am grateful to Mrs. Eddy for having revealed to us this wonderful truth, and for all the Christian Science literature, which is teaching us the Science of right living.

Earl Snyder, Detroit, Mich.

✧

Being heartily grateful for what Christian Science has done for me and with an earnest desire to be helpful to others, I send my testimony. It has been more than four years since Truth cast out the physical errors, which were a very critical nervous disorder and constipation. I am very happy in testifying that the healings were instantaneous. No wonder that hearts overflow with gratitude to Mrs. Eddy for making plain the path that leads to Life and health and Love. With the psalmist I exclaim, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

(Miss) Maud Walraven, Storrs, Utah.

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I feel I should send my testimony to express my gratitude for all that Christian Science has done for me and mine the past six years. I came into Science for healing, knowing the doctor could do nothing more for me. Although I did not seem to get much help at first, I bought a copy of Science and Health and began to read. A great many times it was laid aside, but I always went back to it.

My first healing was of constipation for myself and three-months-old boy. Then the belief of severe headaches was overcome, and nervousness to some extent. When my second boy was born, although I had lost faith in medicine, I decided I had better have a doctor and trained nurse. I seemed to become unconscious on the seventh day and remained so for ten days. The doctor did not understand it, so we discharged him and the nurse and called in a practitioner and Christian Science nurse. It was some time before I was able to read or remember. After a few treatments I was able to read one line, then two, and so on until I could read my Bible and Science and Health quite well. It was a long time, however, before I could read anything else, and I realized it was because I needed to read these books so much. A great many thought I had lost my mind and I thought so too, until I attended a Christian Science lecture and the lecturer gave me much food for thought, so that I realized I was really just then gaining my right mind, that mind "which was also in Christ Jesus." One day my husband met the doctor on the street car and he said it was a higher power than his that saved me. Although it was quite a severe lesson, I am grateful for it and have been trying hard since to learn more of this beautiful truth.

About sixteen months later my third boy was born and I had only Christian Science help. While not doing my own work till the ninth day, I was only confined to my bed for a short time and have been healthier and better ever since. My baby is now over two years old and we have relied on Christian Science ever since. We fully realize God is an ever present help at all times. With the help of loving practitioners we have overcome the seeming sense of lack, whooping cough, measles, colds, burns, toothache, influenza, and many other things; my oldest boy was healed of a growth on his neck believed by some to be tubercular.

Of course I am very grateful for each of these healings, but I am more grateful for the spiritual understanding I am gaining each day through the study and application of Christian Science. Words cannot express my deep gratitude to God and to Mrs. Eddy for giving us this truth and for the periodicals. I can hardly wait for each to come in its turn, for I always get so much help from them.

(Mrs.) C. BELLE CAPPS, Stockton, Calif.

✧

Five years ago I was compelled to undergo a severe surgical operation. A year afterwards there began to be complications, which surgeons claimed would necessitate another operation. I decided I would not undergo another. About this time a member of my family was given up by physicians. I borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, thinking if this relative would read it healing might result. I had been a medical nurse for some years, but I had seen cases pronounced hopeless cured by Christian Science. I began reading the textbook, without thinking of obtaining help for myself. Soon afterwards I found all the discordant conditions had gone without my knowing anything about it. Since then Christian Science has been my only physician, and I have had many proofs of its efficacy, for I have applied it in cases of influenza, burns, lack, and in countless other cases.

I am grateful for membership in a branch church, and I am very grateful for all of Mrs. Eddy's writings and for all of our periodicals. Each one is a source of help and inspiration. While I am deeply grateful for the help Christian Science has been to me and mine I am more than grateful for the spiritual understanding which I have gained.

(Mrs.) GENEVA M. CORLISS, Boston, Mass.

✧

Four years ago when I took up Christian Science I did it only to see what it was. I had heard and read of its healing work and I wanted to know about it. My husband was a doctor and that made it somewhat harder, as I had so much of the material to overcome. However, I kept on and became deeply interested in reading Science and Health, which was lent to me at first. Suddenly I realized that a broken-down arch was entirely healed. I had worn a supporter in my shoe and a bandage on my foot for over a year, but I took them off and have never worn them since.

I had a serious trouble of the rectum which had bothered me all my life and for which I had had two operations, and was obliged to use material remedies every day. I had been told by physicians that if neglected it would result in serious complications. This trouble was slow in yielding but through the help of loving practitioners I at last saw the erroneous mental cause and was cured. I am certainly thankful to divine Mind and to Mrs. Eddy for all my healings. I am grateful for the literature and feel we can never do without it. I love to read every bit of it.

MRS. M. J. TAYLOR, Janesville, Minn.

✧

I want to add my testimony to the many I have read, hoping it may help some one who is seeking the truth. I had chronic appendicitis for ten years and became so much worse in the fall of 1918 that I could eat very little, and the doctors said nothing but a diet of fruit juice and an operation would help me, and that then I would not be well. My father died of consumption of the stomach and bowels. I imagined I had to have the same, but thanks to Mrs. Eddy for explaining the Scriptures to us in a way I had never heard before,—that God is just as able to heal us of our diseases and fear of disease as to forgive our sins,—after four days and nights of study and prayer I got up the fifth morning perfectly well. That was in October, 1918, since which time I have eaten anything and everything I want, have never had a return of the condition in any way and have gained twenty pounds. I am grateful beyond words; my greatest desire is so to live that my light may shine and that others seeing it may be constrained to glorify our Father in heaven.—(Mrs.) BELLE THOMPSON, Lawrenceville, Ill.

✧

With deep thankfulness to God I gladly testify herewith that through Christian Science treatment I was completely freed from cramps of the stomach about two years ago. My trouble appeared in a severe form, and all medical skill was in vain. In my need I turned to Christian Science, and my condition improved instantly. I felt better from day to day, until I was again fully restored. I could also testify to many other healings which I have received through Christian Science. In our family circle we are very grateful for the spiritual progress made through this beautiful religion. I wish that all the sick might be healed through the teachings of Christian Science.

(Mrs.) MARIE DIETZ, Ramlingen, Hannover, Germany.

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Signs of the Times

[*The Congregationalist and Advance*]

When we push inquiry back of the results of war to the conditions which made war possible, we find that the world is suffering most from the absence of good will. Had there been no ambition of conquest, no coveting of the trade or territory of a neighbor, no suspicion of motives, no heaping up of arms and drilling of troops in millions, there would have been no war. The system of defense by an armed population and systematic education in blind and selfish patriotism invented by Prussia involved a like necessity of preparation in all the other nations. The war which Prussia planned for came in due time through this absence of international good will.

We can never rebuild the world without good will—good will all round—in intimate human relations, in work, in government, in the dealings of nation with nation. The first of our great tasks is to restore the sense of personal responsibility for fair and true and kindly dealing everywhere. Suspicion, hate, envy, and malice are all destructive. There is no common prosperity, there is no individual happiness, without good will. That was our Lord's distinguishing characteristic as well as the message he most insisted on. The deepest witness of Christ's disciples is that of the good will of God toward man, and of our own opportunity of brotherly behavior toward all our neighbors.

[*Manufacturers Record*]

Increased wealth or power merely intensifies a man's responsibility to work. Wealth brings no release from work; it simply creates new and broader responsibilities. The man who bemoans slackness on the part of labor must study himself and his associates that he may see whether he is setting labor a good example or not. It is worse than folly to denounce labor for not producing to its full ability unless the man higher up is mentally, morally, and physically producing to the utmost power of his strength. Increasing strength to do increases the responsibility to do.

The laboring man who has lacked the opportunity for full development and who loafs on his job does not deserve blame so much as the rich man or the employer who loafs on his job by turning his work over to an understudy while he spends his time in idleness. Let the rich man, the employer, and every man who has achieved say to the man lower down in financial power, Come on, not, Go on. Then labor will march side by side in productive work with capital.

[Craig S. Thoms, Ph. D., in *The Biblical World*]

Too long the church has judged of its success by numbers. Numbers despised the early Christians; numbers attended the Roman shows to see Christians thrown to the lions, and thought it great sport; numbers rushed into the church in Constantine's day because it was the safe and popular thing to do, and they brought much of their heathenism with them. The church is greatly weakened because there are so many in it who are really not of it. The church has thought to save the world by getting the world into the church instead of by being an organized group of prophetic souls to leaven the world with Christ's spirit in all the relations of life. The church has pared down its message and modified its demands to gather in numbers easily instead of uttering a ringing prophetic message and insisting, with the Master, that those who did not take up their cross could not be his disciples.

Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, The Christian Science Publishing Society, Boston 17, U.S.A.

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Announcements

From The Christian Science Publishing Society

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlet in Italian

There is now on sale a new Italian pamphlet entitled, "The Omnipresent Kingdom," containing the following articles, reprinted from *The Christian Science Monitor*, with alternate pages in English: "Cause and Effect," "'The secret place of the most High,'" "Power," "Never Too Late for Healing." Price 5 cents a copy. Reading room discount 20 per cent.

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above-named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "*e*" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at $3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price $5.00. Reading room discount 10 per cent.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

From the Clerk of The Mother Church

Church Tenets.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

Per Capita Tax.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

SINCE your last letter in May I have received the second batch of letters and papers (CHRISTIAN SCIENCE MONITORS). The latter arrived to-day and real welcome they are, for I consider the MONITOR the cleanest, the most entertaining, and most sparkling newspaper I know of. There is hardly anything that it contains that is not to me worth reading. I mentioned to you in my last letter that receiving it in batches of ten or twelve as was the case during my "short subscription," it is hardly possible to do their contents justice, and so it is; but I have taken those papers down from the attic and found so much good unread in them as to make me feel as though I had never had them in my hands at all. The paper is so edited that one never need think of looking at the date, which fact alone testifies as to the worth of its contents.

JUST a word as to what the MONITOR means to me. I consider that through it I am receiving a far more liberal and valuable education than I did when at school. Information is so attractively clothed as to be acquired with joy instead of laborious study, and its daily arrival is looked forward to with keenest pleasure. I like particularly the literary articles since I am interested in such matters. The Christian Science article has brought comfort and relief, many, many times. It is always "timely," bringing exactly what is needed to meet existing conditions; did I not know Science I should say that this appropriateness or aptness were merely a coincidence, but instead I know that it is the orderly unfoldment of God's goodness, which uses the marvelous channel of the MONITOR to feed the hungry world.

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An International Daily Newspaper

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Sole Publishers of All Authorized Christian Science Literature

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WORKS ON CHRISTIAN SCIENCE

Written by MARY BAKER EDDY, Discoverer and Founder of Christian Science and Author of its Textbook

Science and Health with Key to the Scriptures. In one volume, 700 pages. The original, standard, and only textbook on Christian Science Mind-healing. Cloth, one to eleven copies inclusive (cloth only), each $3.00; twelve or more, each $2.75. Ooze leather, vest pocket size, single copy $3.00; twelve or more, each $2.75. Full leather, stiff, beveled boards, gilt edges, same paper as in cloth binding, single copy $4.00; twelve or more, each $3.75. Morocco, limp, round corners, gilt edges, Oxford India Bible paper, convenient for pocket, single copy $5.00; twelve or more, each $4.75. Levant, divinity circuit, leather lined to edge, round corners, gilt edges, silk sewed, heavy Oxford India Bible paper (wide margins, large-sized book), single copy $6.00; twelve or more, each $5.75. Large Type Edition, designed especially for the use of First Readers. Large type (18-point) on Oxford India Bible paper, bound in leather. Size 8 by 10¾ inches. Single copy $7.50, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings.

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Concordance to Mrs. Eddy's Published Writings Other Than Science and Health. It contains 1103 pages, and is published only in Bible paper edition, with stiff morocco cover. Single copy $6.00; six or more, each $5.50.

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